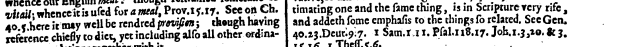
as Chap.51.20: because in these words is contained a further confirmation, and fuller explication of what before had been delivered, Ver.33.

for his diet.] Or, as concerning *his provision*; that is, the provision made for him, or assigned him: for it is a nominative absolute, as the like before, Ver.20,21. The word signifieth, properly, that which the Latines call *viaticum*, provisions for a journey; as doth also the Latine *commeatus*; whence our English *meat*: though restrained sometime to *vitall*; whence it is used for *a meal*, Prov.15.17. See on Ch. 40.5. here it may well be rendred *provision*; though having reference chiefly to diet, yet including also all other ordinary accommodations together with it.

there was a continuall diet given him of the King of Babylon,] Heb. *a provision of assiduity*; that is, *a daily, or constant provision*, as, *a sacrifice of assiduity*, for, *the daily*, or, set constant *sacrifice*, Ezr.3.5.

every day a portion,] Heb. *word*, or, *matter*, (as Chap.38. 27.) *of a day in its day.* See the very same form, Exod. 5.13.

untill the day of his death, all the dayes of his life.] The like manner of forms of speech conceived in the positive and privative, or affirmative and negative conjoyned, and both limitating one and the same thing, is in Scripture very rife, and addeth some emphasis to the things so related. See Gen. 40.23. Deut.9.7. 1 Sam.1.11. Psal.118.17. Job.1.3,20. & 3. 11,16. 1 Thess.5.6.



ANNOTATIONS

On the LAMENTATIONS of

JEREMIAH.

The ARGUMENT.

THE Book of the Lamentations *was composed by* Jeremiah *in the time of the Babylonian captivity. Therein he bewaileth the grievous calamities, that had befallen his people, the ruine of their State, the devastation of their Land, the destruction of their chief City, and of Gods Temple therein with it; the profanation of his holy things in it; and the deplorable condition of all sorts and States, both during their strait siege at home, and afterward in their heavy bondage abroad: complaineth of the manifold sins and excesses of all sorts; whereby they had enforced God to inflict those judgments upon them; and exhorteth them to patience, under Gods just chastising hand; to repentance of their sins, the procuring causes of those evils; and to incessant seeking unto God, for the remission of the one, and the removal of the other; with an hopeful expectation of a gracious restitution in his due time, and of the righteous execution of his judgment upon those, Who now insulted over them.*

The whole Work is conceived in a very artificial frame, full of rhetorical amplifications, and pathetical expressions: and for the better help of memory, all of it, (the last Chapter onely excepted) is contrived according to the order of the letters in the Hebrew Alphabet; as also Sundry of the Psalms are.

Some of the Jewish Doctors affirm that it was penned by Jeremy *in the fourth year of* Jehojakim; *and that part of it at least is that roll, that the Prophet at Gods command then compiled, Baruc his Scribe wrote out and read, and Jehojakim burnt,* Jer.36.1,4,10,23. *which at the first, say they, consisted but of these three single Alphabets, in the first, second, and fourth Chapters: but was afterward new written with addition of a three fold Alphabet, contained in the third Chapter; straining to this purpose those terms,* Jer.36.32. there were added unto them many like words; *that is, say they, written in an Alphabetical manner as those former were. But this other of them control; and it appeareth to be a very frivolous fancy; for it is apparent, that that roll was, according to the charge given the Prophet by God, a large volume, containing the sum of all those sermons that the Prophet had preached from the time of his calling to the Prophetical function in the thirteenth year of Josias,* Jer.1.2. *unto that day,* Jer.36.2. *being about the space of three and twenty years,* Jer.25.3. *the most whereof, if not all, We have in likelihood yet extant: and are both for the subject matter, many of them, and for the manner of composure generally, much different from this. Others of those great Masters, whom some of ours also concur with, suppose this to be that sad Poem, or doleful ditty, wherein this our Prophet lamented the death and losse of that, in some regards, matchlesse King, Josias,* 2 *King.*23.25. *whereof mention is made in the sacred Annals,* 2 *Chron.*35.25. *But of this also there is no likelyhood; that seemeth to have been lost: neither doth any mention at all of Josias cleerly discover it self in the whole work, whom yet it should principally treat of, if it were that: and the main subject of it is apparently concerning such matters as fell out many years after his decease. And this I thought not amisse to subjoyn here to remove those mistakes, Which yet some of note seem to be taken with, as, at least, not unlikely.*

CHAP. I.

Vers. 1. *How doth the city sit solitary,* that was *full of people?*] The first alphabet of this doleful lamentation is spent in bewailing the sad and forlorn condition of the Jewish State; the insolencies of her professed adversaries; the perfidiousnesse of her pretended friends, and her own grievous transgressions, the procuring cause of these her sufferings: these all interwoven one with another, and seconded with prayer unto God for mercy to her, and justice against them. In this first verse he lamenteth her as in the person of a woman, that had been sometime a stately Lady, richly marryed, and abundant in issue; but now become childlesse, a widow, a dejected one, bereaved of children, husband, and state.

How] The word is here not so much an interrogative, making a demand, and moving a question, as some would have it, (who carry on still the whole tenour of the context in this interrogative form for four verses together; to all which the answer should be at length returned, ver.5.) but as a note rather of admiration and astonishment, mixt with grief and commiseration, wondring at so strange an alteration, and compassionating the party whom such a change had befallen. The like see 2 Sam.2.25. Jer.49.25. & 51.41. Chap.2.1. & 4.1. Ezek.26.17. Rev.18.10,16,19.

doth the city sit.] *Sitteth she*; that is, as some, *continuelly, abideth*; as Deut.5.31. Luk.24.49. or, as others rather, *sitteth down* on the ground; after the manner of mourners, Ezr.9. 3. Chap. 2. 10. See Esay 3. 26. And it is observed by a learned Annotator, that on some of Vespasians coin the state of Judea is deciphered in form of a captive woman, with a rusul aspect sitting under a palm-tree.

solitary.] Having lost her daughters, (see Jer. 34. 1.) and being bereft of her people, Jer.39.9. not affecting *solitude*, as some would have it, because mourners commonly do so, Jer. 15.17. who seem likewise to strain both too far, as well this as the former term *of sitting*; when they would have an allusion therein to womens *sitting apart*, during the time of their infirmity, Gen.31.35. Lev.15.19. though to one so affected she seemeth to be compared, Ver.17.

that was *full of people?*] Heb. *much of people*; that had many people, was populous: as, *much of treasures*, for abounding in treasure, Jer.51.13.

how *is she become as a widow?*] Having lost her King, who is to the State as *an husband* to the wife, as *an head*, Ephes.5. 23. this, some Interpreters of note understand of Josiah; as also that Chap.4. 20. supposing this book to be that of Lamentation for his death mentioned, 2 Chr.35.25. and would have all this whole piece so far as it concerneth the siege and sacking of the city under Zedekiah, together with the captivity, and other consequents of it, to be penned in way of prophecy, because of such things in his Sermons under Jehojakim he foretold much before. But this seems to me to carry no shew of probability at all with it. Zedekiah was a King, though a bad one, in whom the royal State expired. See Chap.4. 20. Some go further, and expound it in regard of God, who seemed for a time to have left her, having taken away, and given up into the hands of his enemies, all those visible pledges of his special presence with her, and conjunction to her, and withdrawn his wonted protection from her, in regard whereof she might be said to be, if not *a widow*, simply and absolutely, yet *as a widow*, at least, like a woman, whose husband, though not deceased, yet upon some distaft and discontent liveth apart from her, and looketh no more after her, then as if he had no such relation at all to her. See Esay 49.14,21. & 50.1. & 54.1,4,6,7. & 62.4.

she that was *great among the nations,*] The word here used is the same with that before, but in a notion of *multitude* there, of *greatnesse* here. Howbeit, the ancient Greek taketh it in the former notion here, knitting this member to the second branch, and rendring the text, *Et fie become a widow, that was filled with nations?* and so making a distinct *antithesis* expressed in each branch: so the meaning should be, she is become *as a widow*, that is, as a lone woman, Esay 49. 21. & 60. 15. who was formesly frequented with people from all parts round about her. The old Latine also, though it take the word in a divers sense from that in the first branch, yet carryeth it on to the next limb, rendring the text, *she is become as a widow, that was a Lady of nations:* she that had a command over neighbouring nations, or was much respected by them, as one of great state and power, while her husband lived and abode with her, hath now lost her former either command or esteem and regard, and sitteth as a widow that none looketh after, Jer.30.17.

and Princess among the Provinces,] Either one that was of chief esteem among them, or one that had some power and authority over them; as that State had sometime over the Syrians, Philistines, Moabites, Ammonites, Edomites, and others, 2 Sam.8.1,2, 6,12,14. & 10.19. & 12.29—31. 2 King. 1. 1. & 3. 4. and to this latter the words enfuing add weight.

how *is she become tributary?*] First to Egypt, 2 King.23.33. 35. then to Babylon, 2 King.24.1. the supply is both in the second and third branch from the first. So Chap. 3. 1. and 4. 1.

V. 2. *She weepeth sore*] Heb. *weeping weepeth*; as Esay 30.19. Jer.13.15. Mic.1.10. So ver.16.

in the night?] In the night, say some, of her affliction; as Amos 5.8,18,20. but as others rather, having no rest, night or day; as grief commonly groweth more rife in the night, silence and solitariness then concurring to let loose the reins to such cogitations and imaginations, as may feed and foment that affection, and so fill all that may help to stay it, 1 Sam.19.11. Job 7.3. Psal.6.6. & 22.2. & 77.2,4. Job 30.17. Jer.14.17. Rev.14.11.

and her tears are on her cheeks:] Some render the text, *the tears* fall down *upon her cheeks*: but our Version hath a more familiar supply, and affordeth a notion more emphatical; as if it were faid, her cheeks are continually bedewed with tears, as if the had a spring of them in her head, Jer.9.1. and they never wanting upon her cheeks. So rather, then as some, because as it is with persons oft in hard services, she had no time or leisure to wash them off.

among all her lovers she hath *none to comfort her,*] Her wonted allies and confederates, the Assyrians and Egyptians, afford her now no help or relief. See Jer.2.18,19,36,37. & 4. 30. & 30.14. & 37.7. Chap.5.8.

all her friends have dealt treacherously with her, they are become her enemies.] The Edomites and Moabites, and other neighbouring nations of the same stock with her, joyn with the enemy against her, 2 King.24.2. Psal.83.6,7. & 137. 7. Obad.7.

V. 3. *Judah is gone into captivity because of affliction, and because of great servitude;*] Heb. *greatnesse of servitude.* This some, with the Chaldee Paraphrast, expound, as pointing to some of the principal crimes, that had been the procuring causes of their captivity; to wit, their cruel oppressions of the poorer sort, and hard usage of their brethren that served them, Esay 3.14,15. & 58.3,4. Jer.6.6,7. & 34.11,17. Mic.3. 2,3, 10, 12. Others understand it of such of the people of the land, as either in regard of such oppressions from their governours and great ones, or for fear of the enemy invading the country, or the harsh usage they sustained by them, when they were become masters of it, had voluntarily betaken themselves into forrein parts, by a kind of transmigration rather then deportation, of which they understand the word here used. See Jer.6.1. & 40.11. The former agreeth better with the terms of the text, and sitteth well with what followeth, Ver.5.8.

she dwelleth among the Heathen,] Or, *she abideth*; as Jer. 40. 6. which some understand of those Jews, that sojourned sometime in forrein parts, Jer.40.11. Others rather of their abiding in captivity at Babylon, and in other strange countries, Psal. 137.4.

she findeth no rest.] As it is faid of the dove in the deluge, Gen.8.9. or, *she hath no rest to find name*, for, *to have none*; as Ver.6. Chap.2.9. she is hurried to and fro from place to place, at the pleasure of those in whose hands she is: or she enjoyeth no quiet of mind among them, but is continually in a restlefs condition. See Deut.28.65,66. Or, if it be understood of voluntary flight, it is as that of Tyre, Esay 23.12. she findeth no where any quiet abode.

all her persecutors overtook her between the straits.] They did so straitly beset her people on every side, and seize on them, that they had no way to escape their hands, Jer. 4. 16. 17. & 23. 25. & 52. 8. An allusion to the practice either of hunters that surprize wild beasts, or robbers by the high-way side, that feize upon passengers, when they have gotten them into some strait or narrow place, where no means appear any way to decline or avoid them. So had Pharaoh the Israelites between the jaws of the cliffs, Exod.14.2,3,9. and so met the Angel with Balaam, Num.22.26.

V. 4. *The ways of Zion do mourn,*] They have as rueful an aspect, as if they mourned, lying waste, and being over-grown, through want of passengers. See the like figurative form of speech, Esay 24.4. Jer.23.10. Chap.2.8. Joel 1.10.

because none come to the solemn feasts:] As in times past with much mirth and jollity, they had wont frequently to do, 1 Sam.10.3. Psal.42.4. Esay 30.29. Howbeit, the word here used is more general comprehending all solemn assemblies, as well fasts as feasts. See on Esay 1. 14. it should here be the singular, but collective; as Chap.2.6. But it may seem rather to respect here the place of their *set assemblies*; as Esay 14. 13. then the *set-times* of meeting, which were not many, Lev.23.4. and so the singular notion may well suffice; that place for such solemnities designed, being but one, Deut. 12.4—6, 11.

all her gates are desolate:] Either her cities; as Jer.34.1.or, the gates of Jerusalem, Chap. 2. 9. Neh. 1. 3. See Jer. 14.2.

her Priests sigh:] Heb. are *sighing*. So of the people also, Ver.11.

her Virgins are *afflicted:*] Or, are *in heavinesse, or grief*; as Zeph.3.18. where it is made a note of Gods faithful servants, of such as he will save; that are *in grief* and *heavinesse for the solemn assembly*, that is, for the want, or miss of it: as, *for the fruits*, that is, for want of them, Chap.4.9. The *virgins*, or, *damsels*, are mentioned, because they were wont to be employed at those festivities to make mirth, Psal. 68. 25. See Jer. 31. 4, 13.

and she is in bitternesse.] Heb. *and* for *her* (a nominative absolute; as 1 Chr.28.2.) *bitternesse is to her*; if it be a noun, as 1 Sam.15.32. *it is bitter with her*; if it be a verb, as it may well be. So Ruth 1.13. *bitternesse*, for sore grief, or affliction and vexation of heart and mind, Ruth 1.20,21. So Chap.3. 15.

V. 5. *Her adversaries are the chief:*] Heb. *are for the head*; as Psal.18.43. they have the better of her, and rule over her: See Deut.28.13,14,43,44.

her enemies prosper:] See Jer.12.1.

for the Lord hath afflicted her.] Or, *made her to be in heavi-*

nesse,

neſs; as ver. 3. where the ſame word in another form. So Ver.12.Chap.3.32.

for the multitude of her tranſgreſſions,] As Jer.30.14. See there.

her children are gone into captivity,] Or, *little ones*: ſo the word properly ſignifieth. See Jer.6.11.& 9. 20. the word here the rather uſed to move compaſſion, and make her condition the more lamentable, when even little children are not ſpared, but are carryed and hurryed away in the throng, to paſs among them into forrein parts. Heb. *have walked*, or, *are gone into captivity*: as was before threatned, Deut.28.41, 50. Jer.6.11. and fulfilled accordingly, 2 Chr.36.17. 2 King. 24.14—16. & 25.11. Jer.52.15,27,28. See the form of ſpeech alſo, Jer.30.16. and here again, ver.18.

before the enemy.] Not fleeing from them: as Deut. 28. 25. and as ver.6. but being driven before them like beaſts: as thoſe, 2 Chr.28.5,8.

V. 6. *And from the daughter of Zion all her beauty is departed:*] Or, *glory*; as it is rendred, Eſay 5.14. where it is ſaid *to go down*; as here, *to be gone*: Of *the daughter of Zion*, ſee on Eſay 1.8.

her Princes are become like harts that *find no paſture*;] They are, what for famine, what for fear, clean out of heart, as heartleſs as ſtags or deer, pined away for want of paſture. See Ier.14.3,5. *find none*, for, *have none*; as ver.3. and as, *not to be found*, for, *not to be*, Luk.17.18. See Ier.4 9. The old Latine by miſtake of the vowel-points inſtead of *harts*, or, *ſtags*, ſubſtitutes *rams*; nothing ſo fitly.

and they are gone without ſtrength before the purſuer.] Not being able to make head no more then deer againſt them: no more then deer, out of heart eſpecially, againſt hunter or hound. See Ier.39.4.& 52.7,8.

V. 7. *Jeruſalem remembred in the days of her affliction, and of her miſeries, all her pleaſant things that ſhe had in the dayes of old,*] Or, as ſome render the words, *Jeruſalem in the dayes of her humiliation* (for the verb it cometh of ſignifieth *to humble*) *and of her ejections*, or *exilements*, (ſee on Eſay 58.7. and hereafter, Chap.3.19.) *remembreth* (thinketh now upon) *all her deſireable things*, (ver.10,11. Chap.2.4.) *that ſhe had in times paſt*, or, *formerly*. Heb. *in dayes of antiquity*, or, *of before*. So Chap.2.17. The memory of her former ſtate, wealth, plenty, proſperity, much enhanceth her preſent grief and miſery. So Job 29. Pſal.42.4. The old Latine taking the word, *miſeries*, in a notion of *rebellion*, or, *prevarication*, disjoynteth the text, and jumbleth the words together without any good coherence, which yet Popiſh Expoſitors in vain ſtrive much to make ſomewhat of.

when her people fell into the hand of the enemy,] *Hand*, for, *power*; as Chap.2.7. 2 Sam.24.14.

and none did help her,] Or, *could help her*: the verb in a potential notion; as the like, Eſay 46.7. Ier.51.9. none of her own children: See Eſay 51. 18, 20. nor any other from abroad; among whom, ſome were falſe and perfidious: other too feeble and unable to do ought for her. See on ver.2.

the adverſaries ſaw her,] Or, *her adverſaries look on her*; with a malignant or a ſcornful eye: as feeding their eyes, and delighting themſelves, with the ſight of her preſent miſery: See Pſal.22.17.& 35.21. Mic.4.11.

and *did mock at her Sabbaths.*] Or, *they deride her Sabbaths*, or, *ceſſations*: which ſome expound of the enemies ſcoffing at their religious obſervation of the *Sabbath*: as many heathen Writers do. Others, of their deriding them, in regard of the *ceſſation* of their wonted ſolemn ſervices, which the Temple being demoliſhed, they were conſtrained to intermit. See Pſal.137.3. Others again of the Sabbatical *ceſſation* of their land, lying untilled during the time of their captivity, Lev. 26.34,43. 2 Chr.36.21. The firſt as it is plaineſt, ſo to me it ſeemeth the beſt.

V. 8. *Jeruſalem hath grievouſly ſinned,*] Heb. *hath ſinned ſin*; as Exod.32.30. well rendred, as here, ſo there: and the Chaldee here, as our Verſion there, *hath committed a great*, or *grievous ſin*; for thoſe that would reſtrain it to the ſin of idolatry here, becauſe that was the ſin that they had been faulty in there, do too much needleſly and groundleſly narrow the text. See ver.3.

therefore ſhe is removed,] Heb. *therefore is ſhe for*, or, *unto removing*, or, *wandring*: from a word that ſo ſignifieth, Ier. 4.1. & 15.4. & 24.9. whereof the land of *Nod* alſo had its name, Gen.4.14,16. So ſome of the Jewiſh Doctors, and moſt others, expounding it of the captivity, and removing of them out of their land, as the Chaldee alſo doth: nor doth the Greek ſeem to ſwarve much from this, *therefore is ſhe become unto fluctuation*: and the old Latine, it may be, intended no more, when he rendred it, *therefore is ſhe become unſtable*: though Interpreters that follow that Verſion expound it, ſome, of falling from her former felicity into miſery, Ver. 9. Others, of a reſtleſs, and unſettled diſpoſition; ſuch as is deſcribed, Eſay 57.20,21. or Epheſ.4.14. Heb. 13. 9. Jam.1.6, 8. Howbeit, ſome other of the Jewiſh Maſters expound it, *is in ſhaking at*; that is, in deriſion; one, at whom every one ſhaketh the head; becauſe from the ſame root come two words differing little from this, that ſignifie both of them a *motion*, or, *ſhaking*: the one, applyed to the *lips*, Iob 16.5. the other, to the head in a notion of *deriſion*, or *mockery*, Pſal. 22. 7.& 44.13. Ier.48.27. Others, conceiving it to riſe from another root, render it, *ſhe is become as a woman ſeparated* for her uncleanneſs: *Nidah*, for, *Niddah*: So is ſuch an one termed, Lev.15,19. Ezek.22.10.& 36.17. or, as ſome, *abominable* thing: for ſo alſo is the word uſed in an abſtract notion, Lev.20.21. 2 Chr.29.5. Ezr.9.11. So ver.17. The word is not in this form elſe-where found; and though many go the firſt way, yet this laſt receiveth much ſtrength from what preſently enſueth both in this verſe, and the next.

all that honoured her, deſpiſe her, becauſe they have ſeen her nakedneſſe,] Her filthineſs is laid open to common view, as it befalleth ſome notorious ſtrumpet, produced and expoſed to publike ſhame and puniſhment; or as women captives ſo ſtript and contumeliouſly uſed, that they have not wherewith to cover their ſhame: See Eſay 3.17.& 20.4. So is the word *nakedneſſe* commonly taken in Scripture, Gen.9.22,23. Lev. 18.6. Ier.13.22,26. Ezek.16.37.& 23.29. Hoſ.2.10.

yea, ſhe ſigheth, and turneth backward.] For ſhame; as thoſe in ſuch caſe would do, that have any ſhamefacedneſs, or ſpark of ingenuity at all in them: See Eſay 47. 5. for they ſeem to ſwarve here from the genuine ſenſe, who underſtand the term of *turning back*; as intimating a want of power to ſtand to it, or to riſe and recover again; as Ier.46.5.

V. 9. *Her filthineſſe is in her skirts;*] The ſignes and marks of it appear on her garments, are ſeen every where about her, Eſay 3.9. Ier.2.34. Ezek.24.7,8.

ſhe remembreth not her laſt end:] Or, *ſhe remembred not*: She conſidered not, when time was, what the iſſue of her wicked courſes would be, what they would bring her to at laſt: See Deut.32.29. So was it with Babel, Eſay 47.7. and with this people, though fore-warned of it, Ier.2.25.

therefore ſhe came down wonderfully.] From an high pitch of felicity, to the very loweſt degree of miſery: See the like of Babylon, Eſay 47.1. and of this State, Eſay 3.8. Ier.13.18. Chap. 5. 16. want of due conſideration a principal cauſe of her downfal. Heb. *and* (as Ier.3.3. & 6.11.) *ſhe deſcended*, or, *came down* with *wonderments*; that is, with a deſcent, or coming down of *wonderments*: in plainer terms, with *a moſt wonderfull* coming down, or deſcent: as, by *dreadfull things*, for, *in dreadfull manner*, Pſal.65.8. that is the genuine reſolution and notion of the terms.

ſhe had *no comforter*:] See ver.2,7.

O Lord, behold mine affliction;] Some would have here inſerted *She ſaith*; She ſaith, *See O Lord*; and ſo again verſ.11. and elſe-where; but thereof there is no neceſſity: in writings of this kind, interlocutions, and enterchanges of perſons, and abrupt addreſſes to God, are not unuſual: So Gen. 49.18. Eſay 38.14. See the like, ver.11. and the ſame, Pſal.25. 18. See on Eſay 37.17.

for the enemy hath magnified himſelf.] Or, *how* (as Eſay 66.24.) *he magnifieth* himſelf: How they inſult over me, and over thee alſo in me, Deut.32.27. Pſal.35.26.& 38.16.& 140. 8. Ier.48.26,42. Zeph.2.20. a ſupply of the pronoun; as Ier. 48.26,42. Zeph.2.8,10.

V. 10. *The adverſary hath ſpread out his hand upon all her pleaſant things,*] Or, *deſireable things*; as ver.7,11. He hath ſeized upon all things of price and worth with her, the rich gifts and whole furniture of the Temple, among which thoſe pretious pledges of Gods ſpecial preſence amidſt her, together with the Temple it ſelf, 2 King.24.13. & 25.15. See the like Ier.20.5.& 48.20.& 49.22. *The ſtretching*, or, *ſpreading out of the hand*, or, *hands*, is uſed ſometime in a notion of *ſupplication*, Eſay 1.15. ſometime of *invitation*, Eſay 65.2. ſometime of *beneficence*, Prov.31.20. ſometime of *violence*, Eſay 25. 11. and ſo here.

for ſhe hath ſeen] Or, as ſome, *ſurely*, (ſo is the particle uſed, Ier.22.22.& 24.8.) *ſhe hath ſeen*; hath been compelled to ſee to her grief: So 1 Sam.2.32.

that *the heathen*] Or, how *the heathen*: the Chaldeans and their complices, Ier.51.51.

entred into her Sanctuary,] Either the holy land, as ſome, ſo called Exod.15.15. which they now poſſeſs as their own, Eſay 63.18. or, the Temple rather, that was ranſackt and rifled together with the city, Ezek.7.21,22.

whom thou didſt command that *they ſhould not enter into thy congregation.*] Such as were not to be admitted into the body of thy people, Deut. 23. 3. much leſs might preſume to pierce or peer into thy Sanctuary, the ſeat of thy ſpeciall reſidence; which to the generality and main body of thine own people, excepting ſome few peculiar ones onely, was inhibited, Num.1.51.& 3. 10,38.& 4.15,19,20. See Ezek.44.7. Act.21.28,29.

V. 11. *All her people ſigh*] As well as the Prieſts, Ver.4.

they ſeek bread,] So did they in the ſiege of the city, Jer. 38.9.& 52.6. Ver. 19. and the like in their captivity, Chap. 5. 6.

they have given their pleaſant things] Or, *deſireable things*; as before, Ver.7,10. Nothing was ſo dear or pretious with them, but they were content to part with it for the procuring of food. See 2 King.6.25.

for meat to relieve the ſoul:] Heb. *to make the ſoul come again*, Pſal 23.3. to fetch it again when it is fainting away. See Ver.16,20.

See, O Lord, and conſider;] A ſudden and abrupt ejaculation: in ſuch paſſionate ſpeeches not unuſual. See Ver.9.

for I am become vile.] Or, *how* (as Ver.9.) *I am viſited*: as how the enemy magnifieth himſelf, Ver.9. ſo in how mean and vile an account they have me, Ier. 30. 17. Chap. 3. 45.

V. 12. Is it *nothing to you all ye that paſſe by?*] Heb. *that paſs by the way*: Or rather, *paſſengers of the way*: as Job 21.29. and ſo Chap. 2. 15. Do ye make light of mine afflictions? or, Do ye not regard them, and lay them to heart? as complaining that her calamities were ſo ſlighted by others, and endeavouring to move them to ſome commiſeration of her. See ſomewhat the like form of ſpeech in the prayer of thoſe holy men to God, Neh.9.32. Many read the words by way of enunciation; It is *not to you*: and expound them, ſome, to the ſame effect as before, as a complaint that her ſorrows were ſo ſlighted. Others, as an admonition of them, that had not yet befallen them, that had befallen her. Others again, as in way of well-wiſhing to them; let not that befall you, that hath befallen me. But the interrogative ſeemeth the beſt, and moſt ſuitable to what enſueth.

Behold, and ſee, if there be any ſorrow like unto my ſorrow, which is done unto me. See Dan. 9. 12. Some ſuppoſe an alluſion herein to be unto thoſe inſcriptions upon tombes, wherein paſſengers are wont to be called upon, and invited to conſider of the party deceaſed, whoſe corpſe lies there interred, and of the manner how, or means whereby he came unto his end. But whether ſuch were in thoſe times among that people in uſe, is uncertain. The manner of perſons that ſit weeping and wailing, as wandring out-caſts, by the way ſide, is wont to be no other then is here deciphered, in a proneneſs to acquaint others with their calamitous condition, (ſo Ver. 18.) and to aggravate them in the relation of them, as being ſuch as had never the like been known or heard of before. See Chap.3.1.& 4.6.

wherewith the Lord hath afflicted me] So before, Ver.5. and it is as if ſhe had ſaid, by the tranſcendent greatneſs of mine affliction ye may eaſily perceive, that there is a ſpecial hand and work of God in it. See Eſay 10.5.

in the day of his fierce anger.] Heb. *heat*, or *fervour of his face*, or *noſe*. Of which form of ſpeech, ſee Jer.4.8. So after, Chap.4.11.

V. 13. *From above hath he ſent fire into my bones,*] He hath in his wrath burnt up and conſumed all my ſtrength, as with fire from heaven: *fire*, as Ier.17.27.& 21.14.& 52.13. Chap.4.11. *from above*, for, *from heaven*; as Eſay 24.18. Jer. 25.30. Rom.1.18. alluding to thoſe material fires, Gen.19.24. Job 1.16. and *bones*, for, *ſtrength*, and vigour; as Pſal. 32. 3. & 51.8. Jer.20.9. & 50.17. and therein alſo may be an alluſion to thoſe ſulphureous flames, that pierce deepeſt into the moſt ſolid parts of thoſe bodies below that they light upon, and exerciſe their power moſt upon them: and by *bones* may be underſtood their ſtrongeſt holds and fortifications, wherein the chief of their ſtrength conſiſted: ſo Jer. 49. 27. Amos 1.7,10.

and it prevailed againſt them;] Heb. *it* (that is, the fire) or, *he* (that is, God) *hath overmaſtered* (ſee the uſe of the word, Lev.25.43,46.) *it*; that is, each one of them, to wit, of *my bones*; or, as ſome late Writers of note, *he ruled* it; to wit, the fire: it was not ſo much man, as God himſelf that ſo directed and diſpoſed it; as Joſeph to his brethren, Gen.45.8. As for that Rabbine, who becauſe the word is uſed ſometime for *to take*; as Judg.14.9. would have it ſo taken here, *he hath taken it*; that is, my ſtrength away, or the marrow out of my bones: not unlike that, Iob 6. 4. it ſeems over-far-fetcht: either of the former the words will bear.

he hath ſpread a net for my feet;] As Pſal.57.6. Ezek.12. 13.& 17.20.& 32.3. Hoſ.7.

he hath turned me back:] Caſt me down backward: thrown me down, and laid me on my back, Chap.2.1.

he hath made me deſolate, and *faint all the day.*] Or, *faint* (as Ver.22.) *all day long*: continually, without intermiſſion; as Pſal 38.26. & 44.22. The attribute here uſed ſeemeth to have an eye to the condition of women in the time of their diſeaſe: as that other alſo before, Ver.8. but that there with reference to their legal uncleanneſs; this to that infirmity and faintneſs that is wont then to ſurpriſe them, Lev.15.33. & 20.18.

V. 14. *The yoke of my tranſgreſſions is bound by his hand:*] God hath, for my tranſgreſſions, laid a grievous and heavy yoke of affliction and thraldom upon me, that ſo preſſeth me down to the ground, that I am not able to riſe from under it, and is ſo faſtened to my neck, that I am not able to ſhake it off.

yoke] For vexation and ſervitude; as Gen.27.40. Deut. 48.18. 1 King.12.4,9—14. Pſal.2.3. Eſay 9.4. & 10.27.& 14.25.& 47.6. Ier.2.20.& 5.5.& 27.8,11.& 28.2,4,11,14.& 30.8. Chap.3.27. Ezek.34.27.

yoke of my tranſgreſſions] Procured by them, and laid upon me for them.

is bound by his hand:] It is he that hath impoſed it, and bound it faſt to me. See Ver.12. The word here uſed, ſaith one of the Jewiſh Criticks, hath neither father nor mother in the Hebrew tongue; but the meaning of it is, it is *drawn out*, it is *haſtened*: by the diverſity of notion he giveth unto it, it appeareth how uncertain he was of the ſenſe of it. And another of them telleth us, that though it hath no kindred in their language, yet in the Syrian it is found uſed for to *prick*; and thence a word, but written with a *ſamec*, for *a goad*: but what affinity between *a goad*, and *a yoke*? Yet hence ſome of them would wring out a forced expoſition, as if it were ſaid; that God as with certain *pricks marked* out her tranſgreſſions upon his hands, that he might keep them in mind. So it ſhould be like that Eſay 49.16. A third ſaith, it ſignifieth to *be tied*, or *bound*, *joyned*, or *faſtened*: and this moſt of ours take to, who render it, ſome, it is *compoſed*, or *joyned* together; framed and made up: ſome, it is *impoſed* and laid on: ſome, it is *bound*, or, *faſtened by his hand*; and one of note, conceiving it a complexive form of ſpeech, it is *impoſed*, or *faſtened* to my neck, and held *in his hand*: he hath not onely compoſed and framed it, impoſed or laid it upon my neck, and bound or faſtened it to my neck, but he holdeth it faſt in his hand, as by ſome cord or the like, that I cannot get or ſhake it off, or by any means be rid of it. The Chaldee rendreth it, it is *aggravated*, made hard, heavy and grievous. The old Latine, it hath *watched*: the Author of it ſeemeth to have read *miſhcad*, for, *miſcad*; which that Jewiſh Critick ſeemeth alſo to have tripped at, when he rendreth it, it is *haſtned*: having an eye in likelyhood to that, Ier.1.12. where the other word is uſed: but that word in a paſſive form is no where elſe found. The ancient Greek goeth the ſame way; nor doth one of our ancient Verſions ſeem to ſwarve from it: who yet (becauſe the *waking*, or *watching of a yoke* ſoundeth ſomewhat harſh) to qualifie the phraſe, do both alter the terms; ours rendring it, *the yoke of my tranſgreſſions is come at laſt*; and the Greek, *He hath awaked*, or, *watched over mine iniquities*; as Dan.9. 14. But this manifeſtly corrupteth the text, turning *ol*, that is, *a yoke*, into *al*, *upon*, or *over*. That of *binding*, or *faſtening*, which our Verſion followeth, ſeemeth the moſt probable; and this alſo our former Verſions, moſt of them, agree with; ſave that one of them rendreth it, *is faſtened to his hands*; another *is bound upon his hand*; neither of which ſeemeth ſo plain or familiar, as that, which this our laſt exhibiteth.

they are wreathed,] *They*, that is, the penalties, whereunto by them I have made my ſelf liable, and which God hath juſtly inflicted upon me for them, are made up together as in *a wreath*. The word here uſed is very pregnant and made vigorous: it is derived, as ſome think, from the *boughs*, or *twigs* of trees or ſhrubs, that growing thick together, are *entangled* one with another: ſo termed Gen.40.10. As others, from *threds*, that are *twined* and *twiſted* together to make up *a line*, *cord*, or; *cable*, Eccleſ.4.12. whence a word for *bed-cords* in the Talmud: Or, as others again, from *withs* and *twigs*, that are wreathed together for the making of *baskets*; or as others laſtly, from *nets* and *ſnares* made of *lines* ſo *twiſted*, wherein birds, beaſts, and fiſh, are wont to be *entangled*, or, *weels* made of ſuch *withs* and *twigs*, for the *catching* of fiſh; becauſe in the Chaldee and Syriac, the word is commonly uſed for ſuch *nets*, Job 19.6. Ezek.12.13. & 19.8. and ſuch *baskets*, 2 Cor.11.33. So that the meaning ſeems to be, as if ſhe had ſaid, God hath made up, of thoſe penalties that he had before threatned me with twined and twiſted, or wrapped and wreathed together, as a ſtrong cord, wherewith he holdeth and keepeth me down, or as ſuch a wreath, as is wont to be put about the necks of unruly beaſts, wherewith he holdeth me ſo faſt, that I cannot either get it off, or get out of it, no more then fowl or fiſh, taken in a net or ſnare, which the more they ſtrive and ſtruggle to get free of, the more they do but maſh and entangle themſelves. See Prov.5. 22.& 29.6. Eſay 51.20. Ezek.12.13. The ancient Greek and old Latine joyn ſome part of the former branch with this, rendring the text, *by his hand are they wrapped*, or *wreathed together*.

and come up upon my neck] The wonted place of *yoke*, or

wreath, Esay 10.27. & 52.2. Jer. 27.2, 12.

he hath made my strength to fall.] Heb. *he hath made my strength to stumble*; and by a complexive notion consequent-ly also *to fall*: so *to stumble* as to fall. So Neh. 4. 10. Psal. 31.10. 2 Chron. 25. 8. & 28. 23. and by *strength* seemeth to be understood men of *strength*: as, *might*, for men of *might*, and valour, Esay 3. 25. where the same is threatned. See Ver. 15.

the Lord delivered me into their *hands*, from whom *I am not able to rise.*] *Hand*, for *power*; as Jer. 34. 20. Heb. *in hands* of those, from whom *I am not able to rise up*: for the word *hands*, is in a form of regiment: and there is a defect both of the antecedent and relative: the like whereunto, see Jer. 2. 8.

V. 15. *The Lord hath troden under foot.*] The term *foot* is not in the text, but the word signifieth *to tread down*, or *trample upon*; (as Psal. 119. 118. where and here alone the word is found in that notion) as men do on a common *path*, or *causey*: from whence in this notion the word that so signifies, seemeth to have its original, See Esay 51. 23. *to tread down*, is used frequently for *to subdue* and *destroy*, Psal. 7. 5. & 44. 5. & 60. 12. Dan. 7. 7. See another expression of the same thing in the last branch.

all my mighty men] The word here used importeth any *chief*, *eminent*, or *excellent* in that kind, whereof it is used, see on Jer. 50. 11.

in the midst of me.] Or, *with me*; as Jer. 46. 21.

he hath called an assembly against me,] An allusion to the summoning of the people to their festivals and solemn meetings by sound of trumpet, Num. 10. 2. See Chap. 2. 22.

to crush my young men] Heb. *to break* (to destroy; as Esay 14. 25.) *my young men*, or *my choice youngsters*; as Esay 40. 30. before her chief men for place and wealth, fittest for civil employments and government: now her *choice youths*, fittest for service and military employments, Jer. 9. 21. & 11. 22. & 18. 21. & 49. 26. & 50. 30. And in these two ranks is comprehended the whole *strength* mentioned, Ver. 14.

The Lord hath troden the Virgin, the daughter of Judah, as in a wine-press.] Or, *hath troden the wine-press of the damsel the daughter of Judah*: He hath troden her as grapes, in the wine-press of his wrath, and squeezed out her bloud as wine: See the like expressions, Esay 63. 3. Rev. 19. 15. and of the stile of *Virgin* or *damsel* given to Judah, Esay 37. 22. & 47. 1. Jer. 31. 4.

V. 16. *For these things I weep*,] As Ver. 2.

mine eye, mine eye runneth down with water,] As Jer. 13. 17. & 24. 17. Chap. 2. 18. & 3. 48. and the impenitence maketh the speech more passionate: *mine eye, mine eye*: as, *mine head, mine head*, 2 King. 4. 19. and, *my bowels, my bowels*, Jer. 4. 19.

(because the Comforter that should relieve my soul, is far from me.] Because God that should comfort me (Heb. *bring back*, or *fetch again my soul*; as Ver. 11. Psal. 23. 3.) by his word and Spirit, as he had wont to do, hath now withdrawn himself and standeth aloof off from me, Psal. 10. 1. Chap. 3. 43, 44. Yet the words may be taken more generally, and seem to run in this wise: *because far from me a comforter*, or reliever of my *soul*, that is, of *me*; as Psal. 3. 2. because they keep aloof off, all that should comfort or relieve me, (as Psal. 38. 11. & 88. 18.) there is none at hand to perform either office to me, Ver. 1, 2, 17, 21. so Psal. 22. 11. & 142. 4. Esay 51. 18, 19.

my children are desolate, because the enemy prevailed.] They that should relieve me, are themselves destitute of ability to help and relieve themselves; the enemy proving too strong for them, and having prevailed against them. So the same term is used, Exod. 17. 11. Psal. 65. 3. See Esay 51. 18, 20.

V. 17. *Zion spreadeth forth her hands*,] As craving help, or seeking relief and comfort; as Psal. 143. 6. Jer. 4. 31. there is a particle in the Hebrew before the word, *hands*, from whence some, as well Jewish, as others, have taken liberty to coin a strange and uncouth interpretation of the text, thus rendring the words; *she breaketh, or distributeth* bread with *her hands*: not to others, as Prov. 31. 20. but to her self; as wanting those that should in this mourning condition perform that office to her. See on Jer. 16. 7. But one of the Jewish Masters well observeth, that the particle here used is ofr redundant; as Psal. 65. 4. & 80. 5. Esay 26. 4. & 40. 10. Jer. 17. 3. Hos. 13. 9.

and there is *none to comfort her*:] Heb. *there is not a comforter to her, or for her.* See Ver. 16.

The Lord hath commanded concerning Jacob, that his adversaries should be *round about him.*] Because they regarded not to keep God's charge, to observe his commands, Ver. 18. God therefore by a secret instinct gave it in charge to their enemies, and made out a commission to them, commanding them (as Esay 10. 6. Jer. 34. 22.) to befet and begirt them on every side, Jer. 4. 17. So Jer. 49. 5. and 50. 15, 29. See Ver. 3.

Jerusalem is as a menstruous woman among them.] Or, *as an abomination*; as a person severed from the society or access of any; such an one as every one shunneth, that none can abide to come near: or, as some abominable thing, so vile and foul, that none can endure once to touch, for being polluted and defiled therewith. See Lev. 15. 19—27. & 20. 21. Ezek. 17. 19, 20. & 36. 17. and before, Ver. 8.

V. 18. *The Lord is righteous*,] Though the complain of Gods hardh and severe carriage towards her, and sharp dealings with her; yet she acknowledgeth Gods justice therein, and that he had suffered no more then what she had justly deserved, and had procured to her self by her sins. So Dan. 9. 7. Neh. 9. 33. Psal. 119. 137. and 145. 17. Jer. 12. 1.

for I have rebelled against his commandement.] Heb. *against his mouth*; that is, *against the words of his mouth*; as Job 23. 12. Or, *the law of his mouth*, Psal. 119. 72. as it is in those places more fully expressed. See the like reason of affliction rendred, Psal. 107. 11.

hear, I pray you, all people, and behold my sorrow.] See before, Ver. 12.

my Virgins and my young men are gone into captivity.] Or, *my damsels and youths.* See Ver. 3, 4. no sex or age hath been spared, 2 Chr. 36. 17.

V. 19. *I called for my lovers, but they deceived me*;] Or, When *I called to my lovers, they failed me*; as Chap. 3. 55. See Ver. 2. Jer. 22. 20. & 30. 14. Job 19. 13—19.

my Priests and mine Elders gave up the ghost in the city, while they sought their meat to relieve their souls.] They perished through famine, wanting food to relieve them, and not meeting with, but missing of what they sought for, Chap. 2. 10, 19. Jer. 14. 18. & 38. 9. See Ver. 11. Heb. *and they brought back*, or fetch again their *souls*, for, *to do*, or, *that they might to do*; as Josh. 24. 9. 2 King. 4. 42, 43. Mal. 1. 13. Or, *wherewith they might* so do; as Psal. 109. 19. Of the form of speech, see on Ver. 11, 16.

V. 20. *Behold, O Lord, for I am in distresse*,] Or, *In what distresse* I am: Or, *how* I am *in distresse*. See Ver. 9, 11.

my bowels are troubled;] They boil and work within me, as the sea, Job 41. 31. Or, as waters that become thick and miry, when they are much stirred and troubled, Esay 57. 20. Ezek. 34. 18. for from thence in the word taken, Job 16. 16. Psal. 46. 3. See Esay 16. 11. Jer. 48. 36. So Chap. 2. 11.

mine heart is turned within me;] Heb. *in the midst of me*; as Psal. 39. 10. & 55. 4. & 109. 22. Jer. 23. 9. Or, *my heart turneth in self up and down*: it cannot rest or be quiet; for these passives have oft a reciprocal sense; as Jer. 36. 19. See the same expression applyed to God himself, Hos. 11. 8.

for I have grievously rebelled;] Or, *because*; as Ver. 16. Heb. *rebelling rebelled*: the aggravateth her own sin; as David his, 2 Sam. 24. 10.

abroad the sword bereaveth,] Or *bereaved*, (few: without the city the sword made havock. See Deut. 32. 25. Jer. 6. 25. & 14, 18. Ezek. 7. 15.

at home there is as death.] Or, there was within the city famine, Ver. 11, 19. as bad as death by the sword, or worse rather, Chap. 4. 9. See 2 King. 25. 3. Jer. 52. 6.

V. 21. *They have heard that I sigh*, there is *none to comfort me*;] My pretended friends, though they heard of my doleful condition; yet would none of them afford me any relief or comfort. See Ver. 2, 16, 17, 19. for the same things in passionate speeches are oft repeated. See 2 Sam. 18. 33. though there want not that expound this of her professed adversaries, they have heard of my distressed and disconsolate State, that there is none to comfort me; even all mine adversaries have heard of these straits, that I am in, and rejoyce to hear how thou hast dealt with me. But the former floweth from the text more freely.

all mine enemies have heard of my trouble, they are glad] Or, *and are glad*: my miseries are matter of joy to them. So Psal. 38. 16. & 40. 15. Jer. 48. 27. Ezek. 25. 6.

that thou hast done it:] That thou hast deale thus harshly with me, and given me up to the mercy of my merciless adversaries, Esay 47. 6. or, as some read the words, *but* (as Jer. 31. 33. & 43. 3.) *thou hast done it*, and I must bear it; as Psal. 39. 9. Mic. 7. 9. there is a defect of the pronoun; as Psal. 22. 31. & 109. 27.

thou wilt bring the day that thou hast called.] Or, *proclaimed*; as Dan. 3. 14. & 4. 14. that is, published by thy Prophets, Esay 13. 8. 14. & 46. & 47. Jer. 25. 13, 13. & 29. 10. & 50. & 51. Thou hast fee a certain time, and that in his due season shall come, wherein thou wilt both relieve and deliver thy people, and take vengeance on those that now in their calamities insult over them, Prov. 24. 17, 18. Jer. 51. 49. Chap. 4. 21. Mic. 7. 9, 10. See Jer. 50. 31.

and they shall be like unto me.] Or, *then* (as Chap. 51. 7. *shall*

shall befal them, that is now befallen me: they shall fare then as I now do, Psal. 137. 8. Isa. 50. 15, 29 & 51. 24.

V. 22. *Let their wickedness come before thee*:] Be remembred by thee, to take vengeance upon them for it. See the like pathetical imprecations, Psal. 109. 14, 15. & 137. 8, 9. Jer. 18. 23. Chap. 3. 64.

and do unto them, as thou hast done unto me for my transgressions:] Let them drink of the same cup, that I have drunk of, Esay 51. 22, 23. Jer. 25. 28, 29.

for my sighs are many,] Or, *great*, and *grievous*; as Deut. 31. 17, 21.

and my heart is faint.] As Esay 1. 5. Jer. 8. 18. See Vers. 13.

CHAP. II.

Vers. 1. HOW *hath the Lord covered the daughter of Zion with a cloud in his anger*,] This second single Alphabet consisteth much of the same subject, some further amplifications only added, with the former; being spent most of it in complaints of the grievousnesse of their sore passed and present calamities, Ver. 1—20. and shut up with some addresses unto God, ver. 20—22.

How] These passionate interrogations, as Chap. 1. 1, 2. & 4. 1. are very vigorous, and add much force and life to the things spoken of, of what kind soever; as intimating them to be matters beyond ordinary, See Psal. 3. 1, 2. & 31. 19. & 139. 17. Rom. 11. 33. 1 Pet. 4. 17, 18.

covered with a cloud] Or, *with a thick cloud*. Heb. *thickened*, or, *clouded*: for it cometh from a word that hath a notion of *thickenesse*, Jer. 52. 21. and signifieth not a *cloud* simply, (there is another word for that) but *a thick cloud*, Exod. 19. 9. Esay 25. 5. and the Prophet may seem to have coined the word of purpose, to expresse the darksome and gloomy condition of his people in their present calamity, into which they were brought out of that lightsome estate and sun-shine of prosperity, that they had formerly enjoyed: for the word is no where found but here; and it is by some not altogether improbably deemed, to have in way of opposition some glance at that glorious bright and resplendent cloud, wherein God appeared, as a sign of his gracious presence and protection, on Mount Sion, at the dedication of the Temple, 1 Kings 8. 10. alluded to Esay 4. 5, 6. See the like expressions, Chap. 3. 2. Joel 2. 2. Amos 5. 18, 20.

and cast down from heaven unto the earth the beauty of Israel,] Or, how *hath he thrown down*, &c. supplyed from the former branch; as Chap. 1. 1. *from heaven to earth.* A proverbial expression of a great and grievous downfall from the highest pitch of prosperity, to the lowest degree of adversity and misery. So Esay 14. 12. Chald. 4. Mat. 11. 23. a defect of the particle of motion to a place, as 2 Sam. 14. 20. Esay 49. 33. Jer. 2. 10.

and remembred not his footstool in the day of his anger?] The whole earth is in general termed *Gods footstool*, Esay 66. 1. but the land of Israel in a specialty, as some think, here, in respect of other lands: but in more specially his Temple, and the Ark therein, 2 Chr. 28. 2. Psal. 99. 5. & 132. 7. which God not spared, but had suffered to be surprised by the Chaldeans; so before by the Philistines, 2 Sam. 4. 11. Psal. 78. 60, 61. and that, at this second time without recovery.

V. 2. *The Lord hath swallowed up all the habitations of Jacob*;] Destroyed the whole country and all his cities. So vers. 5. See of the *habitation*, Esay 49. 19. Some Interpreters of prime note continue the interrogative in this Verse, and so forward all along unto ver. 12. but of that there seemeth no necessity.

and hath not pitied;] So ver. 17.

he hath thrown down in his wrath the strong holds of the daughter of Judah:] See Psal. 89. 40. Ver. 5.

he hath brought them down to the ground:] Heb. *made them touch the ground*; as Esay 25. 12.

he hath polluted the Kingdome and the Princes thereof.] Dealt with it and them as with a thing polluted and unclean, Esay 29. 12. or, as with a thing no more sacred and inviolable, by delivering them upon the power of profane people, 1 Sam. 26. 9. Psal. 89. 39, 40. & 74. 3. Esay 43. 28.

V. 3. *He hath cut off in his anger all the horn of Israel*:] Heb. *burning heat*, or, *fervour, of face, or nose*; as Deut. 29. 24. Chap. 1. 12. and, *horn*, for, glory and strength, 1 Sam. 2. 1. Psal. 75. 10. Jer. 48. 25. royal majesty especially, Psal. 89. 24. & 132. 17. So ver. 17.

he hath drawn back his right hand from before the enemy:] Heb. *he hath caused his right hand to turn back*. This some understand of Godsright hand, Psal. 17. 7. & 44. 3. & 118. 15, 16. and expound it of his withdrawing from them his powerfull protection and succour, upon the enemies approach, which he was wont formerly to afford them, Psal. 74. 11. and this may seem backed with what followeth, Vers. 4. Howbeit, I conceive it may well be understood of *his*, that is, Israels, *right hand*: that God had caused his hand *to turn backward*: for if though God be said to *withdraw his hand*, even *his right hand*; in that place of the Psalmist; yet is he nowhere said to *turn it backward*: but as one is said *not to draw back his hand*, when he goeth on constantly in the pursuit of his enemies, Josh. 8. 26. so is he not unfitly said *to withdraw*, or, *turn his hand backward*, when he surceaseth either to pursue, or oppose them, and seeth away before them: and God is said *to cause their right hand to turn back*; as elsewhere *to turn the edge of their sword*; when he doth not enable them *to stand to it in fight*, Psal. 89. 43. And this I take to be the genuine sense of the place.

and he burned against Jacob like a flaming fire, which *devoureth round about.*] *he*, that is, God in his wrath: or, *it*, that is, *the fervour of his anger*, before mentioned, (so one of the Jewish Doctors, not amiss) *hath burnt*, as Psal. 79. 5. & 89. 46. Heb. *like a fire of flame*; as Esay 4. 5. *it hath devoured round about*, Esay 42. 25. So Psal. 50. 3. & 97. 3.

V. 4. *He hath bent his bow*] To wit, against him. So Chap. 3. 12. Psal. 7. 12. Heb. *trod it*; as Jer. 50. 14.

like an enemy:] Being constrained so to carry himself toward them by their sins, Esay 63. 10. Jer. 30. 14. So vers. 5. See the like complaint of Job; but in another case, Job 13. 24. & 33. 10.

he stood with his right hand as an adversary,] Heb. *he was fee*; in hostile manner; as the Angel against Balaam, Num. 22. 23, 31. having his *right hand* furnished with deadly weapons to fight against them, whom he was wont to fight for against their foes, Esay 63. 10. Jer. 21. 5. So Chap. 3. 3.

and slew all that were pleasant to the eye, in the Tabernacle of the daughter of Zion;] Heb. *all desireable of the eye*; as Chap. 1. 10. but there of jewels and treasure: here of persons, as Ezek. 24. 16. for youth, personage, place of dignity, or otherwise conspicuous and desireable. See 2 King. 24. 7, 15—12. Chap. 1. 15. Jer. 9. 21. and of the term *tabernacle*, see Jer. 10. 20.

he poured out his fury like fire.] See Jer. 6. 11. & 10. 25. Chap. 1. 13. Ver. 3.

V. 5. *The Lord was an enemy*:] See on Ver. 4.

he hath swallowed up Israel; *he hath swallowed up all her pleasant palaces*;] See ver. 2. Jer. 9. 21.

he hath destroyed his strong holds;] So also Ver. 2.

and hath encreased in the daughter of Judah mourning and lamentation.] Two terms rising from the same root joyned together to expresse an eminency of lamentation. See the same, Esay 29. 2. and expressions of the like, Nahum. 2. 12. Zeph. 1. 15.

V. 6. *And he hath violently taken away his tabernacle*, as if it were of a *garden*;] *He hath violently taken away* (as the word is used Jer. 13. 22. thrown down and *hath subtracted*, (his Sanctuary or Temple, so termed, Psal. 27. 5. & 31. 20. & 76. 2.) as of a *garden*; that is, as a shade, or hovel of a *garden*: some such sorry thing as the Keeper or gardiner setteth up in a garden, wherein to repose himself, Job 27. 18. Esay 1. 8. a defect of the noun regent to be supplyed from the former branch, as the like, Psal. 18. 33. & 103. 5. Esay 5. 29. & 63. 2. Jer. 50. 9. Howbeit, the supply need not be precisely the same, but of somewhat proportionable thereunto; as Dan. 4. 33. Some render it, *his hedge*, or *fence*; because the word it cometh of, signifieth as well to *protect*, or *fence*, as to *hide* and *cover*: and expound it of Gods withdrawing his protection from them, Psal. 5. 12. & 80. 12. & 89. 40. Esay 5. 5. But I find not where the word is used for *an hedge*; and the former forteth better here with what followeth.

he hath destroyed his places of the assembly:] Heb. *he assembly*, or, *set place of assembly*; put collectively, as some, for his places of assembly: not the Temple only, but the Synagogues also, as Psal. 74. 7, 8. but he seemeth here more specially to intend that of Jerusalem on Sion. See Chap. 1. 4.

The Lord hath caused the solemn feasts and Sabbaths to be forgotten in Zion;] The places wherein people were wont to meet on such dayes, and for such purposes being destroyed.

and hath despised in the indignation of his anger, the King and the Priest.] For the enemy spared neither, ver. 2. 20. Chap. 4. 16. & 5. 12. the words are indefinite *King and Priest*; but yet they seem to have a more special eye to the despiteful usage of Zedekiah, Jer. 52. 10, 11. and the slaughter of Seraiah the chief Priest, Jer. 52. 24, 27. *indignation* of *wrath*, for, *wrathful indignation*: as, *fervour of wrath*, for, *wrathful fervour*, Chap. 1. 12.

V. 7. *The Lord hath cast off his Altar*:] That was as his standing board or table, Ezek. 41. 22. but was demolished together with his house the Temple.

he hath abhorred his Sanctuary:] Or, *disallowed*, or, *destroyed*; as the word is used, Psal. 89. 39. and the word is no where else found in Scripture.

he hath given up into the hand of the enemy the walls of her palaces,]

faces:] Heb. *shut up in their hand*; given up wholly unto, and left in their power: as Psal.31.8. Chap. 1.7. as well the Kings and Princes palaces, as the Temple his own, Ier.52. 13.30 Ver.5. *the walls* of them, because the principall parts of strength that should secure the rest. So ver. 8. Amos 1. 7,10.

they have made a noise in the house of the Lord, as in a day of a solemn feast.] The enemy is now as loud in blaspheming of God with shouting and sounding their triumphant songs to his dishonour in his house, as his own people had wont to be In singing of hymnes and Psalms of praise there, at the solemn feasts, to his honour, Psal.74.3,4. with 81.1,2,3.

V. 8. *The Lord hath purposed to destroy the wall of the daughter of Zion:*] Or, *The Lords purpose was* to do it: and what he was resolved upon, he hath done, see Verse 17. *the wall*; as before, Verse 7. because the chiefe strength of a city: So verse 18.

he hath stretched out a line,] He hath stretched out over Jerusalem the line of destruction: not such a line, as workmen use to mete out their building by, to make it proportionable to their model; but such a line, as they use to mark by, what is to be cut off, and how far to be demolished: See 2 Sam.8. 2. so some; or, as others, a levelling line, to level the ground with, where the city sometime stood, and to lay it all eaven: See the like expressions, 2 King. 21. 13. Esay 34. 11. As for those conceits that a learned Writer here suggesteth either of *a cord*, wherewith a beast is tied to be led to the butcher; or of *a line* of exact justice, in rendring to persons delinquent according to their demerits, Esay 28. 17. they seem both to swarve from the intendment of the Prophet in this place.

he hath not withdrawn his hand from destroying:] Or, *he withdrew not his hand*: as Josh.8.18,26. See on verse 3. he gave not over untill he had ruined all. Heb. *from swallowing up*; as verse 2,5.

therefore he made the rampart and the wall to lament,] Or, *but he made*, or *untill he made*, (Heb. *and*; but so the copulative is used, Ier.23.12. Dan.12.12.) *bulwark and wall* (Esay 26.1.) *to mourn*, as Chap. 1. 4. Esay 24. 4. Ier.4.28. and 23.10.

they languished together.] Or, *fainted*; and were made to fall, as a man doth when he faintetb away: See the like expression, Esay 24.4 & 33.9. Jer.14.2.

V. 9. *Her gates are sunk into the ground;*] The Jewish Doctors upon the place, out of their Talmudists, tell us strange stories, of the gates of Jerusalem sinking down into the ground, that they might not come into the enemies power, because they were the work of David's hands: And some of ours run as wildly wide another way, expounding it of the Priests and Judges that were wont to sit in the gates, Chap. 5.14. I conceive no more to be meant, then that the gates were thrown down to the ground, and lying along there, (such of them, and such parts of them, as had escaped the fire, Chap 1.4. Neh.1.3. & 2.13,13,17.) were buried in the rubbish when the walls were demolished: See Neh. 2.13,14. and 4.10.

he hath destroyed and broken her bars;] *He*, that is, *the Lord*, verse 8. or, (the verb taken indefinitely) as Iob 7.3. Habb.3. 17.) *her bars are destroyed and broken*; the bars that kept fast the gates, Psal.107.16. Ier.51.30.

her King and her Princes are among the Gentiles:] Zedekiah, and such of his Princes as escaped the enemies sword, are abroad in captivity, 2 King.25.7. 2 Chr.36.20.

the law is no more:] Heb. *Is not*; as Ier.31.15. It is neither read nor regarded, neither publikely taught, nor constantly kept: Yea the Tables of it lost, and the Volumes burnt together with the Temple: They are now justly deprived of it, that little regarded it before time when they had it, Ier.5. 4,5 & 8.8,9 Hos.8.12. Habb.1.4. A learned Annotator annexeth this clause to the fore-going member, thus rendring the words, *Her King and her Princes are among the Heathen, without Law*: that is, deprived of authority and legislative power: but when a plain and familiar sense freely offereth it self, it is but lost labour to seek out one further fetcht, and lesse probable.

her Prophets also find no Vision from the Lord.] *Find none*, that is, *have none*; as Chap. 13 6. See the like complaint, Psal. 74.9. and the same menaced, Ezek. 7. 26. Mic. 3.6.

V. 10. *The Elders of the daughter of Zion sit upon the ground,*] Not in those chaires, and on those seats, wherein they were wont to sit in judgment, Psal.122.5. Mat.19.28. & 23.2. See Chap.5.14.

and keep silence:] Or, *they are silent*; they pass no sentence now as they had wont to do, Deut.17.9.11.

they have cast up dust upon their heads:] In token of extream grief; as on such occasions was usual with them, Iob 2. 12. 2 Sam.13.19. Esay 15.3. Ier.48.38

they have girded themselves with sackcloth,] Or, *they are girt with sackcloth*. Heb. *sacks*: so Ier.4.8. & 49.3.

the Virgins of Jerusalem hang down their heads to the ground] Out of shame, grief, and confusion; as Esay 5.15. See Ier.14. 2,3. Zach.1.21. as the contrary is made a note of alacrity and cheerfulnesse, of courage and confidence, Psal.110.7. Luk.21. 28. See Chap.1.4.

V. 11. *Mine eyes do fail with tears,*] As Psal. 6.7. See Chap.5.17.

my bowels are troubled,] See Chap.1.20.

my liver is poured upon the earth;] My gall or choler is cast up; as with extremity of grief, mixt with indignation, is oft done: So Iob 16.13. *my gall is poured upon the ground.* They strain the text too far, who would give it an hyperbolical notion, as if it were faid, all the bloud is gone from my liver, the forge wherein it is framed, and is spilt upon the ground: and they much more, that go further, expounding it, as if it were said; my belly is broken, and my bowels poured out, as it was with Judas, Act.1.18. as also they warp it no lesse, who, because the *liver* is deemed the fear of defire and delight, would have the meaning to be, all my desires or delights are gone, though they are all fallen to the ground, all come to an end; as it is with the dead, Eccl.9.6.

for the destruction of the daughter of my people,] Heb. *breach* as Chap.3.47. Ier.4.20. Of the term *daughter*, see on Ier. 9.1.

because the children and the suckling swoon in the streets.] Or, *faint*, and go away, for want of food. Heb. *are covered*, or *overwhelmed*. See on Esay 57.6. and it may seem to be a borrowed form of speech, taken from that mist or cloud that cometh before the eyes of those that are fainting or swooning, and taketh away their sight. See Esay 25.7. Of the *children* and *sucklings*, see Ier.6.11. & 9.20.& 44.7.

V. 12. *They say to their mothers,*] Or, *said*; as of a thing past, in the time of the siege: they called to them for food, Chap.4.4.

where is corn and wine?] Meat and drink, *corn*, for *bread*, as Zach.9.17. as *bread*, for *bread-corn*, Esay 28.28.

when they swooned as the wounded in the streets of the city,] Being in a like condition, as bad, if not worse, the one with the other. See Chap.1.20.& 4.9.

when their soul was poured out into the mothers bosome.] Heb. *poured out it self*; as Iob 30.16. when they went away in their mothers laps, wanting wherewith to relieve them, Ch. 4.9. verse 11.

V. 13. *What thing shall I take to witnesse for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equall to thee, that I may comfort thee, O Virgin daughter of Zion?*] What arguments shall I use wherewith to comfort thee, or to convince and perswade thee, that thou hast not so much cause of grief as thou pretendest? Or rather, What example shall I give of any that have been in like misery? that may be a fit parallel to thy present calamitous condition? So Esay 51.19. Chap.1.12. Nah.3.7. Of the terms here given her, see Esay 37.22. Chap.1.15.

for thy breach is great like the sea;] As vast and wide, as the sea is broad, Iob 11.9. or rather, as a breach of *the sea*: the word *breach* supplyed from the former branch: See the like on verse 6. such a breach as not some small river, but the sea is wont to make, when it hath rent asunder and got thorow the sea-walls, that before kept it out; such as cannot be made up again. See the like, Ier.51.42. Ezek. 26. 3. Iob 30.14.

who can heal thee?] Heb. *shall heal thee*: the verb in a potential notion; as Ier.55.9.

V. 14. *Thy Prophets:*] Not mine, such as I sent to thee; but thine own, such as thou hadst chosen to thy self, and wast willing to be led by, Ier.2.8. & 5.31. & 14.13,14. & 29. 8,15.

have seen vain and foolish things for thee,] Heb. *vanity, and unsavoury*, or *without relish*, Iob 6.6. that is, *visions of vanity*, and such as were not found and unsavoury: the noun supplyed from the verb; as Ezek.13.11. They took upon them to be seers, but saw not what they foretold, and told what they saw not, nothing but vain and frivolous stuff, the froth of their own fancies, Ier.23.16,26. & 27.14,15.

and they have not discovered thine iniquity to turn away thy captivity:] They laid not thy sins before thee, to bring thee to repentance, whereby thy present miseries might have been prevented, Ier.6.13,14. & 8.11. & 23.17,22.

but have seen for thee false burdens, and causes of banishment.] Heb. *and*; as Ier.52.8,16. *and burdens of vanity, and of expulsions*; that is, *say false, burdensome*, or *sad* and heavy prophecies, (as Esay 13.1.) but false ones, against the enemy, as against Babylon, Ier.38.2———4,11. & 29.21,31. But the word seemeth here to be taken in a larger sense; as Prov. 31.1. Zach. 12.1. for any *speech, sermon, or saying, uttered*; as the verb, whence it cometh, is used for *to take up*; that is,

to utter, report, make use of in speech or discourse; as Exod. 20.7. & 23.1. Num.23.7,18. & 24.3. Esay 23.7. & 14.14. and the meaning is, such false and flattering sermons or prophecies, as were a means of hearening the people unto, and hardening them in their sinful courses, and consequently of procuring their captivity, Esay 3.12. Ier.23.14,15,17,31,32. and 27.9,10.

V. 15. *All that passe by thee clap their hands at thee:*] Heb. *Passengers of the way* (as Chap.1.12. Psal.89.41.) *clap on thee, or, over thee, with the hands*; to wit, in way of derision and contempt, Iob 27.23. See Chap.1. 18. the pronoun is wanting; as Ier.6.3.& 20.11.

they hiss and wag the head at the daughter of Jerusalem,] The like notes of derision; of the former whereof see Ier. 25.9.& 29.18. ver.16. Of the latter, 2 King.19.21. Psal.2.7. Esay 37.27. Mat.27.39. See Chap.1.8.

saying,] Supplyed, as Ier.51.14.

Is this the city that men call the perfection of beauty?] As Psal.50.2.

the joy of the whole earth?] Or, *land*; as Esay 5.8. & 6.12. So Psal.48.2. See of Tyre, Esay 23.7. and of Babylon, the like, Ier.51.41.

V. 16. *All thine enemies have opened their mouth against thee,*] Or, *widened it*; as in mocking is wont to be done, Iob 16.10. Psal.22.21. Esay 59.4. Chap.3.46.

they hiss] As Ver.15.

and gnash their teeth:] In disdain and despite; or, indignation joyned with scorn, Iob 16.9. Psal.35.16. & 37.12. & 112. 10. Act.7.54.

They say, We have swallowed her up:] So Psal.35. 25. the same term see also, Psal.56.2. (where the like defect of the pronoun) & 124.3. Prov.1.12. Ver.2.5.

certainly this is the day that we looked for; we have found, we have seen it. That which we have long looked for, and much desired, having at length compassed, we now behold with delight. See Psal.35.21. & 59.10. & 92.11. Iob 16.9. Mic. 4. 11. Chap.1.7. The pronoun demonstrative in the former branch for the verb substantive; as Esay 66. 1. Jer. 10. 19. and a defect of the pronoun *it*, in the latter; as Jer. 12. 11. & 17.21. Yet the text may thus be rendred, *this the day that we expected, we have found, we have seen*; *this the day*: as *him the child*, Exod.2.6. and, *him the wicked* one, Prov.5.22.

V. 17. *The Lord hath done that which he had devised:*] Or, *performed* (as Chap.1.21.) *what he purposed*: as the like word was before rendred, Ver.8. See the like, Jer.51.12,29.

he hath fulfilled his word that he had commanded in the dayes of old:] Or, *he hath put in execution*, (as Esay 10. 12.) that *decree*, or *edict*, of his; (as the like word is used, Est.1.15. and 9.32.) which he had *enacted* (as Deut.33.4.) *long since*. Heb. *from dayes of antiquity*, or, *of ancient time*; as Chap.1.7. Esay 37.26. the menaces that by Moses he long since denounced, and annexed in way of sanction unto those Lawes that then he prescribed his people, at his taking of them into covenant with him, Lev.26.16,&c. Deut.28.15,&c. to which may also be added the renewed comminations of Jeremy and other of Gods Prophets, both in former and latter times. See Jer. 7.25. & 23.3,4.

he hath thrown down, and hath not pitied:] As Ver.2,21.

and he hath caused thine enemy to rejoyce over thee:] Or, *but*, as Ver.14. See the like complaints, Psal. 38. 16. & 89. 42. Chap.1.21.

he hath set up the horn of thine adversaries.] Advanced them; given them occasion of triumphing in thy ruine. See 1 Sam. 2.1. Psal.75.10. Ver.3. and the like in effect, Psal.89.42.

V. 18. *Their heart cryed unto the Lord:*] Some render these words in an imperative form, *Let their heart cry unto the Lord*: and of those some would have them to be the Prophets words to the people; inviting and inciting them to fetch unto God for mercy and relief: other some the Chaldeans, in way of derision, adviling them to call to their God for protection and delivery, as Elias did Baals Priests, 1 King. 18.27. But the most conceive them as spoken in way of enunciation, relating what the people did, when they saw the enemy break in upon them, and rifle by the wall of the city, it may be, having some breaches made in it, (which might give occasion of the next passage, either directed to it, or concerning it,) that then beshinking themselves of him, whom they had neglected before, all other helps and hopes failing, they betook themselves by prayer to him. So Esay 26. 16———28. Hos.5.15. & 6.1. *The heart* cannot properly be faid to *cry*, no more then to *speak*. Yet as it is faid to *speak*, Psal. 27. 8. when from the fulnesse of it, the mouth speaketh, Mat.12.34. so is it also faid to *cry*; when it is with grief and sorrow so full, that it muft needis by such means vent it self. And yet can it not be heare concluded, that the persons here intended, did sincerely cry unto, or call upon God, because their *heart* is faid to *cry*, and they consequently to *cry from*, or *with*, *the heart*; for though to *cry from the heart*, be sometime used for to *cry sincerely*; to wit, when one cryeth out of a true touch and remorse for sin as sin, as that which is offensive and displeasing to God, Ezek.6.9. and so it is faid of some that they *cry not with their heart*, though they *howl upon their beds*, Hos. 7.14. yet the *heart* may be faid to *cry*, and men to *cry with the heart*, or, *from the heart*, and to weep *heartily*, when they do either seriously, though not sincerely; (and so *crying with the heart*, and *with the whole heart*; as Psal.119.145. may be two distinct things.) when they do not sain nor counterfeit grief, make as though they were grieved at the heart, when there is no such matter: as Ismael did to delude some, Jer.41.6. but are serious in their grief, their heart is full of it, as well as their tongues with expressions of it: as it was with Esau, Gen.27.38. Heb.12.17. and those Israelites, Psal. 78. 34——37. it was serious with both, sincere with neither: and so might be with the generality of those, whom the Prophet here intendeth. See Jer.22.27,28.

O wall of the daughter of Zion,] The Prophet here abruptly cutteth off the third of his relation, and seemeth to turn his speech to the *wall* of the city, at the breach whereof in like fashion the outcries were very general from all sorts; as calling upon it, though a dead and senselesse thing to weep and cry perpetually; and the *walls* may be faid to *weep* in a figurative speech, as well as the *mayes to mourn*, Chap. 1. 4. but by the *wall*, say most Interpreters, is here meant the city; and the city, say some, as being now nothing but bare *walls* without housing and inhabitants. Others, the *wall* by a *Synecdoche*, put for the whole city; and the city then by a *Metonymie*, for the inhabitants: and so the *wall* at second hand by a *Metonymie*, for the wonted inhabitants of the city, that lived within compasse of it: but I suppose the *wall* here to be taken in its native sense, for the *wall* of the city demolished and ruined, as the ground and subject matter of the mourning in this manner and measure required. I shall add another Interpretation, and leave both to the consideration of the reader. These words, *O wall, or, O the wall of the daughter of Sion*, may be conceived as the subject matter of the outcries then used, when the walls were either hatered in assault, or demolished after the surprisal of the city: which being annexed to the foregoing branch; the Prophet in the next place addresseth himself unto her, whose walls they were; that occasioned the outcry, inciting her to that constant course of lamenting, to move God thereby to mercy and commiseration towards her: thus taken, there will be no difficulty or harshnesse at all in the whole passage, but all go on smoothly.

let tears run down like a river day and night.] Heb. *make tear* (for, *tears*, as Psal.39.11.) *to descend* (as Jer. 23.17.) *as a river*; (in great abundance (as Psal.119.136.) *day and night*: incessantly, as Jer.9.1. & 14.17. So Chap.1.16. & 3.48.

give thy self no rest;] Or, *no intermission*; as it is rendred, Chap.2.49. or, *remission, abatement*; as the verb it cometh of seemeth to import, Psal.38.8. & 77.2. in which latter place either notion may well consist.

let not the apple of thine eye cease.] Heb. *let not* (or, *suffer not*) *the daughters of thine eye to be silent*: that which we call the *ball*, or *apple*, of the eye; from the spherical figure of it; that the Hebrews call the *daughter of the eye*; either as the dearest and tenderest part of it, Deut. 32.10. Prov.7.2. or from the figures that seem to appear in it; whence also it is termed by the Greeks, *the damsel*, by the Latines, the *babe* of the eye. So Psal.17.18. Zach.2. 8. in the former of which places is another word also used of it, as for notion the same, so for notation, not much unlike to this latter: and *to be silent*, is commonly used for to *cease*; because men render their forbear to speak, when they are silent. So Iob 30.27. Psal, 35.15.

V. 19. *Arise*] From thy bed; as Psal.119.62.

cry in the night] Break thy self of thy sleep and thy rest; that thou mayst give God no rest, but be importunate with him, as Esay 62.6,7.

in the beginning of the watches,] Heb. *in the head*; as Exod. 40.1. either when the watch is first set, or at the beginning of each watch: for by several watches was the night distinguished, Exod.14.24. Judg.7.19. 1 Sam.11.11. Mat. 14. 25. Luk.12.38. See the like expressions, Psal. 119.147, 148. & 130.6.

pour out thine heart like water before the face of the Lord.] So Psal.62.4. & 142.2. & 1 Sam.1.15. & 7.6.

lift up thine hands towards him,] As Jer.14.18. Psal. 28. 2. Chap.3.41.

for the life of thy young children] Heb. *soul*; as Jer. 34. 10. that God may pity and spare, if not thee, yet them. See Jon.4.11.

that faint for hunger] Ver.12. Chap.3.4.

in the top of every street.] Heb. *head*: as Prov. 1. 21. Ezek. 16.31. Esay 51.20. So Chap.4.1.

V. 20. *Behold, O Lord, and consider, to whom thou hast done this:*]

this:] Heb. *See and behold* (as Esay 64.9.) *with whom thou hast dealt thus*; to wit, with those that are thine own people: and what more canst thou do to thine enemies? the usuall plea of Gods people or others in their behalf, to move him to mercy towards them, Exod. 32.11. Deut. 9.26,29. Esay 26. 17. & 63.19. & 64.9. Jer. 14.19,21. & 30.14. thus the word here found is accordingly again used for *to do*, or *deal*, Verf. 22. however, because it is sometime used for *cutting*, or *gathering*, of *clusters*, to wit, of grapes in vintage, or rather of the *gleaning* of them, Lev. 19.10. Deut. 24.21. and from thence applyed to the *cutting off* and destroying of people, Judg. 20. 45. Jer. 6.9. upon this ground the ancient Greek and old Latine so taking the word here, render the text, *See and consider whom thou hast vintaged*: but this the structure of the words will not admit: for that word in that notion is never found with the particle here subjoyned.

Shall the women eat their fruit,] Or, *should* (as Jer. 5.7.) *the women eat their own fruit*; their children, as Psal. 21.10. *the fruit* of their *womb*, as Deut. 7.13. & 28.4,18. Psal. 127.3.

and children of a span long?] Or, *children*, &c. for the copulative is here needlesse. The word here used cometh from a term, that signifieth properly, not *a span*, but *an hand breadth*, or, *four fingers breadth*; or, as the Latines use to expresse it, *a palm breadth*, Psal. 39.5. Esay 40.12. and so the old Latine here rendreth it, *of the measure of an hand*, or, *a palm breadth*: and the term is used indeed properbially, as in Hebrew, so in other languages, to design thereby any thing of a very small and short size: and so in the place of the Psalmist before-mentioned. Howbeit, because the verb drawn from it, signifieth *to mete*, or *to stretch*, *out* ought with the hand; as Esay 48.13. *my right hand* hath *meted out*, or, *stretched out*, *the heavens*: hence both the Chaldee Paraphrast and the Rabbines here expound it, *the children of swaddlings*; the children whose limmes the mothers were wont to stretch out and stroke, as if they were meting or measuring them, with their hands, to fashion them, and make them grow straight and proportionable; and to the same purpose also to make them up with swathing bands, for this root arriseth from a word frequent in the Talmudists, for *a wrapper* of linnen, wherewith to wrap up ought; as also for *a wale*, or, *apron*, or the like, in Scripture, Ruth 3.15. Esay 3. 22. and this Interpretation receiveth further strength from what followeth here, Ver. 22. that for want of food women should eat their children in the strait sieges that thir people should endure, was before threatned, Lev. 26.29. Deut. 28. 53—57. Jer. 19.9. Ezek. 5.10. and was accordingly as sundry times effected, 2 King. 6.28,29. Chap. 4.3,10. See Joseph the Jew of the *Jewish War*, lib. 7. cap. 21.

Shall the Priest and the Prophet be slain in the Sanctuary of the Lord?] Or, *should*, Should God endure to see his own house polluted with the bloud of his own Priests, and such as bear the name at least of his Prophets: for I supposs there was no true Prophet slain there by the enemy; though they had themselves sometime defiled it with the bloud of such, 2 Chr. 24.21. See before, Ver. 6.

V. 21. *The young and the old lye on the ground in the streets: my Virgins and my young men are fallen by the sword*.] For the Chaldeans spared none, regarding neither age nor sex, 2 Chr. 36. 17.

thou hast slain them in the day of thine anger; thou hast killed and not pitied.] The Chaldeans were but thine instruments, the executioners of thy wrath, Esay 10.5,15. See Jer. 33.5. so Chap. 1.12,15. Ver. 17. the pronoun is not in the text, nor the copulative: nor is either here needful, no more then Chap. 3.43. where both are omitted. See Ver. 4.17.

V. 22. *Thou hast called as in a solemn day my terrours round about*; *so that in the day of the Lords anger none escaped, nor remained*.] Heb. *and there was no escaper, and remainer*: *and*, for, *or*; as Jer 44.14. Thou hast summoned in, mustered up, and brought in upon me, matter of terrour and frights, so on every side to beset and surround me, that there is no means or hope of escape unto any, but all are environed together, and involved, in the same common calamity, Jer. 4.17 & 20. 3.10. So Chap. 1.17. a metaphor taken from the calling of the people together unto their solemn assemblies by sound of trumper, Num. 10.2,3. So before, Chap. 1.15.

those that I have swaddled] Or, *swathed*; so rather then as some, *which I carried in mine hands*: of the word, see before, on Ver. 20. it seemeth to comprehend all those offices that mothers or nurses exercise about their children, for the managing of their lims, and keeping of them in their due proportion and posture during the time of their tender infancy.

and brought up,] Heb. *made great*. So Ezek. 19.2. nor, *multiplied*; as the learned Scholiast amisse rendreth it: for it is in this notion parallel to that otherterm used, Esay 1.2. by which the Jewish Scholiast here rightly expounderh it.

hath mine enemy consumed] As if they had been bred for no other end, but to be made slaughter; meat for the murthers sword, Job 27.14. Hos. 9.13.

CHAP. III.

Vers. 1. I Am *the man that hath seen affliction by the rod of his wrath*.] The two former Chapters consisted of a single alphabet, either of them: This consisteth of a three-fold Alphabet; as the Psalm 119. of an eighfold one. Every three Verses in course beginning with the same letter, as every eight in order there. The same subject matter that was handled in the former, is with much variety of expressions, and further amplifications, in more concise and quick sentences, very artificially and pathetically continued and carried on thorowout this. The question is, Who the person should be that the Prophet here speaketh of. Some of the ancients, whom therein some of the Popish Writers concur with, would have it spoken of Christ: but to let passe all other arguments; the very tenour of the context doth every where almost sufficiently confute that frivolous conceit. Others would have it all spoken in the person of Gods people; lying now under heavy pressures in the Babylonian Bondage, relating both what they had formerly suffered, and at present also did sustain. Others lastly, of the Prophet himself, in this kind more unhappy then other his fellow Prophets, in that they had foretold onely the calamities that should befall Gods people; he had survived to see, and to undergo no small share among the rest in them. I conceive that the person intended, is principally the man body of the people, though the Prophet himself also included as a lim of the same.

I *am the man*] I, the people of the Jews, the Jewish State; and I Jeremy also among the rest, am one of those that have tasted of Gods wrathful rod. See Jer. 1.18. & 30.12,15.

seen affliction] Not barely *seen*; but sustained it: to *see*, for, to *suffer*: as Jer. 5.12. & 14.13. & 42.14. Psal. 16.10. & 49.9. & 89.48.

by the rod of his wrath.] Or, *his rod of wrath*; that is, *his wrathful rod*: the rod wherewith he smitteth in wrath. So Esay 10.5. See the like form of speech also, Prov. 22.8.

V. 2. *He hath led me, and brought me into darkness, but not into light*.] He hath led me into captivity, as the word is used, Esay 20.4. *darkness*, for, affliction and misery, Psal. 112. 4. Esay 8.22. Chap. 2.1. and, *light*, for, prosperity and jollity, Est. 8.16. Psal. 97.11. both together, as here, so Job 18. 18. and the same thing in crosse terms reiterated; as Chap. 2.8.

V. 3. *Surely against me is he turned*; *he turneth his hand against me all the day*] He is turned against me, who had wont to be for me, Exod. 14.25. Psal. 46.7. or he turneth again upon me; as Esay 1.25. to fetch and inflict new strokes; and that continually and incessantly *all day long*; as Psal. 44.22. & 73.14. See Chap 2.3.8. Job 30.15,21.

V. 4. *My flesh and my skin hath he made old*.] Either *withered it*, with leanesse and wrinckles, Job 16.8. or, *worn out*, and consumed it; as Job 13.28. Psal. 32.3. Esay 50.9.

he hath broken my bones.] Taken all support and strength away from me. Ch. 1.14,20. Esay 38.13. Jer. 50.17.

V. 5. *He hath builded against me*] Encamped about me, and raised forts and batteries against me. So Job 19.12. Esay 29.2,3.

and compassed me with gall and travel.] Or, *with venome, and vexation*. See Jer. 8.14. So again, Ver. 19. The pronoun wanting, but supplyed from the former branch; as Ver. 3.

V. 6. *He hath set me in dark places*;] He hath laid me in the grave; the region of *darkness*, Job 10.21,22. Or, He hath cast me into prisons and dungeons, Ver. 33.35. Psal. 88. 6. Esay 44.2.2.

as they that be dead of old.] In them I lye as a corpse in the grave, wholly disregarded and utterly forgotten, Psal. 31.12. & 84.5. Ezek. 37.11,12.

V. 7. *He hath hedged me about, that I cannot get out*:] Or, *he hedged me about*. As having reference to the closenesse and straitnesse of the siege, Jer. 4.17. & 52.7. So Job 3.23. & 19. 8. Psal. 88.8. Heb. *and* (*for*, *that*; as Mal. 1.9.) *I shall not go out*, for, *cannot*; as Jer. 13.23. there is no possibility of escape, Jer. 34.3. & 39.4,5.

he hath made my chain heavy.] Laid an heavy affliction of thraldome and bondage upon me, Psal. 66.11. Heb. *brasse*, or *steel*, as Jer. 15.12. & 39.7.

V. 8. *Also when I cry and shout, he shutteth out my prayer*.] Or, *When I cryed also and that aloud*, or, *eagerly*; (two words of the same notion to add the more emphasis; as Esay 22. 6. & 58.1. See Chap. 2.5.) *he obstructed*, or *stopt*, (as the word properly signifieth, 2 King. 3.19,25. 2 Chr. 32. 3,4,30.) the passage of *my prayer*; alluding, as our Version rendreth it, to the manner of those that shut the door to keep suiters out, where they are not willing to be troubled with them: but it seemeth rather, to the practice of those that stop the ear

ear against speech or words about such matters as they list not, nor like to hear; as Psal. 58.4. Prov. 24.13. Act. 7.57. it is not so much against the party, as against the prayer. So Ver. 44. and some therefore render it, *he stopperh* his ear to *my prayer*: a defect of the noun after the verb; as Gen. 41. 33. Jer. 16.7. See the like complaints, Job 19.7. & 30. 20. Psal. 22.1,2. Hab. 1.2.

V. 9. *He hath enclosed my ways with hewen stone*;] Or, *He enclosed my wayes*. He so blocked up all passages about me, having hemmed me in, not with a thorny hedge, as Hos. 2.6. or some earthy mud-wall, that might with no such great difficulty be broken down, or digged thorow, but with a strong fence of hewen stone, that there might be no possibility of access for any relief or succour from abroad to me. See Jer. 13.19. and this seemeth aimed at here, the obstructions of access; as the prevention of escape before, Verf. 7. See Job 19.12.

he hath made my paths crooked.] Heb. *he perverted my paths*, Jer. 3.21. He turned all my projects and designs a contrary way; because I took courses contrary to his wayes, Lev. 26. 27,28. Psal. 18.26. So Ver. 11. See Jer. 19.3,7. & 33.4,5. & 37.7——10.

V. 10. *He was unto me as a bear lying in wait*,] So Hos. 3.8. as *a leopard*, Jer. 5.6. Hos. 13.8.

and as *a lion in secret places*.] Psal. 17.12. See the like, Job 10.6. Esay 38.13. Hos. 5.14. & 13.7. a defect of the note of similitude in either clause; as Gen. 49.9,14,17.

V. 11. *He hath turned aside my wayes*.] Or, *He turned aside*: the same in effect with that before of *perverting his pathes*, Ver. 9. for that is too slight that some suggest, he deprived me of liberty to walk abroad: rather, he made all mine attempts and endeavours frustrate. See Jer. 21.4. & 33.5.

and pulled me in pieces.] Worried and tore me in pieces, Job 16.9,12. Hos. 5.14. & 6.1. & 13.8. as a lion or a bear doth some beast that it hath preyed upon, Ver. 10. Deut. 33. 10. Psal. 7.2. Mic. 5.8.

he hath made me desolate.] As Chap. 1.13.

V. 12. *He hath bent his bow*,] Or, *He bent his bowe*. Heb. *tread it*. So Chap. 2.4.

and set me as a mark for the arrow.] Job 7.20. & 16.12.

V. 13. *He hath caused the arrowes of his quiver to enter into my reins*.] Or, *He caused*, &c. Heb. *the sons of his quiver*: as, *sparks* are termed, *the sons of the quick-coal*, Job 5.7. and, *corn*, *the son of the floor*, Esay 21.10. See the like expressions, Job 8.4. & 16.13. Psal. 38.2. *reins*, for, inward vital parts: as Job 16.13. & 19.27. So, *loines*, Deut. 33.8. Psal. 38.7.

V. 14. *I was a derision to all my people*;] That is, say some of the Jewish Masters, to the wicked and perfidious ones among my people, as Jer. 20.7. or to such people, as had been before subject to me, as Moab, Amelek and Edom: or as one of ours, *with all my people*; as the particle seems used, Ezr. 1. 5. But it is the people that speaketh it: and the words, as another Jewish Critick hath well observed, may be read and rendred, *to all peoples*; that is, to all forrain people: the word a plural, wanting only its last letter; as the very same word is found with the like defect, 2 Sam. 22.44. compared with Psal. 18.43. See the like complaints, Psal. 44.13. & 79. 4. Ezek. 36.15.

and their song all the day.] Heb. *their neginath*, or, *band-instrument* of musick. So Job 30.9. See Esay 38.20. I was unto them as some lute or kit, (the note of similitude is wanting, as Ver. 10.) one whom they played on at pleasure, and that incessantly. So Psal. 35.15,16. & 69.12. Ver. 63.

V. 15. *He hath filled me with bitternesse*;] Heb. *satiated*; cloyed, or glutted me (as Ver. 30. Job 7.4.) *with bitternesses*, that is, with things extreamly bitter; as Deut. 32.32. See the same, Job 9.18. See the like, Ruth 1.20,21. Chap. 1.4.

he hath made me drunken with wormwood.] Or, *ben-bane*, or, *mosh-bane*, rather; some kind of herb that is rank and deadly poison. See on Jer. 8.14. & 23.15. of the juice of such venomous stuff hath he forced me to drink; not some small quantity, but in great abundance. See Jer. 3.1.4,25. & 46.10. or so plyed me with it, that it hath besotted me, and made me beside my self. See the like, Job 9.18. Psal. 60.3. Esay 51.17,21,22. Jer. 25.17,18. Ezek. 23.32——34. Verf. 5,19.

V. 16. *He hath also broken my teeth with gravel stones*:] Such food he hath fed me with, as may seem rather to be stones then bread, Mat. 4.3. & 7.9. An allusion to men that eat grisly bread, of such grist as millstones are at first wont to make, or to such gravel, as having by accident fallen into, and being mixed with, bread or other food, not discovered, proveth offensive to the teeth of him that eateth of it. See Prov. 20.17.

he hath couvered me with ashes.] The word here used hath no brother, saith the Jewish Critick: and the notion of it therefore is very uncertain. Nor do their great Masters agree about it, but render it, some one way, and some another. One, *he hath polluted me*. Another, *he hath pressed me down*, citing some instances for that purpose from the Talmud: and so also the Chaldee. Others, *he hath rolled me in ashes*: as, *in dust*, Mic. 1.10. So Jer. 6.26. another, *he hath couvered me over with ashes*. Like that of Job, *I am become like dust and ashes*, Job 30.19. The ancient Greek and the old Latine, (whom some Hebrew professers of note concur with) *he hath fed me with ashes*. And to these the rather I incline, both because it seemeth very fitly with the course of the context; and the like expressions is found else-where, Psal. 102.9.

V. 17. *And thou hast removed my soul far off from peace*:] Thou hast set me and prosperity asunder: taken me from it; for, taken it from me: cast me out of that prosperous condition that I formerly enjoyed: the terms *far off*, are not in the text: *peace*, for, *prosperity*: as Jer. 29.7. *my soul*, for, *me*: as Psal. 3.2. & 22.20,21. & 88.14. in which last place also the verb here used is found. A learned Annotator would have it read, *Thy soul was removed from peace*: which he expounderh, thou wast wholly alienated from thoughts of peace and welfare concerning me: and faith it was so anciently, until the Scribes altred it: and the old Latine rendreth it, *My soul is repelled*, or, removed, *from peace*: which though in sense it swarve not from what both Jewish Commenters suggest, and our Version holdeth out, yet neither doth it expresse fully, what the text thus taken exhibiteth, to wit, the attributing of the thing mentioned, to God, unto whom, the Prophet here turneth his speech, nor doth it answer precisely to the terms of the text, wherein the verb used is never found in a passive notion; that which also evidently refelleth that former learned mans conceit. The Chaldee rendreth it, *My soul refuseth to enquire after peace*: which may better consist with the terms of the text, then either of those twain, and would be the same in substance with that, Psal. 77. 2. *my soul refused to be comforted*.

I forgat prosperity.] Or, *I have forgotten welfare*. Heb. *good*; as Job 9.25. I no more now mind it, then as if I never had enjoyed it, or knew what it meant: or, I think no more on it, then as one that never looketh or hopeth to be acquainted with it again. So Gen. 41.51. Job 11.16. See Job 30.15.

V. 18. *And I said*,] Or, *Then* (as Jer. 51.7.) *I said*, I thought with my self; as Psal. 2.6. & 38.1.

my strength and my hope is perished from the Lord.] Or, *My support*; as God is called *the support of Israel*, 1 Sam. 15. 29. and *blood*; the *support* of the living creature, Esay 63. 3, 6. because when that is spent and faileth, the body faileth: and the word hath a notion of subsistence and permanence in it. I was clean out of hope, either of subsistence or of recovery again. So Psal. 31.22. & 116.10,11. Esay 40.27. & 49.14. Ezek. 37.11.

V. 19. *Remembring mine affliction*, *and my misery*, *the wormwood and the gall*.] Wherewith God had fed them, ver. 5,15. See Ier. 8.14. & 9.15. the word rendred *misery* is by some rendred *attenuations*, by others, *humiliations*, but neither produce ought wherewith to back either interpretation: the old Latine rendreth it, *transgression*; and the word it cometh of signifieth very commonly *to rebell*; but that seemeth to have no place here, nor doth it well suit with that exposition of the place, that one of the Rabbines giveth an hint of upon the place, and that Version exhibiteth, conceiving the text as in form of a prayer to God, *Remember mine afflictions*, or *humiliation*: lure they would never requeest God *to remember their transgressions*, for, *rebellions*, but with David rather to forget them, Psal. 25.7. & 79.8. however that exposition of the place seem not genuine. But some lastly, both Jewish and ours, render it *expulsion*, or, *exilement*; that which seemeth to be seconded by that of Esay 58.7. before pointed to on Chap. 1.7. where the same term was used. *Remembring*, that is, *In remembring*; as Ier. 17.2. Psal. 42.4. when I remember and think upon the great depth of affliction, and extremity of bitterness, that God hath brought me unto; and this Version the words following confirm.

V. 20. *My soul hath them still in remembrance, and is humbled in me*.] The sense is, I have them in mind continually, I cannot forget them; and am much dejected and cast down, (Heb. *bowed down*; as Psal. 42.4. 5,11. & 44.25.) so oft as I think on them. Heb. *remembring remember*; as Ier. 31.20. and, *my soul*; as ver. 17. Psal. 57.1. but this form maketh the speech more emphatical and affectionate; as Psal. 57.4.

V. 21. *This I recall to my mind*, *therefore have I hope*.] Heb. *reduce*, or, *make to return to my heart*; as Deut. 30.1. Yet when I consider and call to mind Gods infinite mercies, I begin to conceive some hope again of recovery, and am not wholly swallowed up with despair. Thus, though in extremity of affliction and depth of temptation, yet even the faithful tossed to and fro between hope and fear, and brought down to the very pits brink of despair; yet the better part at length prevails, see ver. 24. They seem to strain the text, who would refer the ground of hope here pointed at to the

fore-

foregoing relation, becauſe mans miſery is oft-times made a motive of mercy, Pſal.12.5. Chap.1. 11, 20. The text runs more freely of its own accord in way of reference to what enſueth. The diſcretive, *yet*, ſeemeth wanting, to be ſupplyed, and prefixed; as Pſal.119.83. Iob 14.9. Ier.51.53.

V. 22. *It is of the Lords mercies that we are not conſumed*] Or, To wit, (ſupplyed, as Ier.34.9.) that it is *the Lords great mercy*: ſo the word plural importeth, Pſal.89.1. ſee Eſay 63.7. conſidering our extream wickedneſs, it is a wonder that it is not far worſe with us, then as yet it is: it is of his mere abundant mercy that any of us do ſurvive and remain, and that there is not an utter riddance made of us at once, Ezr.9.13,15. ſee Ier.5.10,18.& 30.11. Mal.3.6. That which giveth hope of Gods intending ſome good to us, in that he reſerveth a ſeed of us, Eſay 1.9. Rom.9.29.& 11.4,5.

becauſe his compaſſions fail not.] Or, *that* (as Ier.49.13.) *his tender mercies* (or, *compaſſionate affections*; as Eſay 63.7. *are not ſpent*, or *conſumed*; as Mal.3.6.

V. 23. They are *new every morning*:] Or, That they (to wit, his mercies and compaſſions, ver.22.) are, or have been *daily renewed*. Heb. *new in the mornings* are they: as Eſay 33.2. See Iob 7.18. Zeph.3.5.

great is thy faithfulneſſe.] Or, that *thy faithfulneſſe*, (or, *his faithfulneſſe*: a change of the perſon, as Eſay 1.29. Ier.44.10.) *is great*, Pſal.36.5. See 2 Tim.2.13.

V. 24. *The Lord* is my *portion*,] I have an intereſt ſtill in him; as Pſal.16.5.& 73.26.& 119.57. Ier.10.6.

ſaith my ſoul,] Or, *I ſay*, as ver.20.

therefore will I hope in him.] Or, *wait on him*; with hopeful expectation wait and depend upon him, verſ. 21. Iob 13. ver.15.

V. 25. *The Lord* is *good unto them that wait for him*,] That with patience and perſeverance amids their afflictions depend upon him for delivery until his due time thereof do come, Pſal.40.1. Eſay 8.17.& 30.18.

to the ſoul that ſeeketh him.] Or, *to him, to the perſon*, (as ver.20.) *that ſeeketh him*, Pſal.9.10. and 24.6. and 27.8. and 105.4.

V. 26. It is *good that* a man *ſhould both hope, and quietly wait for the ſalvation of the Lord.*] Heb. No more but, *Good, and he wait*; which ſome render it, it is *well* with him that *both doth wait*; and this way ſhould I go, I ſhould rather render it, It is *well* with him, *that doth wait*: the copulative put for the relative, as Ier.41.8.& 48.45. But as I conceive, with leaſt ſupply, and moſt familiar, it may beſt be rendred, It is *good that* (ſo is the copulative uſed, Pſal. 144.3.) a man *wait* (as 2 King.6.33.) *and be ſilent*, (as ver.28. Pſal.62.1,5.& 131.2.) that is, *wait ſilently* (as, *made haſte and came*, for, *came haſtily*, 1 Sam.4.14. and *ſit*, be *ſilent*, for, *ſit ſilently*, Eſay 47.5. and *reign and proſper*, for, *reign proſperouſly*, Ier.23.5.) *for the ſalvation of the Lord*, Gen.49.18. Pſal.119.174. It is good for one to wait quietly, until God pleaſe to ſend deliverance, both becauſe it is his duty ſo to do, Pſal. 123.2. and becauſe there is hope of delivery, if he ſo do, Exod. 14. 13. Eſay 30. 16. ver.29.

V. 27. It is *good for a man that he bear the yoke in his youth*] That he be enured, as to the ſtrict obſervation of Gods law, Pſal.119.9. Mat.11.29. So to the patient enduring of his will, in ſuch afflictions, as God ſhall ſee good to exerciſe him with, Pſal.94.12. & 119.67,71,75. Iob 5.17. Prov.3.11,12. Heb.12.6—10.

V. 28. *He ſitteth alone*,] Or, That *he ſit alone*. See Ier.15.17. Pſal.102.7.

and keepeth ſilence] Or, *and be ſilent*. See ver.26. So Pſal. 39.9.

becauſe he hath born it upon him.] Or, *when* (as Ier.51.48.) *it*, to wit, the yoke) *is laid upon him*. Heb. *when he had laid it upon him*; as the verb is uſed, 2 Sam.24.12. but taken here indefinitely; and therefore beſt expreſſed by the paſſive; as Amos 4.2. Habb.3.17. Luk.12.20. So rather, or it it be referred to the patient, *when he beareth it*; as a verbal thence deduced is rendred, Zeph.1.11. then as the learned Scholiaſt, *when he hath taken it up upon him*: though the word be oft ſo taken; as Eſay 40.15.& 63.9. for the yoke of afflictions is not voluntarily taken up; but impoſed and inflicted even upon thoſe that are moſt willing and ready to bear it: compare, Mat.16.24. with Joh.21.18,19. See alſo, 1 Chr. 21. 13,17.

V. 29. *He putteth his mouth in the duſt*,] Or, That *he put his mouth in the duſt*; Humbling himſelf even to the ground: or as if he ſhould ſtop his mouth with duſt for fear of breaking out into any repining or murmuring language, Iob 40. 4,5. But this latter ſeemeth to be with the largeſt. It is an alluſion, as ſome conceive to the manner of thoſe, that having been ſubdued, are enforced to lay their necks down to be trampled upon, and to lick up the duſt under the feet of thoſe, by whom they have been ſubdued, Joſh.10. 24. Pſal. 72.9. Eſay 49.23.& 51.23.& 60.14. or, as others rather, unto the uſual manner of ſuppliants, that uſe to bow down ſo low, or lay themſelves along in that manner, that as they ly groveling, their mouth toucheth the ground, 2 Sam.12.16.& 14.22. Eſay 9.8. Dan.8.17. Mat.26.39. and withall to that duſt and aſhes on which they were wont in ſuch caſes to proſtrate themſelves, Job 40.6. Eſay 58.5. Mic.1.10.

if ſo be there may be hope.] Heb. *peradventure there is hope*; as Gen.32.20. Dan.4.27. ſuch humble, patient, quiet, and ſubmiſſive carriage, may well give a man ground of hope. Yet it is thus propounded, implying that what God thereupon doth, is out of his mere mercy, not of mans merit, and therefore not to be preſumed on, or claimed as due debt. So Joel 2.14. Zeph.2.3.

V. 30. *He giveth his cheek to him that ſmiteth him*;] Or, That *he give*, &c. Be content to endure diſgraceful, deſpiteful and contumelious uſage, Eſay 50.6. Mic.5.1. Mat.5.39.& 26. 67.

he is filled full with reproach.] Or, That *he be filled* (Heb. *ſatiated*, or *cloyed*; as ver.15.) *with reproach*: ſuſtain abundance of reproachful uſage. So Pſal.123.4.

V. 31. *For the Lord will not caſt off for ever.*] Though he do leave his people for ſome time, and that for the good of thoſe that either are ſincere and faithful already, or that are reclaimed and reformed by his judgments; yet he will not always ſo do, So 1 Sam.12.22. Pſal.94.14. Eſay 57.16.

V. 32. *For though he cauſe grief, yet will he have compaſſion according to the multitude of his mercies.*] Or, as ſome render it, *For when he hath cauſed* grief, or *grieved*, *he doth alſo*, or *again ſhew mercy according to the amplitude of his benignities.* But for the former part, I adhere rather to our Verſion. Heb. *if*, for, *though*; as Ier.15.1. and, *and*, for, *yet*; as Ier.50.10, 22.. In the latter part, I ſhould rather ſay, *abundance*, then *multitude*: the word well admitting either; and ſo alſo, Pſal. 51.1.& 106.45. See Eſay 14.1. & 54.7,8. Mic.7.18,19.

V. 33. *For he doth not afflict willingly, nor grieve the children of men*] Heb. *He doth not afflict from his heart.* He doth not willingly afflict any, his own people eſpecially; but what he doth in this kind, he is in a manner enforced to by their ſins, 2 Chr.36.16. Ier.5.7,9.& 30.14.& 44.20. or, He taketh no delight in afflicting people; it goeth againſt the hair, and againſt the heart with him to be dealing roughly with them; it is a gri[illegible] him to be grievous to them, a pain to himſelf to be puniſhing of them, Eſay 1.24. Ezek.18.23,31,32. & 33. 11. or, he puniſheth not according to his might; as either he might juſtly, or could do, if he would put out his might, and make uſe of his power, but with reſpect to mans infirmity Job 37.23. Pſal.78.38,39. Eſay 27.8.& 48.9. & 57.16. or, he doth not afflict his out of any ſiniſter diſpoſition towards them, or evil affection to them, but to try their ſincerity and to exerciſe their patience, pſal.66.10. prov.3. 11,12. Rom.5. 3,4. Heb.5.8.& 10.32. Jam.1.3. 1 Pet.1.7.& 4.12. Rev.3.10. Thus divers diverſly, among which the firſt ſeemeth moſt proper, as beſt ſuiting with that form, *from the heart*, as we alſo uſe it, and ſo render, Eph.6.6. what the Apoſtle there ſaith, *from the ſoul.* Howbeit, I ſhall add how the phraſe is in the Hebrew uſed. A man is ſaid to ſpeak, or do a thing *from his heart*, or *out of his own heart*; for theſe terms in Hebrew differ not, when he doth it out of his own mere motion, or invention, without ſuggeſtion, information, direction, or occaſion given, or miniſtred to him, by any other. So it is ſaid of Jeroboam, that he kept a feſtival, which he had deviſed *from his heart*, or, *out of his own heart*, without any commiſſion or direction from God, 1 King.12.33. So Nehemy to Sanballat, *thou feineſt* theſe things *from thine heart*, or, *out of thine own heart*, Neh.6.8. having no ground for them, or upon no occaſion given from me, or information from any other. So the meaning here may be, that God doth never afflict out of his own mere Will or motion onely, without ſome good ground and juſt occaſion given him from thoſe whom he doth afflict. So one of the Rabbines here, *He doth it not out of his own Will; for mans iniquity giveth occaſion*: contrary to that which of natural parents the Apoſtle ſaith, that they ſometime chaſtiſe *after their own pleaſure*, if his meaning be ſuch as our Engliſh expreſſeth it: which yet I doubt much of, the words being onely, *as ſeemed* good, or meet *to them*, whether their children liked it or no, howſoever they deemed of it: But ſo worldly parents ſometime do in an humour, as we ſay, where no juſt cauſe is given of ſo doing: God never. His bounty and kindneſs floweth from him freely of it ſelf, his ſeverity and harſhneſſe ariſeth from ſomewhat in us.

V. 34. *To cruſh under his feet all the priſoners of the earth.*] The three next Verſes ſome Interpreters annex to the words next before-going; as more particularly relating what thoſe things were, that God did not from his heart, either himſelf do, or cauſe to be done. Others rather refer all that is here related to the laſt clauſe, in the cloſe of ver. 36. whereof more ſhall be ſaid when we ſhal come to that branch. The matters here mentioned are in general oppreſſions, referred to two heads; ſome hoſtile, executed in times of war, ver.34. ſome civil, exerciſed in times of peace, by force or fraud, ver. 35,36. The entrance into this paſſage ſeeming ſomewhat abrupt, divers Interpreters ſeek to cleer it by ſundry ſupplyes: ſome inſerting, *Ye think*, or, *Ye ſay*; as if the Prophet did here relate the words or thoughts of others, not deliver his own. Others, *when a man is ready*, to do as is here deſcribed: as, *I am ready to halt*, Pſal. 38.17. But our Verſion is plain and full enough. The infinitive is oft uſed in other languages, as well as in Hebrew for the noun; *to do* ſuch things, for, *the doing* of ſuch things: for any *to cruſh under his feet*, or, ſimply, *the cruſhing under ones feet*, ſuch as they have ſubdued and hold in captivity; when men exerciſe ſuch cruelty and oppreſſion upon them, that they tread them down and trample upon them, as upon dirt and clay, or upon morter and rubbiſh, untill they grind them to powder, that is, have worn them clean out by harſh and hard uſage, Eſay 10.6.& 14.15,16.& 16.4.& 51.23. Jer.12.10. Dan. 7.7. Chap.1.14. See Eſay 3.15. Mic.3.3.

all the priſoners of the earth.] Heb. *all the bound of the earth*, either *of the earth*, that is, the *world* in general; as Pſal.24.1. that which of the Aſſyrians and Chaldeans is ſaid, Eſay 10. 13,14.& 14.7,17. or, *of the land*; as Pſal.37.3. ſome particular country, Eccl.5.8. the land of Judea, more ſpecially aimed at, Jer.39.9.& 50.17.

V. 35. *To turn aſide the right of a man*] Heb. *to cauſe to decline, ſway aſide*, or *overthrow*; as Prov.18.5. Eſay 10.2. See there, and ver.36.

before the face of the moſt high.] In the ſight of God, Pſal. 51.4. Ver.38. not dreading him, or his diſpleaſure, Mal. 3. 5. who is an avenger of ſuch courſes, Pſal.94.1. Prov.22.22,23. & 23.10,11. 1 Theſſ.4.6. So the moſt. Howbeit, ſome expound it of God himſelf, as not doing himſelf what is here ſaid, to wit, that God doth not ſway or pervert judgment in any cauſe that cometh before him, Iob 8.3. & 34.5,12. and ſay they, the noun is put for the pronoun; *the face of the higheſt*, for, for, *his face*; as, *the Lords heavens*, for, *his heavens*, Ver. 66. But this ſeemeth not to ſuit ſo well with the tenour and courſe of the context. And there want not, which our margent alſo intimateth, that underſtand the word here uſed, not of God, but of ſome earthly Judge, of a man in place of Authority and judicature; rendring the words, *before the face of a Superiour*. Heb. *on high* one: and the word is uſed not of God alone, but of other things alſo, both places, as 2 King.15.35. 2 Chr.8.5. and perſons, as Deut.26.19. and I ſee not, why it ſhould be taken otherwiſe here: as a word of the very ſame notion is, of thoſe that ſit aloft in place of judicature above others, in a place parallel to this, Eccl. 5.8. *There is one high above the high*, *and high* ones *above them*; where the term *high* is given to God in the firſt place; to Judges in the ſecond place; to Angels (as ſome alſo think) in the third.

V. 36. *To ſubvert a man in his cauſe*,] Heb. *To pervert a man in his controverſie*; that is, by over-ſwaying the proceedings at Law, and cauſing the ſcale to decline and weigh down the wrong way, Ver.35. to overthrow a man in his ſuit: that which is termed, *a wreſting of judgment*, or *right*, Deut.16. 19. Thus, if we conceive the one, as ſome do, to be no more then a further illuſtration of the other: yet ſome Interpreters diſtinguiſh them, conceiving the former to be meant of over-ſwaying cauſes by power and might: the other of carrying things awry by cunning and ſlight: and this ſeemeth not improbable.

the Lord approveth not.] This clauſe is generally deemed to reach to all thoſe particulars before recited; but is very variouſly expounded. The words are in Hebrew, *the Lord ſeeth not.* Which ſome read by way of interrogation, *Doth not God ſee* it? as if it came in by way of objection, againſt what had been ſaid of Gods unwillingneſſe to afflict, Doth he not ſee ſuch things as thoſe to be done? to which the anſwer ſhould be returned, Ver.39. Others, as a ground laid for the enſuing aſſertion of Gods general providence and diſpoſal of all things; *Should not God ſee it?* can it be ſo done, that he ſhould not ſee and regard it? as Job 11.11. *ſhould he ſee iniquity, and not conſider*, or, *regard* it? But Others, and ſo the moſt, read them by way of enunciation, *the Lord ſeeth not*: that which ſome take according to the proper and native notion of the word, conceiving it to be delivered as the ſpeech and imagination of wicked men, that God ſeeth none of theſe things when they are done. So Job 22.13,14. Pſal. 10.11. & 94.7. But how ſuch ſhould be brought in ſpeaking here, is not eaſie to deſcry. Others therefore take the word of *ſeeing*, in a figurative ſenſe. Some, *God ſeeth* none of theſe things; that is, he knoweth them not, he is not acquainted with them, he doth not practice any of them; he doth not handle men cruelly without right and reaſon; nor make uſe of his power to oppreſſe any man in judgment; nor of his skill to pervert any mans cauſe, that cometh before him, but is willing to hear and try all indifferently, according to the rules of equity and right. Others, and ſo the moſt, *he doth not ſee*; that is, like of, or approve; he doth not behold any of theſe things with an eye of allowance and approbation; as Num.23.21. Hab.1.13. and this laſt ſeemeth the genuine ſenſe of the place. So it is a confirmation of that which was formerly ſaid, that God *afflicteth not from the heart*; ſince that, though he permitteth ſuch things to be done, and giveth way therein to mans malice, for the execution of his juſt judgment on ſome, and the chaſtiſement of others; yet he doth not approve the things done in thoſe whom he maketh uſe of as inſtruments therein. See Hab.1.12,13. If we read the words by way of interrogation, it will be part of an objection begun here; continued. Ver.37,38.. and anſwered; Ver.39.

V. 37. *Who* is *he* that *ſaith, and it cometh to paſſe*, when *the Lord commandeth* it *not?*] Theſe words are very diverſly rendred, though for the ſenſe of them in general moſt agree, to wit, that nothing is done here below, but by a divine providence and diſpoſal. Some render them as a check to that impious conceit of men, as they conceive before mentioned, that God ſeeth not, or regardeth not what men here on earth do. *Who* is *he*, that *ſaith* this, *that it is*, (that ought is done) when *the Lord hath not commanded* it? Who is he that can or dare be ſo preſumptuous and impious, as to ſay that ought cometh to paſſe without Gods providence and appointment? Prov.16.4,33. & 21.30,31. & 29.16. Mat.10.29,30. Others, *Who* is *he*, that *ſaith, and it is*, (that which he ſaith cometh to paſſe and is affected) if *the Lord have not commanded* it? Who is he, that is able to effect and bring about what he ſpeaketh, or purpoſeth, unleſſe God permit and give way thereunto? Prov.16.1,9. Jer.10.23. Jam.4.13,15. And theſe two readings, as in ſenſe they little differ; ſo the words of the text will well admit either: but the latter, which our Verſion followeth, ſeemeth the right. There is a defect of the relative in either: in the former branch; of the particle of time with the former, as Jer.18.18. of the conditional with the latter, as Eſay 30.20. in the latter branch; as Jer.50.5. & 52. 12. Some reſtrain the text to the Chaldeans employment againſt Gods people, rendring the words in two diſtinct propoſitions; *Who* is *he*, who *when he ſpake, it was done?* (Heb. *he ſpake and it was done*; as Pſal.33.9.) hath *not God enjoyned* this? to wit, the Chaldeans breaking in upon us, and dealing with us, as they have done. But the ſentence ſeemeth more general, driving at this, to ſhew, that though God do nothing of this nature, either out of any deſire of, or delight in, the thing it ſelf; nor out of his own meer motion and pleaſure; but upon occaſion miniſtred by man, and juſt ground given him from the perſons themſelves that ſuffer; yet nothing befalleth any in this kind but by his diſpoſal; nothing but what he hath *Commanded.* that is, in his ſecret and unſearchable providence pre-ordained and appointed, either to act, or to permit and give way to. See 2 Sam. 12. 11,12. & 16.10. 1 King.12.15,24. Jer. 34.22. Act. 2. 23. & 4.28.

V. 38. *Out of the mouth of the moſt high proceedeth not evill and good?*] Heb. *Cometh not the evill* things, *and the good?* or, *thoſe* things that are *evill, and that* that is *good?* for the article prefixed with either is imphatical: and the former word is plural, the latter ſingular: which though ſome deſcant upon, as if it implyed that more evil things ordinarily befell men here then good; yet by an uſual Hebraiſm, joyning nouns plural with verbs ſingular in a notion of diſtribution, as Eſay 26.19. Joel 1.20. *cometh evils and good*; is no more then *cometh each evil* (as Amos 3.6.) *as well as* ought that is *good*. So the meaning is, that as well croſſe iſſues and penalties, as benefits and proſperous ſucceſſes come, all of them by Gods appointment, Job 1.21. & 2.10. Pſal.75.7. Eſay 45. 7. Amos 3.6. Gods *mouth*, for, his appointment; whether of direction, as 1 Sam.15.24. or of determination, 2 King. 24.3. and ſo here; ſee Deut. 8.3. Some repeat from the foregoing Verſe thoſe words, *Who is it that ſaith?* But neither is that Verſion there unqueſtioned, nor is the ſupply needful here.

V. 39. *Wherefore doth living man complain, a man for the puniſhment of his ſins?*] Heb. *For his ſin.* But the term is uſed in Scripture, not only for *ſin* it ſelf, or the act of it; but ſometime alſo for a *ſin-ſacrifice*; a ſacrifice offered for the expiation of ſome ſin, Lev.4.3. 2 Cor.5.21. ſometime, for the *guilt* of ſin, or, obligation to ſufferings for it, Gen.4.7.& 20. 9. and further again for any *penalty* inflicted, or to be inflicted in way of *puniſhment* for it, Gen.4.13. Zach.14.19. and ſo our Verſion here taketh it: of which yet there is yet no neceſſity. But there is more ambiguity about another word in the text: for the word rendred *complain*, ſome render *mourn*, or be *ſorrowful*, and in heavineſſe; ſome, *vex himſelf*; ſome, *murmur*. The two former ground their interpretation upon a word that hath a notion, ſometime of *grief*, and *heavineſſe*;

taces.] Heb. *shut up in* their *hand*; given up wholly unto, and left in their power: as Psal.31.8. Chap. 1.7. as well the Kings and Princes palaces, as the Temple his own, Ier.52. 13.So Ver.5.*the walls* of them, because the principall parts of strength that should secure the rest. So ver. 8. Amos 1. 7,10.

they have made a noise in the house of the Lord, as in a day of a solemn feast.] The enemy is now as loud in blaspheming of God with thouting and founding their triumphant songs to his dishonour in his house, as his own people had wont to be in singing of hymnes and Psalms of praise there, at the solemn feasts, to his honour, Psal.74.3,4.with 81.1,2,3.

V. 8. *The Lord hath purposed to destroy the wall of the daughter of Zion.*] Or, *The Lords purpose was* to do it: and what he was resolved upon, he hath done, see Verse 17. *the wall*; as before, Verse 7. because the chief strength of a city: So verse 18.

he hath stretched out a line,] He hath stretched out over Jerusalem the line of destruction: not such a line, as workmen use to mete out their building by, to make it proportionable to their model; but such a line, as they use to mark by, what is to be cut off, and how far to be demolished: See 2 Sam.8. 2. so some; or, as others, a levelling line, to level the ground with, where the city sometime stood, and to lay it all eaven: See the like expressions, 2 King. 21. 13. Esay 34. 11. As for those conceits that a learned Writer here suggesteth either of *a cord*, wherewith a beast is tied to be led to the butcher; or of *a line* of exact justice, in rendring to perfens delinquient according to their demerits, Esay 28. 17. they seem both to swerve from the intendment of the Prophet in this place.

he hath not withdrawn his hand from destroying:] Or, *he withdrew not his hand*: as Iosh.8.18,26. See on verse 3. he gave not over untill he had ruined all. Heb. *from swallowing up*; as verse 2.5.

therefore he made the rampart and the wall to lament,] Or, *but he made,or untill he made*, (Heb. *and*; but so the copulative is used, Ier.23.12. Dan.12.12.) *bulwark and wall* (Esay 26.1.) *to mourn*, as Chap. 1. 4. Esay 24. 4. Ier.4.28. and 23.10.

they languished together.] Or, *fainted*; and were made to fall, as a man doth when he fainteth away: See the like expression, Esay 24.4.& 33.9. Ier.14.2.

V. 9. *Her gates are sunk into the ground;*] The Iewish Doctors upon the place, out of their Talmudists, tell us strange stories, of the gates of Ierusalem sinking down into the ground, that they might not come into the enemies power, because they were the work of David's hands: And some of ours run as wildly wide another way, expounding it of the Priests and Judges that were wont to sit in the gates, Chap. 5.14. I conceive no more to be meant, then that the gates were thrown down to the ground, and lying along there, (such of them, and such parts of them, as had escaped the fire, Chap.1.4.Neh.1.3.& 2.13,17.) were buried in the rubbish when the walls were demolished: See Neh. 2.13,14. and 4.10.

he hath destroyed and broken her bars;] *He*, that is, *the Lord*, verse 8.or, (the verb taken indefinitely; as Iob 7.3. Habb.3. 17.) *her bars are destroyed and broken*; the bars that kept fast the gates, Psal.107.16.Ier.51.30.

her King and her Princes are among the Gentiles:] Zedekiah, and such of his Princes as escaped the enemies sword, are abroad in captivity, 2 King.25.7. 2 Chr.36.20.

the law is no more:] Heb. *is not*; as Ier.31.15. It is neither read nor regarded, neither publikely taught, nor constantly kept: Yea the Tables of it lost, and the Volumes burnt together with the Temple: They are now justly deprived of it, that little regarded it before time when they had it, Ier.5. 4,5.& 8.8,9.Hosh.8.12. Habb.1.4. A learned Annotator annexeth this clause to the fore-going member, thus rendring the words, *Her King and her Princes are among the Heathen, without Law*: that is, deprived of authority and legislative power: but when a plain and familiar sense freely offereth itself, it is but loft labour to seek out one further fetch, and lesse probable.

her Prophets also find no Vision from the Lord.] *Find none*, that is; *have none*; as Chap. 13 6. See the like complaint, Psal. 74. 9. and the same menaced, Ezek. 7. 26. Mic. 3.6.

V. 10. *The Elders of the daughter of Zion sit upon the ground,*] Not in those chaires, and on those seats, wherein they were wont to sit in judgment, Psal.122.5.Mat.19.28.& 23.2. See Chap.5.14.

and *keep silence:*] Or, *they are silent*; they pass no sentence now as they had wont to do, Deut.17.9,11.

they have cast up dust upon their heads:] In token of extream grief; as on such occasions was usual with them, Iob 2. 12. 2 Sam.13.19.Esay 15.3.Ier.48.38

they have girded themselves with sackcloth,] Or, *they are girt with sackcloth*. Heb. *sacks*: so Ier.4.8.& 49.3.

the Virgins of Ierusalem hang down their heads to the ground.] Out of shame, grief, and confusion; as Esay 5.15. See Ier.14. 2,3.Zach.1.21. as the contrary is made a note of alacrity and cheerfulnesse, of courage and confidence, Psal.110.7.Luk.21. 28. See Chap.1.4.

V. 11. *Mine eyes do fail with tears;*] As Psal. 6.7. See Chap.5.17.

my bowels are troubled,] See Chap.1.20.

my liver is poured upon the earth;] My gall or choler is cast up; as with extremity of grief, mixt with indignation, is oft done: So Iob 16.13. *my gall is poured upon the ground.* They strain the text too far, who would give it an hyperbolical notion, as if it were faid, all the bloud is gone from my liver, the forge wherein it is framed, and is spilt upon the ground: and they much more, that go further, expounding it, as if it were said; my belly is broken, and my bowels poured out, as it was with Judas, Act.1.18. as also they warp it no lesse, who, because the *liver* is deemed the seat of delire and delight, would have the meaning to be, all my desires or delights are gone, though they are all fallen to the ground, all come to an end; as it is with the dead, Eccl.9.6.

for the destruction of the daughter of my people,] Heb. *breach* as Chap.3.47.Ier.4.20. Of the term *daughter*, see on Ier. 9.1.

because the children and the suckling swoon in the streets.] Or, *faint*, and go away for want of food. Heb. *are covered*, or *overwhelmed*: see on Esay 57.6. and it may seem to be a borrowed form of speech, taken from that mist or cloud that cometh before the eyes of those that are fainting or swooning, and taketh away their sight. See Esay 25.7. Of the *children* and *sucklings*, see Ier.6.11. & 9.20.& 44.7.

V. 12. *They say to their mothers,*] Or, *said*; as of a thing past, in the time of the siege: they called to them for food, Chap.4.4.

where is corn and wine? Meat and drink, *corn*, for, *bread*, as Zach.9.17.as *bread*, for, *bread-corn*, Esay 28.28.

when they swooned as the wounded in the streets of the city,] Being in a like condition, as bad, if not worse, the one with the other. See Chap.1.20.& 4.9.

when their soul was poured out into the mothers bosome.] Heb. *poured out itself*; as Iob 30.16. when they went away in their mothers laps, wanting wherewith to relieve them, Ch. 4.9.verse 11.

V. 13. *What thing shall I take to witnesse for thee? what thing shall I liken to thee, O daughter of Ierusalem? what shall I equall to thee, that I may comfort thee, O Virgin daughter of Zion?* What arguments shall I use wherewith to comfort thee, or to convince and persuade thee, that thou hast not so much cause of grief as thou pretendest? Or rather, What example shall I give of any that have been in like misery? that may be a fit parallel to thy present calamitous condition? so Esay 51.19.Chap.1.12.Nah.3.7. Of the terms here given her, see Esay 37.22.Chap.1.15.

for thy breach is great like the sea;] As vast and wide, as the sea is broad, Iob 11.9. or rather, as a breach of *the sea*: the word *breach* supplyed from the former branch: See the like on verse 6.such a breach as not some small river, but the sea is wont to make, when it hath rent asunder and got thorow the sea-walls, that before kept it out; such as cannot be made up again. See the like, Ier.51.42. Ezek. 26. 3. Iob 30.14.

who can heal thee? Heb. *shall heal thee*: the verb in a potential notion; as Ier.55.9.

V. 14. *Thy Prophets*] Not mine, such as I sent to thee; but thine own, such as thou hadst chosen to thy self, and wast willing to be led by, Ier.2.8. & 5.31. & 14.13,14. & 29. 8,15.

have seen vain and foolish things for thee,] Heb. *vanity, and unsavoury, or without relish*, Iob 6.6.that is, visions of vanity, and such as were not found and unsavoury: the noun supplyed from the verb; as Ezek.13.11. They took upon them to be seers, but saw not what they should see, and told what they saw not, nothing but vain and frivolous stuff, the froth of their own fancies, Ier.23.16,26. & 27.14,15.

and they have not discovered thine iniquity to turn away thy captivity:] They laid not thy sins before thee, to bring thee to repentance, whereby thy present miseries might have been prevented, Ier.6.13,14.& 8.11.& 23.17,22.

but have seen for thee false burdens, and causes of banishment.] Heb. *and*; as Ier.52.8,10.and *burdens of vanity, and of expulsions*; that is, say some, *burdensome*, or sad and heavy prophecies, (as Esay 13.1.) but false ones, against the enemy, against Babylon, Ier.38.2——41.1. & 29.21,31. But the word seemeth here to be taken in a larger sense; as Prov. 31.1. Zach.12.1.for any *speech, lesson, sermon, or saying, uttered*; as the verb, whence it cometh, is used for *to take up*; that is,

to utter, report, make use of in speech or discourse; as Exod. 20.7.& 23.1.Num.23.7,18.& 24.3. Esay 23.7. & 14.14. and the meaning is, such false and flattering sermons or prophecies, as were a means of hearening the people unto, and hardening them in their sinful courses, and consequently of procuring their captivity, Esay 3.12.Ier.23.14,15,17,31,32. and 27.9,10.

V. 15. *All that passe by thee clap their hands at thee:*] Heb. *Passengers of the way* (as Chap.1.12.Psal.89.41.) *clap on thee, or, over thee, with the hands*; to wit, in way of derision and contempt, Iob 27.23. See Chap.1. 18. the pronoun is wanting; as Ier.6.3.& 20.11.

they hiss and wag the head at the daughter of Ierusalem,] The like notes of derision; of the former where of see Ier. 25.9.& 29.18.Ver.16. Of the latter, 2 King.19.21.Psal.22.7. Esay 37.27.Mat.27.39.See Chap.1.8.

saying,] Supplyed, as Ier.51.14.

Is this the city that men call the perfection of beauty?] As Psal.50.2.

the joy of the whole earth?] Or, *land*; as Esay 5.8. & 6.12. So Psal.48.2. See of Tyre, Esay 23. 7. and of Babylon, the like, Ier.51.41.

V. 16. *All thine enemies have opened their mouth against thee,*] Or, *widened it*; as in mocking is wont to be done, Iob 16.10.Psal.22.13.Esay 59.4.Chap.3.46.

they hiss] As Ver.15.

and gnash their teeth:] In disdain and despite; or, indignation joyned with fcorn, Iob 16.9.Psal.35.16.& 37.12. & 112. 10.Act.7.54.

They say, We have swallowed her up:] So Psal.35. 25. the same term see alo, Psal.56.2. (where the like defect of the pronoun) & 124.3.Prov.1.12.Ver.2,5.

certainly this is the day that we looked for; we have found, we have seen it. That which we have long looked for, and much desired, having at length compassed, we now behold with delight. See Psal.35.21. & 59.10. & 92.11. Iob 16.9. Mic. 4. 11. Chap.1.17. The pronoun demonstrative in the former branch for the verb substantive; as Esay 66. 1. Ier. 10. 19. and a defect of the pronoun *it*, in the latter; as Ier. 12. 11. & 17.21. Yet the text may thus be rendred, *this the day that we expected, we have found, we have seen; this the day: as when the child*, Exod.2.5. and, *this, when the wicked one*, Prov.5.22.

V. 17. *The Lord hath done that which he had designed*] Or, *performed* (as Chap.1.22.) *what he purposed*: as the like word was before rendred, Ver.8. See the like, Ier.51.12,29.

he hath fulfilled his word that he had commanded in the dayes of old:] Or, *he hath put in execution*, (as Esay 10. 12.) that *decree, or edicte, of his*, (as the like word is used, Est.2.15. and 9.32.) *which he had enacted* (as Deut.33.4.) *long since*. Heb. *from dayes of antiquity, or, foretime*; as Chap.1.7. Esay 37.26. the menaces that by Moses he long since denounced, and annexed in way of sanction unto those Laws that then he prescribed his people, at his taking of them into covenant with him, Lev.26.16,&c. Deut.28.15,&c. to which may also be added the renewed comminations of Ieremy and other of Gods Prophets, both in former and latter times. See Ier. 7.25. & 23.3,4.

he hath thrown down, and hath not pitied:] As Ver.2,21.

and he hath caused thine enemy to rejoyce over thee:] Or, *but*, as Ver.14. See the like complaints, Psal. 38. 16. & 89.42. Chap.1.21.

he hath set up the horn of thine adversaries.] Advanced them; given them occasion of triumphing in thy ruine. See 1 Sam. 2.1. Psal.75.10. Ver.3. and the like in effect, Psal.89.42.

V. 18. *Their heart cryed unto the Lord;*] Some render these words in an imperative form, *Let their heart cry unto the Lord*: and of those some would have them to be the Prophets words to the people; inviting and inciting them to seek unto God for mercy and relief: other some the Chaldeans, in way of derision, advising them to call to their God for protection and delivery, as Elias did Baals Priests, 2 King. 18.27. But the most conceive them as spoken in way of enunciation, relating what the people did, when they saw the enemy break in upon them, and that by the wall of the city, it may be, having some breaches made in it, (which might give occasion of the next passage, either directed to it, or concerning it,) that then beshinking themselves of him, whom they had neglected before, all other helps and hopes failing, they betook themselves by prayer to him. So Esay 26. 16—28. Hos.5.15. & 6.1. *The heart* cannot properly be faid *to cry*, no more then to *speak*. Yet as it is said to *speak*, Psal. 27. 8. when from the fulnesse of it the mouth speaketh, Mat.12.34. so is it also said to *cry*; when it is with grief and sorrow so full, that it must needs by such means vent it selfe. And yet can it not be hence concluded, that the persons here intended, did sincerely cry unto, or call upon God, because their *heart* is said *to cry*, and they consequently to *cry groans*, or *with the heart*; for though to *cry from the heart*, be sometime used for to *cry sincerely*; to wit, when one cryeth out of a true touch and remorse for sin as sin, as that which is offensive and displeasing to God, Ezek.6.9. and so it is said of some that they *cry not with their heart*, though they *howl upon their beds*, Hos. 7.14. yet the *heart* may be laid to *cry*, and men to *cry with the heart*, or, *from the heart*, and to weep *heartily*, when they do either seriously, though not sincerely; (and so *crying with the heart*, and *with the whole heart*; as Psal.119.145. may be two distinct things.) when they do not fain nor counterfeit grief, make as though they were grieved at the heart, when there is no such matter: as Ismael did to delude some, Ier.41.6. but are serious in their grief, their heart is full of it, as well as their tongues with expressions of it: as it was with Esau, Gen.27.38. Heb.12.17. and those Israelites, Psal. 78. 34—37. it was serious with both, sincere with neither: and so might be with the generality of those, whom the Prophet here intendeth. See Ier.22.27,28.

O wall of the daughter of Zion,] The Prophet here abruptly cutteth off the third of his relation, and seemeth to turn his speech to the *wall* of the city, as the breach whereof in likelihood both outcries were very generall from all sorts; as calling upon it, though a dead and senselesse thing to weep and cry perpetually; and the *walls* may be said to *weep* in a figurative speech, as well as the *wayes* to *mourn*, Chap. 1. 4. but by the *wall*, say most Interpreters, is here meant the city; and the city, say some, as being now nothing but bare *walls* without housing and inhabitants. Others, the *wall* by a *Synecdoche*, put for the whole city; and the city then by a *Metonymie*, for the inhabitants: and so the *wall* at second hand by a *Metalepsis*, for the wonted inhabitants of the city, that lived within compasse of it: but I suppose the *wall* here to be taken in its native sense, for the *wall* of the city demolished and ruined, as the ground and subject matter of the mourning in this manner and measure required. I shall add another Interpretation, and leave both to the consideration of the reader. These words, *O wall, or, O the wall of the daughter of Sion*, may be conceived as the subject matter of the outcries then used, when the walls were either breached in assault, or demolished after the surprisal of the city: which being annexed to the foregoing branch; the Prophet in the next place addresseth himself unto her, whose walls they were, that occasioned the outcry, inciting her to that constant course of lamenting, to move God thereby to mercy and commiseration towards her; thus taken, there will be no difficulty or harthnesse at all in the whole passage, but all go on smoothly.

let teers run down like a river day and night.] Heb. *make teers* (*for, teers*, as Psal.39.11.) *to descend* (as Ier. 13.17.) *as a river*, (in great abundance (as Psal.119.136.) *day and night*: incessantly, as Ier.9.1. & 14.17. So Chap.1.16. & 3.48.

give thy self no rest;] Or, *no intermission*; as it is rendred, Chap.3.49. *or, remission, abatement*; as the verb it cometh of seemeth to import, Psal.38.8. & 77.2. in which latter place either notion may well consist.

let not the apple of thine eyes cease.] Heb. *let not* (or, *suffer not*) *the daughters of thine eye to be silent*: that which we call the *ball*, or *apple*, of the eye; from the spherical figure of it: that the Hebrews call the *daughter of the eye*; either as the dearest and tenderest part of it, Deut. 32.10. Prov. 7.2. or from the figures that seem to appear in it; whence also it is termed by the Greeks, *the damsel*, by the Latines, the *babe* of the eye. So Psal.17.18. Zach.2.8. in the former of which places is another word also used of it, as for notion the same, so for notation, not much unlike to this latter: and *to be silent*, is commonly used for to *cease*; because men cease or forbear to speak, when they are silent. So Iob 30.27.Psal. 35.15.

V. 19. *Arise*] From thy bed; as Psal.119.62.

cry in the night! Break thy self of thy sleep and thy rest, that thou mayst give God no rest, but be importunate with him, as Esay 62.6,7.

in the beginning of the watches,] Heb. *in the head*; as Exod. 40.1. either when the watch is first set, or at the beginning of each watch: for by several watches was the night distinguished, Exod.14.24. Judg.7.19. 1 Sam.11.11. Mat. 14. 25. Luk.12.38. See the like expressions, Psal.119.147,148. & 130.6.

pour out thine heart like water before the face of the Lord.] So Psal.42.4. & 142.2. & 62.8. 1 Sam.1.15. & 7.6.

lift up thine hands towards him,] As Ier.14.18. Psal. 28. 2. Chap.3.41.

for the life of thy young children] Heb. *soul*; as Ier. 34. 10. that God may pity and spare, if not thee, yet them. See Ion.4.11.

that faint for hunger] Ver.12. Chap.3.4.

in the top of every street.] Heb. *head*: as Prov. 1. 21. Ezek. 16.31. Esay 51.20. So Chap.4.1.

V. 20. *Behold, O Lord, and consider, to whom thou hast done this:*]

this:] Heb. *See and behold* (as Esay 64.9.) *with whom thou hast dealt thus*; to wit, with those that are thine own people: and what more canst thou do to thine enemies? the usuall plea of Gods people or others in their behalf, to move him to mercy towards them, Exod. 32.11. Deut. 9.26,29. Esay 26. 17. & 63.19. & 64.9. Jer. 14.19,21. & 30.14. thus the word here found is accordingly again used for *to do*, or *deal*, Verf. 22. howbeit, because it is sometime used for *cutting*, or, *gathering*, of *clusters*, to wit, of grapes in vintage, or rather of the *gleaning* of them, Lev. 19.10. Deut. 24.21. and from thence applyed to the *cutting off* and destroying of people, Judg. 20. 45. Jer. 6.9. upon this ground the ancient Greek and old Latine so taking the word here, render the text, *See and consider whom thou hast vintaged*: but this the structure of the words will not admit: for that word in that notion is never found with the particle here subjoyned.

shall the women eat their fruit,] Or, *should* (as Jer. 5.7.) *the women eat their own fruit*; their children, as Psal. 21.10. *the fruit* of their *womb*, as Deut. 7.13. & 28.4,18. Psal. 127.3.

and *children of a span long*?] Or, *children*, &c. for the copulative is here needlesse. The word here used cometh from a term, that signifieth properly, not *a span*, but *an hand breadth*, or, *four fingers breadth*; or, as the Latines use to expresse it, *a palm breadth*, Psal. 39.5. Esay 40.12. and so the old Latine here rendreth it, *of the measure of an hand*, or, *a palm breadth*: and the term is used indeed proverbially, as in Hebrew, so in other languages, to design thereby any thing of a very small and short size: and so in the place of the Psalmist before-mentioned. Howbeit, because the verb drawn from it, signifieth *to mete*, or *to stretch*, out ought with the hand; as Esay 48.13. *my right hand* hath *meted out*, or, *stretched out*, *the heavens*: hence both the Chaldee Paraphrast and the Rabbines here expound it, *the children of swaddlings*; the children whose limmes the mothers were wont to stretch out and stroke, as if they were meting or measuring them, with their hands, to fashion them, and make them grow straight and proportionable; and to the same purpose also to make them up with swathing bands, for this root ariseth from a word frequent in the Talmudists, for *a wrapper* of linnen, wherewith to wrap up ought; as also for a *veil*, or, *apron*, or the like, in Scripture, Ruth 3.15. Esay 3. 22. and this Interpretation receiveth further strength from what followeth here, Ver. 22. that for want of food women should eat their children in the strait fieges that this people should endure, was before threatned, Lev. 26.29. Deut. 28. 53——57. Jer. 19.9. Ezek. 5.10. and was accordingly at sundry times effected, 2 King. 6.28,29. Chap. 4.3,10. See Joseph the Jew of the *Jewish War*, lib. 7. cap. 21.

shall the Priest and the Prophet be slain in the Sanctuary of the Lord?] Or, *should*. Should God endure to see his own house polluted with the bloud of his own Priests, and such as bear the name at least of his Prophets: for I supposse there was no true Prophet slain there by the enemy; though they had themselves sometime defiled it with the bloud of such, 2 Chr. 24.21. See before, Ver. 6.

V. 21. *The young and the old lye on the ground in the streets: my Virgins and my young men are fallen by the sword*:] For the Chaldeans spared none, regarding neither age nor sex, 2 Chr. 36. 17.

thou hast slain them *in the day of thine anger*; *thou hast killed and not pitied*.] The Chaldeans were but thine instruments, the executioners of thy wrath, Esay 10.5,15. See Jer. 33.5. so Chap. 1.12,15. Ver. 17. the pronoun is not in the text, nor the copulative, nor is either here needful, no more then Chap. 3.43. where both are omitted. See Ver. 4,17.

V. 22. *Thou hast called as in a solemn day my terrours round about*; *so that in the day of the Lords anger none escaped, nor remained*.] Heb. *and there was no escaper, and remainer*: *and*, for, *or*; as Jer 44.14. Thou hast summoned in, muttered up, and brought in upon me, matter of terrour and fraits, so on every side to befet and surround me, that there is no means or hope of escape unto any, but all are environed together, and involved, in the same common calamity, Jer. 4.17 & 20. 3.10. So Chap. 1.17. a metaphor taken from the calling of the people together unto their solemn assemblies by sound of trumpet, Num. 10.2,3. So before, Chap. 1.15.

those that I have swaddled] Or, *swathed*; so rather then as those, *which I carried in mine hands*: of the word, See before, on Ver. 20. it seemeth to comprehend all those offices that mothers or nurses exercise about their children, for the managing of their lims, and keeping of them in their due proportion and posture during the time of their render infancy.

and brought up,] Heb. *made great*. So Ezek. 19.2. nor, *multiplied*; as the learned Scholiast amisse rendreth it: for it is in this notion parallel to that otherterm used, Esay 1.2. by which the Jewish Scholiast here rightly expoundeth it.

hath mine enemy consumed] As if they had been bred for no other end, but to be made slaughter; meat for the murthers sword, Job 27.14. Hos. 9.13.

CHAP. III.

Verf. 1. I Am *the man that hath seen affliction by the rod of his wrath*.] The two former Chapters consisted of a single alphabet, either of them. This consisteth of a three-fold Alphabet; as the Psalm 119. of an eighfold one. Every three Verses in course beginning with the same letter, as every eight in order there. The same subject matter that was handled in the former, is with much variety of expressions, and further amplifications, in more concise and quick sentences, very artificially and pathetically continued and carried on thorowout this. The question is, Who the person should be that the Prophet here speaketh of. Some of the ancients, whom therein some of the Popish Writers concur with, would have it spoken of Christ: but to let passe all other arguments; the very tenour of the context doth every where almost sufficiently confute that frivolous conceit. Others would have it all spoken in the person of Gods people; lying now under heavy pressures in the Babylonian Bondage, relating both what they had formerly suffered, and at present also did sustain. Others lastly, of the Prophet himself, in this kind more unhappy then other his fellow Prophets, in that they had foretold onely the calamities that should befall Gods people; he had survived to see, and to undergo no small share among the rest in them. I conceive that the person intended, is principally the man both of the people, though the Prophet himself also included as a lim of the same.

I *am the man*] I, the people of the Jews, the Jewish State; and I Jeremy also among the rest, am one of those that have tasted of Gods wrathful rod. See Jer. 15.18. & 30.12,13,15.

seen affliction] Not barely *seen*; but sustained it: to *see*, for, to *suffer*: as Jer. 5.12. & 14.13. & 44.14. Psal. 16.10. & 49.9. & 89.48.

by the rod of his wrath.] Or, *his rod of wrath*; that is, *his wrathful rod*: the rod wherewith he smiteth in wrath. So Esay 10.5. See the like form of speech also, Prov. 22.8.

V. 2. *He hath led me, and brought me into darkness, but not into light*.] He hath led me into captivity, as the word is used, Esay 20.4. *darkness*, for, affliction and misery, Psal. 112. 4. Esay 8.22. Chap. 2.1. and, *light*, for, prosperity and joliity, Est. 8.16. Psal. 97.11. both together, as here, so Job 18. 18. and the same thing in crosse terms reiterated; as Chap. 2.8.

V. 3. *Surely against me is he turned*; *he turneth his hand against me all the day*] He is turned against me, who had wont to be for me, Exod. 14.25. Psal. 46.7. or he turneth again upon me; as Esay 1.25. to fetch and inflict new strokes; and that continually and incessantly *all day long*; as Psal. 44.22. & 73.14. See Chap 2.3.8. Job 30.15,21.

V. 4. *My flesh and my skin hath he made old*.] Either *withered it*, with leanesse and wrinckles, Job 16.8. or, *worn out*, and consumed it; as Job 13.28. Psal. 32.3. Esay 50.9.

he hath broken my bones.] Taken all support and strength away from me. Ch. 1.14,50. Esay 38.13. Jer. 50.17.

V. 5. *He hath builded against me*] Encamped about me, and raised forts and batteries against me. So Job 19. 12. Esay 29.2,3.

and compassed me with gall and travel.] Or, *with venome, and vexation*. See Jer. 8.14. So again, Ver. 19. The pronoun wanting, but supplyed from the former branch; as Ver. 3.

V. 6. *He hath set me in dark places*;] He hath laid me in the grave; the region of *darkness*, Job 10.21,22. Or, He hath cast me into prisons and dungeons, Ver. 33.35. Psal. 88. 6. Esay 44.22.

as they that be dead of old.] In them I lye as a corpse in the grave, wholly disregarded and utterly forgotten, Psal. 31.12. & 8.4,5. Ezek. 37.11,12.

V. 7. *He hath hedged me about, that I cannot get out*:] Or, *he hedged me about*. As having reference to the closenesse and straitnesse of the siege, Jer. 4.17. & 52.7. So Job 3.23. & 19. 8. Psal. 88.8. Heb. *and (for, that)* as Mal. 1.9.) *I shall not go out*, for, *cannot*; as Jer. 13.23. there is no possibility of escape, Jer. 34.3. & 39.4,5.

he hath made my chain heavy.] Laid an heavy affliction of thraldome and bondage upon me, Psal. 66.11. Heb. *brasse*, or *steel*, as Jer. 15.12. & 39.7.

V. 8. *Also when I cry and shout*, *he shutteth out my prayer*.] Or, *When I cryed also and that aloud*, or, *eagerly*; (two words of the same notion to add the more emphasis; as Esay 12.6. & 58.1. See Chap. 2.5.) *he obstructed*, or *stopt*, (as the word properly signifieth, 2 King. 3.19,25. 2 Chr. 32.3,4,30.) the passage of *my prayer*; alluding, as our Version rendreth it, to the manner of those that shut the door to keep suiters out, where they are not willing to be troubled with them: but it seemeth rather, to the practice of those that stop the ear

ear against speech or words about such matters as they list not, nor like to hear; as Psal. 58.4. Prov. 24.13. Act. 7.57. it is not so much against the party, as against the prayer. So Ver. 44. and some therefore render it, *he stopperh* his ear to *my prayer*: a defect of the noun after the verb; as Gen. 42. 33. Jer. 16.7. See the like complaints, Job 19.7. & 30. 20. Psal. 22.1,2. Hab. 1.2.

V. 9. *He hath enclosed my ways with hewen stones*.] Or, *He enclosed my wayes*. He so blocked up all passages about me, having hemmed me in, not with a thorny hedge, as Hos. 2.6. or some earthy mud-wall, that might with no such great difficulty be broken down, or digged thorow, but with a strong fence of hewen stone, that there might be no possibility of accesse for any relief or succour from abroad to me. See Jer. 13.19. and this seemeth aimed at here, the obstructions of accesse; as the prevention of escape before, Verf. 7. See Job 19.12.

he hath made my paths crooked.] Heb. *he perverted my paths*, Jer. 3.21. He turned all my projects and designs a contrary way; because I took courses contrary to his wayes, Lev. 26. 27,28. Psal. 18.26. So Ver. 11. See Jer. 19.3,7. & 33.4,5. & 37.7——10.

V. 10. *He was unto me as a bear lying in wait*,] So Hos. 3.8. as *a leopard*, Jer. 5.6. Hos. 13.8.

and as *a lion in secret places*.] Psal. 17.12. See the like, Job 10.6. Esay 38.13. Hos. 5.14. & 13.7. a defect of the note of similitude in either clause: as Gen. 49.9,14,17.

V. 11. *He hath turned aside my wayes*.] Or, *He turned aside*: the same in effect with that before of *perverting his paths*. Ver. 9. for that is too slight that some suggest, he deprived me of liberty to walk abroad: rather, he made all mine attempts and endeavours fruitrate. See Jer. 21.4. & 33.5.

and pulled me in pieces.] Worried and tore me in pieces, Job 16.9,12. Hos. 5.14. & 6.1. & 13.8. as a lion or a bear doth some beast that it hath preyed upon, Ver. 10. Deut. 33. 10. Psal. 7.2. Mic. 5.8.

he hath made me desolate.] As Chap. 1.13.

V. 12. *He hath bent his bows*,] Or, *He bent his bowe*. Heb. *trod it*. So Chap. 2.4.

and set me as a mark for the arrow.] Job 7.20. & 16.12.

V. 13. *He hath caused the arrowes of his quiver to enter into my reins*.] Or, *He caused*, &c. Heb. *the sons of his quiver*: as, *sparks* are termed, *the sons of the quick-coal*, Job 5.7. and, *corn*, *the son of the floor*, Esay 21.10. See the like expressions, Job 8.4. & 16.13. Psal. 38.2. *reins*, for, inward vital parts: as Job 16.13. & 19.27. So, *loines*, Deut. 33.8. Psal. 38.7.

V. 14. *I was a derision to all my people*;] That is, fay some of the Jewish Masters, to the wicked and perfidious ones among my people, as Jer. 20.7. or to such people, as had been before subject to me, as Moab, Amelek and Edom: or as some of ours, *with all my people*; as the particle seems used, Ezr. 1. 5. But it is the people that speaketh it: and the words, as another Jewish Critick hath well observed, may be read and rendred, *to all peoples*; that is, to all forrain people: the word a plural, wanting only its last letter; as the very same word is found with the like defect, 2 Sam. 22.44. compared with Psal. 18.43. See the like complaints, Psal. 44.13. & 79. 4. Ezek. 36.15.

and *their song all the day*.] Heb. *their neginath*, or, *band-instrument* of musick. So Job 30.9. See Esay 38.20. I was unto them as some lute or kit, (the note of similitude is wanting, as Ver. 10.) one whom they played on at pleasure, and that incessantly. So Psal. 35.15,16. & 69.12. Ver. 63.

V. 15. *He hath filled me with bitternesses*;] Heb. *satiated*; cloyed, or glutted me (as Ver. 30. Job 7.4.) *with bitternesses*, that is, with things extreamly bitter; as Deut. 32.32. See the same, Job 9.18. See the like, Ruth 1.20,21. Chap. 1.4.

he hath made me drunken with wormwood.] Or, *ben-bane*, or, *wolfs-bane*, rather; some kind of herb that is rank and deadly poison. See on Ier. 8.14. & 23.15. of the juice of such venomous stuff hath he forced me to drink; not some small quantity, but in great abundance. See Ier. 31.14,15. & 46.10. or so ply ed me with it, that it hath befotted me, and made me beside my self. See the like, Job 9.18. Psal. 60.3. Esay 51.17,21,22. Jer. 15.17,18. Ezek. 23.32——34. Verf. 5,19.

V. 16. *He hath also broken my teeth with gravel stones*:] Such food he hath fed me with, as may seem rather to be stones then bread, Mat. 4.3. & 7.9. An allusion to men that eat gritty bread, of such grit as millstones are at first wont to make, or to such gravel, as having by accident fallen into, and being mixed with, bread or other food, not discovered, proveth offensive to the teeth of him that eateth of it. See Prov. 20.17.

he hath covered me with ashes.] The word here used hath no brother, saith the Jewish Critick: and the notion of it therefore is very uncertain. Nor do their great Masters agree about it, but render it, some one way, and some another. One, *he hath polluted me*. Another, *he hath pressed me down*: citing some instances for that purpose from the Talmud: and so also the Chaldee. Others, *he hath rolled me in ashes*: as, *in dust*, Mic. 1.10. So Jer. 6.26. another, *he hath covered me over with ashes*. Like that of Job, *I am become like dust and ashes*, Job 30.19. The ancient Greek and the old Latine, (whom some Hebrew professers of note concur with) *he hath fed me with ashes*. And to thele the rather I encline, both because it foreteth very fitly with the course of the context; and the like expressions is found else-where, Psal. 102.9.

V. 17. *And thou hast removed my soul far off from peace*:] Thou hast see me and prosperity asunder: taken me from it; for, taken it from me: cast me out of that prosperous condition that I formerly enjoyed: the terms *far off*, are not in the text: *peace*, for, *prosperity*: as Jer. 29.7. *my soul*, for, *me*: as Psal. 3.2. & 22.20,21. & 88.14. in which last place also the verb here used is found. A learned Annotator would have it read, *Thy soul was removed from peace*: which he expoundeth, thou wast wholly alienated from thoughts of peace and welfare concerning me: and saith it was so anciently, untill the Scribes altered it: and the old Latine rendreth it, *My soul is repelled*, or, removed, *from peace*: which though in sense it swarve not from what both Jewish Commenters suggest, and our Version holdeth out, yet neither doth it expressfully, what the text thus taken exhibiteth, to wit, the attributing of the thing mentioned, to God, unto whom, the Prophet here turneth his speech, nor doth it answer precisely to the terms of the text, wherein the verb used is never found in a passive notion; that which also evidently refelleth that former learned mans conceit. The Chaldee rendreth it, *My soul refuseth to enquire after peace*: which may better consist with the terms of the text, then either of those swain, and would be the same in substance with that, Psal. 77. 2. *my soul refused to be comforted*.

I forgat prosperity.] Or, *I have forgotten welfare*. Heb. *good*; as Job 9.25. I no more now mind it, then as if I never had enjoyed it, or knew what it meant: or, I think no more on it, then as one that never looketh or hopeth to be acquainted with it again. So Gen. 41.51. Iob 11.16. See Iob 30.15.

V. 18. *And I said*,] Or, *Then* (as Ier. 32.7.) *I said*, I thought with my self; as Psal. 32.5. & 39.1.

my strength and my hope is perished from the Lord.] Or, *My support*; as God is called *the support of Israel*, 1 Sam. 15. 29. and *blood*; the *support* of the living creature, Esay 63. 3, 6. because when that is spent and faileth, the body faileth: and the word hath a notion of subsistence and permanence in it. I was clean out of hope, either of subsistence or of recovery again. So Psal. 31.22. & 116.10,11. Esay 40.27. & 49.14. Ezek. 37.11.

V. 19. *Remembring mine affliction*, *and my misery*, *the wormwood and the gall*.] Wherewith God had fed them, ver. 5,15. See Ier. 8.14. & 9.15. the word rendred *misery* is by some rendred *attenuation*; by others, *lamentation*, but neither produce ought wherewith to back either interpretation; the old Latine rendreth it, *transgression*; and the word it cometh of signifieth very commonly *to rebell*; but that seemeth to have no place here, nor doth it well suit with that exposition of the place, that one of the Rabbines giveth an hint of upon the place, and that Version exhibiteth, conceiving the text as in form of a prayer to God, *Remember mine affliction*, or *humiliation*: sure they would never requeft God *to remember their transgressions*, or, *rebellions*, but with David rather to forget them, Psal. 25.7. & 79.8. howsoever that exposition of the place seem not genuine. But some lastly, both Jewish and ours, render it *expulsion*, or, *exilement*; that which seemeth to be seconded by that of Esay 58.7. before pointed to on Chap. 1.7. where the same term was used. *Remembring*, that is, *In remembring*; as Ier. 17.2. Psal. 42.4. when I remember and think upon the great depth of affliction, and extremity of bitternesse, that God hath brought me unto; and this Version the words following confirm.

V. 20. *My soul hath them still in remembrance, and is humbled in me*.] The sense is, I have them in mind continually, I cannot forget them; and am much dejected and cast down, (Heb. *bowed down*; as Psal. 42.4,5,11. & 44.25.) so oft as I think on them. Heb. *remembring remember*; as Ier. 31.20. and, *my soul*; as ver. 17. Psal. 57.1. but this form maketh the speech more emphatical and affectionate; as Psal. 57.4.

V. 21. *This I recall to my mind*, *therefore have I hope*.] Heb. *reduce*, or, *make to return to my heart*; as Deut. 30.1. Yet when I consider and call to mind Gods infinite mercies, I begin to conceive some hope again of recovery, and am not wholly swallowed up with despair. Thus, though in extremity of affliction and depth of temptation, are even the faithful tossed to and fro between hope and fear, and brought down to the very pits brink of despair; yet the better part at length prevails, see ver. 24. They seem to strain the text, who would refer the ground of hope here pointed at to this

fore-

foregoing relation, because mans misery is oft-times made a motive of mercy, Psal.12.5. Chap.1. 11, 20. The text runs more freely if its own accord in way of reference to what ensueth. The dissertive, *yet*, seemeth wanting, to be supplyed, and prefixed; as Psal.119.83. Job 14.9. Ier. 51.53.

V. 22. *It is of the Lords mercies that we are not consumed*] Or, To wit, (supplyed, as Ier.34.9.) that it is *the Lords great mercy*: so the word plural importeth, Psal.89.1. 1c Eſay 63. 7. considering our extream wickedness, it is a wonder that it is not far worse with us, then as yet it is: it is of his mere abundant mercy that any of us do survive and remain, and that there is not an utter riddance made of us at once, Ezr.9. 13,15. see Ier.5.10,18 & 30.11. Mal.3.6. That which giveth hope of Gods intending some good to us, in that he reserveth a seed of us, Eſay 1.9 Rom.9.29 & 11.4,5.

because] is compassions fail not.] Or, that (as Ier.49.13 *his tender mercies* (or, *compassionate affections*; as Eſay 63.7. *are not spent, or consumed*; as Mal.3.6.

V. 23. They are *new every morning*; Or, That they (to wit, his mercies and compassions, ver.22.) are, or have been *daily renewed*. Heb. *new in the morning* are they: as Eſay 33. 2. See Iob 7.18. Zeph.3.5.

great is thy faithfulnesse] Or, that *thy faithfulnesse*, (or, *his faithfulnesse*) a change of the person, as Eſay 1.29. Ier.44.10.) *is great*, Psal.36.5. See 2 Tim.2.13.

V. 24. *The Lord is my portion*, I have an interest still in him; as Psal.16.5. & 73.26. & 119.57. Ier.10.6.

saith my soul,] Or, *I say*, as ver.20.

therefore will I hope in him.] Or, *wait on him*; with hopeful expectation wait and depend upon him, vers. 21. Iob 13. ver.15.

V. 25. *The Lord is good unto them that wait for him*,] That with patience and perseverance amids their afflictions depend upon him for delivery until his due time thereof do come, Psal.40.1. Eſay 8.17. & 30.18.

to the soul that seeketh him.] Or, *to him, to the person*, (as ver. 20.) *that seeketh him.*] Psal.9.10. and 24.6. and 27.8. and 105.4.

V. 26. *It is good that a man should both hope, and quietly wait for the salvation of the Lord.*] Heb. No more but, *Good, and he wait*; which some render it, it is *well* wish him that *hath doth wait*; which thus good, I, I should rather render it, It is *well* with him, *that doth wait*; the copulative put for the relative, as Ier.41.8. & 48.45. But as I conceive, with least supply, and most familiar, it may best be rendred, It is *good that* (so is the copulative used, Psal. 144.3.) a man *wait* (as 2 King.6.33.) *and be silent*, (as ver.28. Psal.62.1,5. & 131.2.) that is, *wait silently* (as, *waite haste and come*, for, *come hastily*, 1 Sam.4.12. and *be silent*, for, *sit silently*, Eſay 47.5. and *reign and prosper*, for, *reign prosperously*, Ier.23.5.) *for the salvation of the Lord*, Gen.49.18. Psal.119.174. It is good for one to wait quietly, until God please to send deliverance, both because it is his duty so to do, Psal. 123.2. and because there is hope of delivery, if he so do, Exod. 14. 13. Eſay 30. 16. ver.29.

V. 27. It is *good for a man that he bear the yoke in his youth*] That he be ensured, as to the strict observation of Gods law, Psal.119.9. Mat.11.29. So to the patient enduring of his will, in such afflictions, as God shall see good to exercise him with, Psal.94.12. & 119.67,71,75. Iob 5.17. Prov.3.11,12. Heb.12.6—10.

V. 28. *He sitteth alone*,] Or, That *he sit alone*. See Ier.15. 17. Psal.102.7.

and keepeth silence] Or, *and be silent*. See ver.26. So Psal. 39.9.

because he hath borne it upon him.] Or, *when* (as Ier.51.48.) ie, to wit, the yoke) *is laid upon him*. Heb. *when he had laid it upon him*; as the verb is used, 2 Sam.9.12. but taken here indefinitely; and therefore best expressed by the passive; as Amos 4.3. Habb.3.17. Luk.12.20. So rather, or it is be referred to the patient, *when he bereeth it*; as a verbal thence deduced is rended, Zeph.1.11. then as the learned Scholiast, *when he hath taken it up upon him*: though the word be oft such as our English expresseth it: which yet I doubt much of the words being onely, *as seemed good*, or meet *to them*, whether their children liked it or no, howsoever they deemed of it: But so worldly parents sometime do in an humour, as we say, where no just cause is given of so doing: God never is so. His bounty and kindness floweth from him freely of it self, his severity and harshnesse ariseth from somewhat in us.

V. 29. *He putteth his mouth in the dust*,] Or, That *he put his mouth in the dust*; Humbling himself even to the ground: or as if he should stop his mouth with dust for fear of breaking out into any repining or murmuring language, Iob 40. 4,5. But this latter seemeth to be with the largest. It is an allusion, as I conceive, to the manner of those, that having been subdued, are enforced to lay their necks down to be trampled upon, and to lick up the dust under the feet of those, by whom they have been subdued, Iosh.10. 24. Psal. 72.9. Eſay 49.23. & 51.23. & 60.14. or, as others rather, unto the usual manner of supplicants, that use to bow down so low, or lay themselves along in that manner, that as they by groveling, their mouth toucheth the ground, 2 Sam.12.16. & 14.22. Eſay 9.8. Dan.8.17. Mat.26.39. and withall to that dust and ashes on which they were wont in such cases to prostrate themselves, Iob 40.6. Eſay 58.5. Mic.1.10.

if so be there may be hope.] Heb. *peradventure there is hope*; as Gen.32.20. Dan.4.27. such humble, patient, quiet, and submissive carriage, may well give a man ground of hope. Yet it is thus propounded, implying that what God thereupon doth, is out of his mere mercy, not of mans merit, and therefore not to be presumed on, or claimed as due debt. So Joel 2.14. Zeph.2.3.

V. 30. *He giveth his cheek to him that smiteth him*;] Or, That *he give*, &c. Be content to endure disgraceful, despiteful and contumelious usage, Eſay 50.6. Mic.5.1. Mat.5.39. & 26. 67.

he is filled full with reproach.] Or, That *he be filled* (Heb. *satiated, or cloyed*; as ver.15.) *with reproach*: sustain abundance of reproachful usage. So Psal.123.4.

V. 31. *For the Lord will not cast off for ever.*] Though he do leave his people for some time, and that for the good of those that either are sincere and faithful already, or that are reclaimed and reformed by his judgements; yet he will not always so do, So 1 Sam.12.22. Psal.94.14. Eſay 57.16.

V. 32. *For though he cause grief, yet will he have compassion according to the multitude of his mercies.*] Or, as some render *according to the multitude of his mercies*.] Or, as some render it, *For when he hath caused* grief, or *grieved*, *he doth also*, or *it, for when he hath caused* grief, or *grieved*, *he doth also*, or *again shew mercy according to the amplitude of his benignities*. But for the former part, I adhere rather to our Version. Heb. *if*, for, *though*; as Ier.15.1. and, *and*, for, *yet*; as Ier.50.10, 22. In the latter part, I should rather say, *abundance*, then *multitude*: the word well admitting either; and so also, Psal. 51.1. & 106.45. See Eſay 14.1. & 54.7. & Mic.7.18,19.

V. 33. *For he doth not afflict willingly, nor grieve the children of men*.] Heb. *He doth not afflict from his heart*. He doth not willingly afflict any, his own people especially, but what he doth in this kind, he is in a manner enforced to by their sins, 2 Chr.36.16. Ier.5.7,9. & 30.14. & 44.20. or, He taketh no delight in afflicting people; it goeth against the hair, and against the heart with him to be dealing roughly with them; it is a griefe to him to be grievous to them, a pain to himself to be punishing of them, Eſay 1.24. Ezek.18.23,32. & 33. to be punishing of them, Eſay 1.24. Ezek.18.23,32. & 33. 11. or, he punisheth not according to his might; as either he might justly, or could do, if he would put out his mighty, and make use of his power, but with respect to mans infirmity: Iob 37.23. Psal.78.38,39. Eſay 27.8. & 48.9. & 57.16. or, he doth not afflict his out of any similitude disposition towards them, or evil affection to them, but to try their sincerity and to exercise their patience, Psal.66.10. prov.3. 11,12. Rom.5. 3,4. Heb.5.8. & 10.32. Iam.1.3. 1 Pet.1.7. & 4.12. Rev.3.10. This diverse diversity, among which the first seemeth most proper, as best suiting with that form, *from the heart*, as we also use it, and for render, Eph.6.6. what the Apostle there saith, use it, and for render, Eph.6.6. what the Apostle there saith, *from the soul*. Howbeit, I shall add how the phrase is in the Hebrew itself. A man is said to speak, or do a thing *from his heart*, or *out of his own heart*; for these terms in Hebrew differ not, when he doth it out of his own mere motion, or inventeth, without suggestion, information, direction, or occasion given, or ministred to him, by any other. So it is said of Iero boam, that he kept a festival, which he had devised *from his heart*, or, *out of his own heart*, without any commission or direction from God, 1 King.12.33. So Nehemy to Sanballat, *the Lord approveth not*.] This clause is generally deemed to reach to all those particulars before recited; but is very variously expounded. The words are in Hebrew, *the Lord feeth not*. Which some read by way of interrogation, *Doth not God see it?* as if it came in by way of objection, against what had been laid of Gods unwillingnesse to afflict, Doth he not see such things as those to be done; to which the answer should be returned, Ver.39. Others, as a ground laid for the ensuing assertion of Gods general providence and disposal of all things; *Should not God see it?* can it be so done, that he should not see and regard it? as Iob 11.11. *should he see iniquity, and not consider*, or, *regard it*? But Others, and so the moſt, read them by way of enunciation, *the Lord seeth not*: that which some take according to the proper and native notion of the word, conceiving it to be delivered as the speech and imagination of wicked men, that God seeth none of these things when they are done. So Iob 22.13,14. Psal. 10.11. & 94.7. But how such should be brought in speaking here, is not easie to descry. Others therefore take the word of *seeing*, in a figurative sense. Some, *God seeth* none of these things; that is, he knoweth them not, he is not acquainted with them, he doth not practice any of them; he doth not handle men cruelly without sight and reason; nor make use of his power to oppresse any man in judgment; nor of his skill to pervert any mans cause, that cometh before him, ferred to two heads; some hostile, executed in times of war, ver.34. some civil, exercised in times of peace, by force or fraud, ver. 35,36. The entrance into this passage seeming somewhat abrupt, divers Interpreters seek to clear it by sundry supplyes: some inserting, *Ye think*, or, *Ye say*; as if the Prophet did here relate the words or thoughts of others, not deliver his own. Others, *when a man is ready*, to do as is here described: as, *I am ready to bait*, Psal. 38.17. But our Version is plain and full enough. The infinitive is oft used in other languages, as well as in Hebrew for the noun; *to do* such things, for, *the doing* of such things: for any *to crush under his feet*, or, simply, *the crushing under ones feet*, such as they have subdued and hold in captivity; when men exercise such cruelty and oppression upon them, that they tread them down and trample upon them, as upon dirt and clay, or upon mortar and rubbish, untill they grind them to powder, that is, have worn them clean out by hatth and hard usage, Eſay 10.6. & 14.15. & 16.4. & 51.23. Ier.12.10. Dan. 7.7. Chap.1.14. See Eſay 3.15. Mic.3.3.

all the prisoners of the earth.] Heb. *all the bound of the earth*, either *of the earth*, that is, the *world* in general; as Psal.24.1. that which of the Assyrians and Chaldeans is laid, Eſay 10. 13,14. & 14.7,17. or, *of the land*; as Psal.37.3. some particular country, Eccl.5.8. the land of Judea, more specially aimed at, Ier.39.9. & 50.17.

V. 35. *To turn aside the right of a man*] Heb. *to cause to decline, away aside, or overthrow*; as Prov.18.5. Eſay 10.2. See there, and ver.36.

before the face of the most high.] In the sight of God, Psal. 51.4. Ver.38. nor dreading him, or his displeasure, Mal. 3. 5. who is an avenger of such courses, Psal.94.1. Prov.22.22,23. & 23.10,11. 1 Thess.4.6. So the moſt. Howbeit, some expound it of God himself, as not doing himself what is here said, to wit, that God doth not sway or pervert judgment in any cause that cometh before him, Iob 8.3. & 34.5,12. and say they, the noun is put for the pronoun; *the face of the highest*, for, for, *his face*; as, *the Lords heavens*, for, *his heavens*, Ver. 66. But this seemeth not to suit so well with the textour and course of the context. And there want not, which our margent also intimeteth, that understand the word here used, not of God, but of some earthly judge, or ruler, in place of Authority and judicature; rendring the words, *before the face of a Superiour*. Heb. *on high one*: and the word is used not of God alone, but of other things also, both places, as 2 King.15.35. 2 Chr.8.5. and persons, as Deut.26.19. and I see not, why it should be taken otherwise here: as a word of the very same notion is, of those that sit aloft in place of judicature above others, in a place parallel to this, Eccl. 5.8. *There is one high above the high, and high ones above them*; where the term *high* is given to God in the first place; to Judges in the second place; to Angels (as some also think) in the third.

V. 36. *To subvert a man in his cause*,] Heb. *To pervert a man in his controversie*; that is, by over-swaying the proceedings at Law, and causing the scale to decline and weigh down the wrong way, Ver.35. to overthrow a man in his suit: that which is termed, *a wresting of judgment, or right*, Deut.16. 19. Thus, if we conceive the one, as some do, to be no more then a further illustration of the other: yet some Interpreters distinguish them, conceiving the former to be meant of over-swaying causes by power and might: the other of carrying things awry by cunning and slight: and this seemeth not improbable.

the Lord approveth not.] This clause is generally deemed to reach to all those particulars before recited; but is very variously expounded. The words are in Hebrew, *the Lord feeth not*. Which some read by way of interrogation, *Doth not God see it?* as if it came in by way of objection, against what had been laid of Gods unwillingnesse to afflict, Doth he not see such things as those to be done; to which the answer should be returned, Ver.39. Others, as a ground laid for the ensuing assertion of Gods general providence and disposal of all things; *Should not God see it?* can it be so done, that he should not see and regard it? as Iob 11.11. *should he see iniquity, and not consider*, or, *regard it*? But Others, and so the moſt, read them by way of enunciation, *the Lord seeth not*: that which some take according to the proper and native notion of the word, conceiving it to be delivered as the speech and imagination of wicked men, that God seeth none of these things when they are done. So Iob 22.13,14. Psal. 10.11. & 94.7. But how such should be brought in speaking here, is not easie to descry. Others therefore take the word of *seeing*, in a figurative sense. Some, *God seeth* none of these things; that is, he knoweth them not, he is not acquainted with them, he doth not practice any of them; he doth not handle men cruelly without sight and reason; nor make use of his power to oppresse any man in judgment; nor of his skill to pervert any mans cause, that cometh before him, but is willing to hear and try all indifferently, according to the rules of equity and right. Others, and so the moſt, *he doth not see*; that is, like of, or approve; he doth not: behold any of these things with an eye of allowance and approbation: as Num.23.21. Hab.1.13. and this last seemeth the genuine sense of the place. So it is a confirmation of that which was formerly said, that God *afflicteth not from the heart*; since that, though he permitteth such things to be done, and giveth way therein to mans malice, for the execution of his just judgment on some, and the chastisement of others; yet he doth not approve the things done in those whom he maketh use of as instruments therein. See Hab.1.12,13. If we read the words by way of interrogation, it will be part of an objection begun here; continued, Ver.37,38. and answered, Ver.39.

V. 37. *Who is he that saith, and it cometh to passe*, when *the Lord commandeth it not?*] These words are very diversly rendred, though for the sense of them in general most agree, to wit, that nothing is done here below, but by a divine providence and disposal. Some render them as a check to the impious conceit of men, as they conceive before mentioned, that God seeth not, or regardeth not what men here on earth do. *Who is he*, that *saith this*, *that is it*, (that ought is done) when *the Lord hath not commanded it*? Who is he that can or dare be so presumptuous and impious, as to say that ought cometh to passe without Gods providence and appointment? Prov.16.4,33. & 21.30,31. & 20.24. Mat.10.29,30. Others, *Who is he*, that *saith, and it is*, (that which he saith cometh to passe and is effected) if *the Lord have not commanded it*? Who is he, that is able to effect and bring about what he speaketh, or purposeth, unlesse God permit and give way thereunto? Prov.16.1,9. Ier.10.23. Iam.4.13,15. And these two readings, as in sense they little differ; fo the words of the text will well admit either: but the latter, which our Version followeth, seemeth the right. There is a defect of the relative either: in the former branch; of the particle of time with the former, as Ier.18.18. of the conditional with the latter, as Eſay 30.20. in the latter branch, as Ier.50.5. & 52. 12. Some restrain the text to the Chaldeans employment against Gods people, rendring the words in two distinct propositions; *Who is he, who when he spoke, it was done?* (Heb. *he spoke and it was done*; as Eſay 33.9.) hath so *God enjoyned* this? to wit, the Chaldeans breaking in upon us, and dealing with us, as they have done. But the sentence seemeth more general, driving at this, to shew, that though God do nothing of this nature, either out of any desire of, or delight in, the thing it self; nor out of his own meer motion and pleasure; but upon occasion minisired by man, and just ground given him from the persons himselves that suffer; yet nothing befalleth any in this kind but by his disposal; nothing but what he hath *Commanded*, that is, in his secret and unsearchable providence pre-ordained and appointed, either to act, or to permit and give way to. See 2 Sam. 12. 11,12. & 16.10. 1 King.12.15,24. Ier. 34.22. Act. 2. 23. & 4.28.

V. 38. *Out of the mouth of the most high proceedeth not evill and good?*] Heb. *Cometh not the evill* things, *and the good* of or, *those* things that are *evill, and that* that is good? for the article prefixed with either is implatical: and the former word is plural, the latter singular: which though some descant upon, as if it implyed that more evil things ordinarily befell men here then good; yet by an usual Hebraism, joyning nouns plural with verbs singular in a notion of distribution, as Eſay 26.19. Ioel 1.20. *cometh evils and good*; is no more then *cometh evil*, as Amos 3.6.) *as* such as ought that is *good*. So the meaning is, that as well crosse issues and penalties, as benefits and prosperous successes come, all of them by Gods appointment, Iob 1.21. & 2.10. Psal.75.7. Eſay 45. 7. Amos 3.6. Gods *mouth*, for, his appointment; whether of direction, as 1 Sam.15.24. or of determination, 2 King. 24.3. and so here; see Deut. 8.3. Some repeat from the foregoing Verse those words, *Who is it that saith?* But neither is that Version there unquestioned, nor is it the supply needful here.

V. 39. *Wherefore doth living man complain, a man for the punishment of his sins?*] Heb. *For his sin*. But the term is used in Scripture, not only for *sin* it self, or the act of it; but sometime also for a *sin-sacrifice*; a sacrifice offered for the expiation of some sin, Lev.4.3. 2 Cor.5.21. sometime, for the *guilt* of sin, or, obligation to sufferings for it, Gen.4.7. & 20. 9. and further again for any *penalty* inflicted, or to be inflicted in way of *punishment* for it, Gen.4.13. Zach.14.19. and so our Version here taketh it: of which yet there is yet no necessity. But there is more ambiguity about another word in the text: for the word rendred *complain*, some render *mourn*, or be *sorrowful*, and in heavinesse: some, *vex himself*; some, *murmur*. The two former ground their interpretation upon a word that hath a notion, sometime of *grief*, and *heavinesse*,

Deut.26.14. whence *Binoni*, Gen.35.18. and *mourners*, Hos. 9.4. sometime, of *grievance*, *affliction*, *vexation*, Job 5.6. & 15. 35. Hence, some render it, *Why is the living man sorowfull?* *man* suffereth *for his sin*. So our Geneva Vession, dividing the text into two distinct branches, a question and an answer thereunto: which one of our former Versions doth another way; *Why then doth the living man mourn? let him mourn for his own sin*; that hath brought such things upon him; as Chap. 5. 16. To which purpose also a learned Scholiast; *Why doth the living man complain? let each man complain of his own sin*: *a man*, for, *each one*; as Jer.5.8. and the supply from the former branch, as Gen.1.16. Others, *Why hath he afflict himself by his sins?* why doth he procure evils to himself by the committing of sin? And others again, *why doth he vex himself?* (vexing, by impatient carriage under Gods hand, as those, Prov.19.3. Esay 8.21. Rev.16.9,10.) *even a man in like sin*: persisting still in the same, Rev.9.20,21. & 16. 10. But those that go the last way, as the most do, following the ancient Greek and old Latine, therein going before them, build upon the use of the word, Num.11.1. where in a notibuild upon the use of the word, Num.11.1. where in a notibuild upon the use of the word, Num.11.1. where in a notibuild upon the use of the word, Num.11.1. where in a noti- generally taken. And the Greek on of *murmuring*, it is most generally taken. And the Greek on of *murmuring*, it is most generally taken. And the Greek rendreth it, *Why should the living man murmur, a man for his sins?* which precisely expressesth the Hebrew: the Latine followeth him exactly, save that for his *sin*, he hath *sins*: both use two several words for *man*, as the Hebrew also doth; but our English cannot so fitly expresse. Some other, *Why should the living man murmur, any one for his sins?* that which must be understood of the punishment of sin: *a man*, for, *any one*; as Jer.5.1. Our ancienteth Version, *Why then murmureth the living man? let him murmur at his own sin*. The plainest Version seemeth to be, *Why should any living wight complain*, or, *murmur?* (for either will suit with the use of the word, Num. 11.1.) *any man*, I say, suffering *for his sin?* what cause hath any man to complain of God, or murmur against God, as dealing roughly and rigorously with him, when he suffereth nothing but what he hath procured to himself by his sins? Chap.1.18. Ver.42. Jer.2.17,19. & 4.18. & 30.15. & 44. 8. Mic.7.9. In the text, *living man*, some would have to be in Mic.7.9. In the text, *living man*, some would have to be in- stanced that kind of life that is common to man with the brute beast, Gen.7.4,23. Esay 2.22. But the word seemeth rather to have reference to mans *life* here on earth, even that which is peculiar to man as man, subject and exposed to manifold afflictions, and variety of annoyances, while he abideth in this mortal life. So Eccl.4.2,15,16. See Job 5.7. & 14.1.

V. 40. *Let us search and try our ways.*] A pious inference V. 40. *Let us search and try our wayes.*] A pious inference upon the former discourse, since that it is so, that God neither desireth nor delighteth in dealing thus with us, but that we by our sins have provoked, yea, inforced him to do what he hath done; let us repent of our sins, break them off, return from them, reform our lives, and take a new course: and that we may sincerely and seriously do so, let us make a strict view and survey of our former courses, that we may alter and amend what sever upon a dug and narrow search we shall descry and discover to have been amisse in them. This serious consideration, and sedulous examination of a mans self, is the readiest way to true repentance, Psal.4.4. & 119. 59. Zeph.2.1. Hagg.1.5,7. 1 Cor. 11.28. The words seem to have some allusion to the searching and diving into either the bowels of beasts broken up in sacrifice; or into the bowels of the earth for the discovery of rich mines and treasure, Prov.2.4. & 20.27. Jer.17.10. and two words of the same notion are joyned together, to intimate the narrower and more accurate enquiry; as the like, Deut. 13. 14. and the same term repeated, Zeph.2.1.

and turn again to the Lord.] Return to him, from whom turning away by our sins we have brought these evils upon our selves, Jer.1.15,16. & 2.13,15. & 5.25. Esay 59.2. and unto whom we cannot return again, but by turning away from them, Esay 55.7. Jer.4.1. Joel 1.11. Zach.1.3.

V. 41. *Let us lift up our heart with our hands unto God in the heavens.*] Heb. *Let us lift up our heart to our hands*. Whence some pick out mystical notions, of joyning heart to hand in prayer; and seconding prayer with practise. And the Jewish Masters go another way; and because it is said of a small *cloud*, that it appeared *like a man's hand*, 1 King.18.44. and of God it is said, that he *covereth the light* sometime with clouds, as with his *hands*, Job 36.32. (for I conceive no other to be the genuine sense of that place) they would therefore have the word both here, and in that place of Job, to signifie *the clouds*; put here for *the heavens*; and *the heavens*, for God that dwelleth in heaven, Psal. 113.3. Luk. 15. 18. and I should thus be no more then, *Let us lift up our hearts toward the clouds*, (that is, to God above) *unto God* that is *in heaven*. But we shall not need to have recourse to these ambiguous and far-fetcht about expositions: the particle here used is well rendred *with*; as the old Latine also hath it; (for, the Greek is ambiguous, and the Chaldee roveth) and so the particle is used, Jer.2.5.26. *and all the Kings of the North one with another*; and Ezek.16.26. *Thou hast played the harlot with the Egyptians*. The meaning then is plain; *Let us lift up our hearts together with our hands*; alluding to the usual rite of *lifting up the hands* in prayer to God, Psal.28.2. & 63.4. & 141.2. and withal, to that form of speech, whereby prayer in Scripture is frequently described, by the *lifting up of the heart*, or *soul*, unto God, Psal.25.1. & 86.4. & 143.8. in the one is implyed the sincerity and serious profit of that office; in the other the intention and earnestnesse in it; *to God in the heavens*: unto that God, who alone is the true God, and hath his principall place of abode in heaven, Psal. 115. 3. Mat.6.9.

V. 42. *We have transgressed, and have rebelled,*] Confession of sin an individual companion of repentance, Psal. 32. 5. & 38.18. & 51.3. and words of the same notion are joyned together, to expresse the greatnesse, grievousnesse, and hainousnesse of their sin. See Chap 1.8. See the like, Neh. 9. 26. Dan.9.5.

thou hast not pardoned.] Or, *spared*, or, *forborne*; as Deut.29. 20. Amos 7.2. and no marvel; for he was through their obstinacy made weary of forbearance, Jer.15.6. & 44.22.

V. 43. *Thou hast covered with anger, and persecuted us.*] This *covering* some refer to God, but diversly, as *covering* himself *with wrath*; therewith, as in a military garb, as one arrayed against them. See Esay 57.17. Others, of *covering his face*, that he might not behold the havock made of his people; as a tender-heated father would cover his face, when some darling-child of his were for some disease to be cut in his presence. But neither of them seem to suit so well here; the latter of them especially. And the moft therefore, make the people rather the object of the act here intimated; which some conceive to have in it an allusion to the covering of mens faces, in extremity of grief, 2 Sam.15.30. Est.6.12. or upon sentence of death past against them, Est.7.8. but this also seems not to have any place here. Others expound it of *a hedging*, or *environing* of them with evils; as God is faid to have *hedged* some in with calamities, Job 3.23. See Ver. 7. Others, of *overwhelming* them with, and *involving* them in a dark cloud of afflictions; and pursuing them so encompassed with darkneffe. See the like expression, Psal.35.6. Esay 8. 22, Job 18.18. and this seemeth the right. See Ver.66.

thou hast slain, thou hast not pitied.] See the same, Chap. 2. 21.

V. 44. *Thou hast covered thy self with a cloud, that our prayer should not passe thorow.*] Heb. *Thou hast hefet as a cloud to thee*; that is, Thou hast hedf drawn as it were a cloud about thee; or, *Thou hast environed thy self as with a cloud*; or, *wrapped up thy self as in a cloud*: for the particle before the pronoun seemeth here redundant; as it is Psal.140.7. *from passing prayer*; that is, *so that prayer cannot passe*. So that our prayers can find no accesse to thee. See the like form of speech, Esay 24.10. the pronoun possessive is not in the text. As thou hast cast a cloud of wrath over us, that we may not see which way to escape, Ver.43. So thou hast wrapped up also thy self as in a thick cloud, that our suits and requests may not get to thee, to obtain audience, much lesse to gain acceptance with thee. This *cloud* some expound Gods fresh remembrance of their sins: and they were indeed the raisers of this cloud between God and them, Esay 58.2. but the cloud rather seems his wrath, compared to some such thing also, Ver.43. Joel 2.2. Amos 5.18, 20. See before, Ver.8.

V. 45. *Thou hast made us as the off-scouring, and refuse in the midst of the people.*] Thou hast caused us to be hated in as vile esteem as may be; as if we were no better then *off-scourings*, or *sweepings* (for from a root of that notion, Ezek.26.4. comes the word here used, and no where else found in Scripture; and the Greek word answering it, 1 Cor.4.13. from the like.) *and refuse*; such base, drossie stuff, as cometh away from metal and ore in the melting and trying of it, Jer.6.30. the words are in a proverbial form used among the Talmudists to design some extreame vile and base thing. See Chap.1. 8,11,17. Heb. *in the midst of the peoples*, for, *among all other people*, or, *nations*; as Mic.5.7,8.

V. 46. *All our enemies have opened their mouthes against us.*] Or, *do open*, or, *widen*; in way of derision and mockage; as Psal.22.13. See Chap.2.16.

V. 47. *Fear and a snare is come upon us,*] Thus the old Latine, and all our English Versions constantly. But the Hebrew text hath expressly, not a *snare*, but, *a pit*: and that reading the Rabbines in their Commentaries acknowledge; and the Greek, the Italian, and the French: the terms of either, indeed of *snare* and *pit*, come very neer the one to the other: it is but the addition of a letter to the one, that maketh up the other; and a change of that letter, *a* t into *a d*, that maketh out the third, and in other places, where the same proverbial form of speech is found, all three are expressed, Esay 24.17. Jer.48.43. If all were here, one is lost: but though it were so, which is not likely, yet our Version would be altered; since that it swarveth from the received and generally approved Originals without any good ground. The meaning is, that terrours were fallen upon them; and pits, or pit-falls digged for them, that while being facred, they seek by flight to shun and escape the one, they may fall into the other. See Esay 24.18. Jer.48.44. and what next both here and there ensueth. The Chaldee renders it, *Terrour and trembling*; the Greek, *Fear and astonishment*: neither any thing neer to the Hebrew.

desolation and destruction.] Heb. *devastation*, (as another term neer it from the same root, Psal.73.18. & 74.3. for this is no where else found) *and breaking*, or *contrition*, or *destruction*; as Chap.2.11. arising from the pit, that they fall into and are taken in, while they flee, for fear of some other pursuing evil: hence the same term signifieth both *a pit* and *destruction*, Psal.7.15. & 119.94.

V. 48. *Mine eye vaineth down with rivers of water, for the destruction of the daughter of my people.*] So Chap.1.16 & 2. 18. Psal.119.136. See Ier. 9.1. & 14.17. *Mine eye vaineth down*, or, *flowetb down with rivers*, or *streams of water*, for, *streams of water run*, or, *flow down from mine eyes*, (for the word is collective; as also ver. 14, 50.) as, *the mountains shall drop with new wine*, and *the hills flow with milk*, and *the streams with water*, for, *new wine shall drop from the mountains*, and *milk run from the hills*, and *water from the streams*, Ioel 3. ver.18.

V. 49. *Mine eye trickleth down, and ceaseth not, without any intermission.*] Heb. *Floweth down* (Iob 20.28.) *and stayeth not* (as Iob.10.13.) or, *is not silent* (as Chap.2.18.) *without intermissions*, or *remissions*, as Psal.73.22. *intermissions*, or *remissions*, for, *any intermission*, or *remission* at all: as, *understanding*, for, *any understanding* at all, Esay 27. 11. the plural in a notion of diminution. See Chap.2.18. from whence also the received Version is confirmed, which some Interpreters of note, and the learned Scholiast following them, relinquish, rending the words, *because there are no intermissions*; to wit, of our miseries and evils. But the compound form here found doth very commonly signifie *without*; as Esay 6.11. Ier.4.7. & 34.22. & 46.19. & 51.29,36. *without inhabitant*, or, *so that there be no inhabitant*; as themselves also there render it. So here, *without intermissions*, or *remissions*; that is, so that *it doth not as all intermit, or remit*, and abate *ought*.

V. 50. *Till the Lord look down and behold from heaven.*] Until the Lord be pleased by some relief and delivery afforded me to make it appear, that he doth regard, take notice of, and take to heart my present dejected and distressed condition. See Psal. 80. 14. and 102.19. Esay 63.15. So Esay 62.6,7.

V. 51. *Mine eye affecteth my heart,*] Heb. *my soul*. The verb here used is very variously interpreted. Some render it, *Mine eye foulleth*, or *flabbreth my soul*: as they conceive the word to be used, Iob 16. 15. Others, *Mine eye affecteth my soul*. Others, *It affecteth my soul with grief*. Others, *It molesteth*, or *troubleth*, or *maketh my soul work*; referring us to the use of the word, Chap.3.20. & 3.22. The ancient Greek, *It ravisheth*, or *gleaneth my soul*; as both it and the old Latine rendred the word, Chap.2.20. See there. The old Latine here rendreth it, *both robbed*, or *preyed upon my soul*: Which Popish Writers expound, Some, of sinful objects by the eye seizing on and surprising the soul, Others, of bereaving the soul of, and debarring it from all its wonted contentments and delights. I incline to that learned man, who rendreth it, *Mine eye wasteth away my soul*; that is, I am even consumed and wasted away, or clean worn out and spent with weeping: or, I am so faint with continual weeping, that my soul is even gone, my Spirits are clean spent. See the like expressions, Psal.6.7. & 102.3——5,9. Chap.2. 11. As the word *conficere*, in Latine, signifieth *to make an end* of ought, either in way of *consummation*, or in way of *consumption*, by making it up, or by marring it: and our English word *to diffatch* is both ways used: in like manner doth the Hebrew word here used signifie to do, or to *work*, either way; sometime by producing ought, as Exod. 10. 2. 1 Sam.6.6. sometime, by reducing to nothing, or to as good as nothing. So Iob 16.15. *I have doue* (that is, dissolved) *mine horn* (that is, my strength and state, honour and dignity) *into dust*. Heb. *my soul*, for, *my self*; as Psal.143.12. *bring my soul out of prison*.

because of all the daughters of my city.] Or, *in regard of them*: for the common calamity, either of those that sometime dwelt in the city of Jerusalem 2 as Esay 3.16. Luk.23.28. or of the cities sometime belonging to her as their mother-city, Iosh.15.45. Ier.49.3. See on Ier.34.1. There is another reading noted in the margent, of those that render it, *more then all the daughters of my city*: And this the Jewish Commenters embrace, applying it to Jeremy, as professing more sorrow, being one of the Priestly rank, then any of the ordinary people or inhabitants of the city, for the ruine of the Temple, and removal of Gods service. Nor want there of ours, that render it in same way, but expounding it more generally of the main body of the state, by this manner of speech expressing the greatnesse of their grief, as affirming it to go beyond that, which even any women, the more tender-hearted Sex, are upon any occasion wont to be possessed with. And it is true, that this particle is frequently used in a notion of collation; as Prov.22.1. Eccl.7.1. but it is no less frequently used in a notion of causality; as Psal.12.5. Ruth 1.13. Esay 31.4 & 48.4,8 & 53.5. Ier.8.19. and it foundeth in this place much better this way, then it doth that other. See Chap.2.11.

It is observed by some, that in this Chapter, as also Chap. 2.16,17. & 4.16,17. there two letters *Ain* and *Peh* are transposed contrary to the order before observed, Chap.1.16,17. as also in other portions of Scripture, where the like alphabetical disposition is used; whereof a learned man giveth this reason, Because the letters were so ranked in the Chaldee Alphabet; and that Jeremy therefore writ the first Chapter after the Hebrew manner as a Jew, the three following after the Chaldee method, as now a subject to that King; but nothing is produced whence it may appear, that in the Chaldee alphabet the letters so stood. It may rather probably be thought, that in some Hebrew alphabets these two letters were diversly placed; as are two of the precepts in the Decalogue, the fist and the seventh. See Mat.19.18. with Mar.10.19. Luk.18.20. Rom.13.9. as also the two branches of the last precept. See Exod.20.17. with Deut.5.21.

V. 52. *Mine enemies chased me sore, like a bird without cause.*] There seemeth to be a trajection in the words, thus in their proper construction to be ranged; Those that were *mine enemies causlessly* (having received no wrong from me, as 1 Sam.24.11. Psal.35.7,19. & 54.9. & 69.4. & 119.13. *did*, or, *do yet*) *sore me*, (Heb. *hunting chase*. See Chap.4.18,19.) *like a bird*; that is, beaten and followed from bush to bush, 1 Sam. 26.20. Psal.11.1.

V. 53. *They have cut off my life in the dungeon,*] Or, *cut it off* by casting me *into the dungeon*, Ier.38.6,9. a complexive speech, not unlike to that, *Thou hast profaned his crown to the ground*; that is, *profaned it, by calling it down to the ground*, Psal.89.39. with 44.10, *cut it off*, and *cast me into the pit*: as, *he slew them into the pit*; that is, *slew them*, and cast them *into the pit*, Ier.41.7. They have thus put up in dungeons, where I lye as one dead, ver.6. or, They have taken away my life (power and government is as the soul and life of a state) and laid my dead corpse in the grave, Ezek.37.11——13.

and cast a stone upon me.] Rolled a stone over me, to make sure work with me, to keep me from ever rising or recovering again: alluding to such stones as were wont to be laid on the mouthes of dungeons, Dan.6.17. and caves, Iosh.10.18. and sepulchres, Mat.27.60. or, *they have cast stone*, that is, *stones* (the word taken collectively, as Prov.26.27. & 27.3.) *upon me*: they have cut off my life, by casting stones upon me, they have stoned me to death, 1 King.12.18. 2 Chr.24. 21. Ezek.16.40. Act.7.58. as, *know and try*, for, *by trial know*, Ier.6.27. and, *make bald and cut*, for, *by cutting make bald*, Mic. 1.16. or having taken my life from me, they over whelmed my slain body with an heap of stones; as with corpses of persons executed hath sometime been done, Iosh.10.27. 2 Sam. 18.17. Which way soever we take it, it is a lively resemblance of their grievous, and, in mans eye, irrecoverable captivity. Which they much extenuate and enervate, that expound this and all that followeth, Ver.55, &c. unto the casting of Jeremy into the dungeon, Ier.38.6. as the former also, ver.6,7. of his imprisonment by Pathur, Ier.20.2. As little heed is to be had of what some other here suggest, of the stoning of Jeremy to death in Egypt, concerning which, the Jewish tale, which many causlessly give credit to, we have no certain or weighty record: But belike, according to these mens conceit, he prophecied before-hand, what end he should come to.

V. 54. *Waters flowed over mine head,*] Afflictions, in Scripture, are frequently compared to great waters and deluges, Psal.18.16. & 32.6. & 42.7. & 66.12. & 69.1,2,15. & 88. 17. & 93.3. Esay 28.9,17,18. & 59.19. Ier.51.42,55. Now this some expound here of the Chaldean invasion, who with their vast Armies breaking, as a Sea, into their land, overflowed and over-whelmed all with them, Ier.34.1. Chap.2. 13. But because at this fore inundation, God issuied not to have heard or regarded their cry, Ier.7.16. & 11.14. & 14.11, 12. Ver.8.44. whereas in that deluge here intimated, he is faid to have heard them, ver. 56. (for they stray wide, that would restrain it to Jeremies carriage in the dungeon,) Some therefore (whom I rather concur with) refer it to the Assyrian Invasion by Sennacherib, and render the words, When *the waters flowed over mine head*; as Psal.124.4,5. when I was in extream distresse by the Assyrian forces, who like a violent torrent or land-flood, had broken in upon me, and born down

down all before them, Esay 36.1,2. Of this invasion, see Esay 8.7,8.& 59.19. places parallel to this. The adverb of time is supplyed; as Deut. 8.12. Esay 48. 13, 21. Ier. 8.18.

then *I said, I am cut off.*] Or, and *I said* (carrying on the sentence) I thought with my self; as ver.18. *I am cut off.* I am utterly undone. So Psal.31.22. & 37.3. Esay 38.10,11. Ion.2.3,4.

V. 55. *I called upon thy name, O Lord, out of the low dungeon.*] Or, yet (supplyed; as Ier.15.1,10. & 51.53.) *I called* upon *thy name out of the low dungeon.* Heb. *pit of prisonmisse*; as Psal. 88. 6. In the greatest depth of mine affliction and distresse, psal.130.1.ver.53.Ion.2.1.See 2 Chr.32.20. Esay 37. 3,4,15——20.

V. 56. *Thou hast heard my voice,*] Or, And *thou heardest my voice.* Thou wast then pleased to hear the prayers of thy people, and to send them deliverance out of that their distresse. See Esay 37.21,12——36.

hide not thine ear at my breathing, at my cry.] So read, the sense will be, vouchsafe thy people now the like favour again, that then thou showedst them; as psal.4.1.& 22.4.5.& 85.1——4. hide not thy face from them, (Esay 1.15.) be not deaf towards their cry, (psal.39.12.) remove that cloud that thou hast now drawn about thee, ver.44. that their *breathing* (so Exod.8.11.) or *panting*(here rather) or *gasping for breath*, may together with their cries, find free passage and access to thine ears. Howbeit, some read the words as spoken in way of a continued relation, *Thou didst not hide thine ear at my gasping, at my cry*, when I was in that grievous extremity that I seemed to ly gasping for life and even drawing my last breath, but yet did still cry and seek to thee for succour and relief, (see Esay 26.16——18.& 37.3. 2 Chr.32.20.) Thou didst not then reject such my sighing and seeking to thee, Esay 39.21——36. This admitted, the main current of the context will run on freely and smoothly without any interruption; or can ought be objected against it, save that *a*, the particle here used, hath ordinarily a notion of inhibition, not of a bare negative; but that is not universal; *al*, for, *lo*, is not altogether unusual. Instances hereof, see Job 20.17. & 36. 18.Psal.34. 5.& 41.2.& 50.3. & 66.7. & 85.8. & 121.3. & 138.8.Esay 2.9. Ier.7.6. Obad.12. The most of these places are cleer, the rest all very probable, for this use of the particle, which the course of the context doth here very strongly plead for.

V. 57. *Thou drewest neer in the day that I called upon thee*] Thou madest thy gracious and powerful presence with thy people to appear by succouring and saving them. So Psal. 69. 18. *in the day that I called*, for, *when*, or, *what time I called.* So Psal.86.7. *In the day of my trouble*, for, *when*, or, *what time I am in trouble.*

thou saidst, Fear not.] Thou saidst so to me then by thy Prophet, Esay 37.6. See the like encouragements, Esay 41. 10,13.

V. 58. *O Lord thou hast pleaded the causes of my soul.*] Or, *Thou didst plead, O Lord*, (so the words ly in the text; and (of Gods manner of pleading for his people, see Esay 49.25.& 51. 22.Ier.51.26.) either my causes in general, *my soul*, for, *me*, as Ver.17, 20, 24, 51. or more specially such causes of mine as concerned my life; as Psal 31.13.& 35.4.

thou hast redeemed my life.] Or, *thou didst rescue my life*: thou didst rescue or deliver me out of the hands of those that would have taken away my life. So is the word of *redeeming* frequently used, Psal.55.18.& 69.18.& 107.2.

V. 59. *O Lord, thou hast seen my wrong,*] Or, *thou seest my wrong*, Heb. *my perversnesse* (a term no where else found; but the verb it cometh of we had before ver.36.) that is, mens perverse, crosse, injurious, and unowand usage of me: as, *my wrong*, or *violence*, for, *the wrong offered me*, *the violence done to me*, Ier. 51. 35. thou canst not but see it, Psal.10.14. See ver.36.

judge thou my cause.] Heb. *my judgment*; as Psal. 9.4. & 43.1. decide my cause now, as in sore-going ages thou sometime didst, and hast promised to do, Deut.32.36. Esay 49.25, 26.Ier.51.36. And here I conceive, begins the first request or suit of this people to God, all that went before, being but as a preparative, or introduction thereunto, drawn from their experience of Gods former favour and forwardness in this kind to do for them, produced, partly to induce God to manifest his constant and continued goodness, in doing the like again for them; and partly also to raise up in themselves some hopeful expectation of finding the like favour with God, that in former times they had found. See the like, Psal. 44.1——4.& 74.12——14.& 85.1——4. Esay 63.11——15.

V. 60. *Thou hast seen all their vengeance, and all their imaginations against me.*] Or, *Thou seest* all that revengefull carriage of theirs towards me, whereby they deal with me, as with one that had done them some hainous wrong, and whom therefore they devise how to be revenged upon to the utmost: do thou avenge me upon them, as they study now how to be revenged upon me, Ier.51.36. Heb. *their contrivements* (as Chap.49.20.30. & 50.45.) *to me*, for, *against me*; as it is expounded.ver.61. So is the particle used also, Psal.51.4.& 56.2. Ier.50.7,26.

V. 61. *Thou hast heard their reproach, O Lord,*] Or, *Thou heardest.* Thou dost as well hear all their reproachful language, as see their despiteful carriage, both against me, and against thy self, Psal.69.19.& 89.50,51. Esay 37.3,4. So ver.59.

and all their imaginations against me.] As ver.60. So Psal. 56.6.

V. 62. *The lips of those that rose up against me, and their device against me all the day.*] *Lips*, for, *Language*; as Gen.11. 1. Psal.59.7. Zeph.3.9. Heb. *risers up* against *me*: those that rose up against me and invaded me; the particle is swallowed up between the participle and the pronoun affixed to it. So Psal.18.39,48.& 53.5. and *their meditation*, as Psal.19.14. what they muse or mind either *against me*, or, *concerning me*; as Esay 1.1. *all day* long: continually, as Ver.14.

V. 63. *Behold, their sitting down, and their rising up, I am their musick.*] This Verse some divide into two distinct branches, making the former a petition, an assertion the latter. The former they thus conceive and expound, *Behold their sitting up, and their lying down*; take notice of the whole retinour and course of their lives: for whereas mens whole life is taken up with, and spent in either employment or rest from it, hence it cometh to passe, that unto these two heads is the whole course of his life referred, and under those two terms comprehended, Psal.139.2. And this way our Version seemeth to incline; but the point after, *Behold*, should then be cast out. Others rather make it one continued sentence, rendring the words, with a very ordinary and familiar supply, such as Esay 23. 5. *Behold how as their down-sitting, and their up-rising, I am their musick*; that is, say they, at all times, and upon all occasions, early and late: as having reference to their rising up in the morning, and their lying down to rest at even; as Deut.6.7. Psal.139.2. and refer us back for this exposition to Ver.14. Nor is this Interpretation improbable. Howbeit, I suppose the words have a more speciall respect to their meals, or merry-meetings, at which they used to make themselves mirth and sport with the miseries of Gods people. And I should render the words, *At their sitting down*, (to wit, at table, to eat and drink) *and at their rising up*, (to wit, from table, as Exod.32.6. 1 Cor.10.7.) I am *their musick-maker.* The word is not the same with that Ver. 14. it is *their musick* there, as the matter of their mirth; their *musick-maker* here, one that maketh them sport; as Sampson did the Philistines, Judg.16.25,27. for the word seemeth to be, not a noun, as is commonly conceived, but a participle: the verbs of that stamp being sometime regular, though therefore deemed in some sort irregular, because they retain that radical initial letter, which those of that making do commonly cast away: the like whereunto are found, Num. 5. 22. Ier.3.18. Ezek.22.20. So it is an allusion to such minstrels and songsters, as they made use of at their feasts, Luk. 15.23,25. The word is in a feminine form, either because such forms are sometime used in an indefinite notion, as Psal. 68.11. Eccl.1.1,12. whereof see on Esay 40.9. or in allusion to such of that sex as among the Jews, as well as with other people, were made to that purpose, Judg. 21.21. Psal. 68.25. Eccl.2.8. It is as if he had said, they need no other minstrel to make them merry at their meetings, we are mirth and minstrelsy enough to make them sport first and last; with us at their sitting down they begin, and with us at their rising again they end. See David's complaint of the like, Psal.35.15,16.17. together with his supplication unto God that he would be pleased to take notice of it.

V. 64. *Render unto them a recompence, O Lord, according to the work of their hands.*] The like, see Psal.28.4. Ier. 50.29. Chap.1.22. The ancient Greek and the old Latine render both this, and the two next passages, as delivered in way of prediction, not of prayer. But in the Hebrew the future is frequently in use, as well in way of petition, (so Psal.83. 15 102.13.) as of precept.

V. 65. *Give them sorrow of heart:*] The word here used being no where else read, is very ambiguous and diversly rendred. The old Latine rendreth it *a shield*; and the ancient Greek, *protection*: which *a shield* indeed sometime signifieth, Psal.91.4. but neither is this word the same with that which signifieth *a shield*: and *protection* can have no place here. Some Jewish Masters render it, *contrition* of heart, *sorrow* and *grief*: fetching it from a word that signifies to be in great *heaviness*: but this another of them controlleth; because the radical letters agree not in either. Others, *obduction*, or obstinacy, or brawninesse of heart, like to the hardnesse of a shield; like that, 2 Cor.3.14,15. others, *obtection*, or blindnesse of mind, that they might not foresee evils, to prevent them,

them, before they did befal them; as Esay 6.10. Others, *deception*, or perplexity, from evils so besetting and environing them on every side, that they may not be able to find any issue out of them; from a word that signifies *to hedge* in, or *fence*, Esay 37.33. & 38.6. whence the name of a *garden*, Cant.4.12. Others lastly, *Contraction*, or, *abjection of heart*; from a word that signifies to *deliver*, or, *give up*, Gen.14.20. Hos.8.11. as men not able longer to hold out, are wont to do. The two last seem most probable; and of the two, as to me seems, the former. Howbeit, I shall hereafter add mine own thoughts. One of the Jewish Commenters observeth an elegant consonancy between the term here used, and that in the Verse before-going, *manginah*, and *meginah*: whence a learned Writer would refer them both to one root; and renders the text, *a* if it were said, *They make musick of me*; and, *do thou give musicks*, but of one doleful ditty, *to them*: and, saith he, the word may well come from the same root with the former: for the initial letter is in such derivatives oft left: but he might have considered, that where verbals are so formed, the middle radical letter, to recompense that losse, is ever doubled; which is not so here.

thy curse unto them.] Or, let *thy curse* come *upon them.* The ancient Greek and old Latine render it, *labour*, by an inversion of the radical elements: the term of *coming*, omitted, as Jer.21.13. & 31. 38. & 51.25. is in our Version supplyed. But this supply will not be needful, if we shall render the whole verse in one sentence, as I conceive we may, thus, *Give to them* for their *obstinacy*, or, *hardnesse of heart*, give, I say, (as Hosh.9.14.) *thy curse unto them*: the supply is no other then that, Mal.2.5. *I gave them to him* for his *fear*: the redundancy no other then that, Psal.51.4. *against thee, thee alone*: and, *not to us, not to us*, Psal.115.1. and, *my deliverer unto me*, Psal. 144.2. and, 2 Sam.20.42. *which we two have sworn we*; and the like. But of this let others deem.

V. 66. *Persecute and destroy them in anger, from under the heavens of the Lord.*] Or, *Pursue them in anger*, (as Psal. 83. 15.) *and destroy them from under the Lords heaven*: or, *that they may not be* (may have no being; as Psal. 59.13.) *under the Lords heaven*; that is, *under thy heaven*: as Psal 8.3. the noun for the pronoun: as, Exod.40.17. 2 Tim. 1. 20. of the use of the particle, see on Ver.44. and the same form of speech, Jer.10.11.

CHAP. IV.

Vers.1. *How is the gold become dim? how is the fine gold changed?*] This is the third single Alphabet in this mournful Lamentation: of the same subject with the former; deploring their calamities and concinding with mention to Edom, and comfort to Sion. This Verse of the *gold* and the *stones*, some of the Jewish Doctors expound of Josiah the one, and of the sons of Sion, the other. And a learned Writer would have Princes and Nobles meant by the one, Priests and Levites, by the other. But it seemeth that the Prophet in these words bewaileth the destruction of the Temple.

How? In way of admiration as so strange an alteration; as Chap.1.1. & 2.1.

the gold] Wherewith the Temple was adorned and beautified, 1 King.6.22. Mat.23.16,17.

become dim? So the Jewish Critick saith that some pouned it, and that the Chaldee Paraphrast so setth the term, Lev. 13. But the Hebrew word signifieth *to hide, conceal, or cover*, Ezek.28.3.& 31.8. Nor see I any reason why from that use of the word we should fearve here: how is the gold, wherewith Gods house was so richly and royally adorned, now overwhelmed, and covered over with trash, and buried in heaps of dust and rubbish?

the fine gold] The word it self is deemed of it self to signifie, not *gold* barely, but the finer sort of gold: for I cannot concur herein with that prime Critick, who would have it the same of some precious stone. See Esay 13.12. Cant. 5.13. Howbeit, to enhance the price and worth of it, there is an attribute added to it, as Job 28.18. so here; *pure* there, *good* here: as the same to the *gold* of Havilah, Gen. 2. 12. and that it was choise gold that Solomon made use of about his works, is noted, 1 King.10.18.

is changed? Either converted to profane uses; or jumbled together among the rubbish. The word is found in the same form, Dan.6.13.

the stones of the Sanctuary are poured out in the top of every street.] Or, *have are* (supplyed from the former branch, as before, and Chap.1.1.) *the stones of the Sanctuary* (Heb. *holinesse*, for, a place of *holinesse*; an holy place: as, *thirst*, for, a place of *thirstinesse*; a thirsty place, Jer. 48.18. So Psal. 20. 3. Ezek.42.14.) *are poured out*: (Heb. *pour out themselves*; as Job 30.16. Chap.2.12. come tumbling down from the demolished Temple) *into*, or, *at, the top* (Heb. *head*; as Chap. 2.19. *of every street.* Some expound it (as was before hinted) of Sions fons for sightlinesse and comelinesse of proportion and person, compared to the polished stones of the Temple, Psal.144.2. But that exposition is needlessly forced, as well as some other there related.

V. 2. *The precious sons of Zion comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter?*] From the place, city, and Temple, he passeth to the persons the inhabitants of Jerusalem, and more specially of Sion, the Princes and Priests, Sion being the seat, both of Gods Temple and the Kings palace; and the principal of either state therefore ordinarily residing there. Here is another word for *fine gold*, so termed, either from the exact refining of it, or from the country whence it came. See on Esay 13.12. Jer.10.9. King.10.8. Job 28. 16, 17. Heb. *as bottles of Sheard*, or, *earthen stuff.* So Jer. 19.1,10. as things of no repute or worth, 2 Cor.4.7. See Jer.22.28.

V. 3. *Even the Sea-monsters draw out the breast, they give suck to their young ones:*] From the principal persons in either State, Civil and Ecclesiastical; whose former height and worth made their present misery and despicable condition the more remarkable, and such as might well move the more commiseration; he passeth now to the young children, to the sucking babes, whose weaknesse and tendernesse together with their harmlessnesse, were the fitest objects of pity and compassion that could be, aggravating their misery by the persons, their own parents, their own mothers, at whose hands they sustained it; taxed here, as more unnatural then some of those savage and vast creatures that live in the sea, farthest off from any commerce or commerce, either with mankind, or any tame creatures, such as many are which live on the land. The term here used seemeth not to be so well rendred, *sea-monsters*: for though some of them may seem to be of a monstrous size, in comparison of any creature that liveth on the land, as a grown *elephant*, in regard of any beast in these parts: Yet monsters are properly such, as either have some strange deformity beside the natural and ordinary course of their kind, or grow to such an enormous bignesse and stature, as far exceedeth the common proportion of others of the same kind: but no kind of creature simply considered can properly be termed *a monster*; nor can it be said that God made any monsters in his first work of creation. *Sea-monsters* therefore is not proper here; and *Sea-calves* seems too narrow: *seals* might do well; if that particular kind were aimed at; which would include as well *sea-horses*, and *sea-hounds*, as *sea-calves*; all covered with a rough and hairy skin; such as we sometime cover trunks and boxes with: but I see not why the word should not here be rendred, as in the story of the creation it is, Gen.1.21. & Job 7. 12. and as it would be, Psal.44.19. & 74.13. *whales.* See Esay 27.1. for even *whales* also as well as *seals*, bring forth young, have teats, and give suck to their young; which the Hebrew here termeth *whelps*; and they are here said to *draw out*, or *let loose*, (Heb. *loosen*; put out, rather then as the learned Scholiast, *put off*) their teats; when they let them down for their young ones sucking of them the more readily: the word *tannin* here used is deemed to be a plural contracted, for *tanninim*, in the Chaldee termination; because the verb adjoyned to it, is plural: but it may well be singular, as it is constantly elsewhere, and then being taken distributively, it maketh the notion more vigorous; as if it were said, *the whole* each of them, *they fuckle their whelps*; as Joel 1.20. *the beast* each of them *they cry*: there is none of them so savage or outrageous otherwise, but they do it.

The daughter of my people is become *cruel, like the ostriches in the wilderness.*] Or, But (supplyed, to continue the context; as Jer.50.34.) *the daughter of my people* (not the State in general, consisting of both sexes, as Jer.9.1. and hereafter, Ver.6. but the women among that people, as, *the daughters of Sion*, Esay 3.16,17.) is become *cruel*: (Heb. is turned *into a cruel one*; as it is more fully, Job 30. 21.) to wit, towards her younglings: she is so affected towards them, as if she were wholly stript of all natural affection, like those, Rom.1.31. 2 Tim.3.3. because either by extremity of distresse and want, they were enforced to neglect their children in the time of the siege of the city, as most conceive it; supposing them to be in that regard compared to the *ostrich*, (so the word is in that regard compared to the *ostrich*, (so both ancient Greek and old Latine render it) that sheeth not her eggs, but leaveth them buried in the sand, Job 39. 14——17. or rather to the *owles*, (for so the word generally signifies, Lev.11.16. Deut.14.15. but elsewhere constantly feminine and singular; whereof see on Esay 13. 21. Jer. 50. 39. in this place only masculine and plural.) that living in waste places, Esay 43.20. Job 30.29. Psal. 102. 6. where many times they can come by no food, for either their young ones, or themselves, do not onely sometime leave them, (as it is noted of the *owens*, Job 38.41. Psal. 147. 9. the like whereunto the Jewish observe of the *owles*, from Mic.1.8.) but

but even also make meat of them, and feed themselves with them; as the women dealt with their own children in the siege of Jerusalem, Chap.2.20. and hereafter, Ver.10. and this is that, which I conceive to be here intended, as an act of much cruelty.

V. 4. *The tongue of the sucking child cleaveth to the roof of his mouth for thirst:*] Or, *did cleave*, for drought, as Psal.22. 15. as for fear and reverence, Job 29.10. so for famine and drought here, because their mothers breasts being dryed up through want of food and moisture, they had no milk to suckle them withal. See the like phrase, Psal.137.6. This some take to be added as an explication of the former. I conceive it to be matter distinct and divers from that. See Chap.2.11.12.

the young children ask bread, and no man breaketh it unto them.] Or, when *the children ask bread*, (called for food, as Chap.1. 11.) *there was none to deal it to them*; as Esay 58.7. Jer.52.6. The particle is supplyed, as Deut.8.12. Jer.8.18.

V. 5. *They that did feed delicately,*] Heb. *that fed on delicates*, or, *dainties*; that fared deliciously and daintily; as those that are born and bred in Kings Courts, and great mens houses are wont to do, Gen.49.20. Prov.29.21. Luk.7.25. & 15.19.

are desolate in the streets:] Or, *being desolate*, and *harbour less*, lay abroad *in the streets*: a complexive form of speech, like that, Chap.3.53.

they that were brought up in scarlet,] That had wont to be softly and sumptuously clad, 2 Sam.1.24. Mat.11.8. *scarlet*; the wear of Kings, Commanders, and great ones, Ezek.23.6, 12,15. Nah.2.3. but the Hebrew is rather, *those that were brought up upon scarlet*: alluding to those carpets that they use to spread under them, whereon to lye and repose themselves, or to sit upon at meat and meals; yea, to tread and set their feet upon, as is usual in those Eastern parts, even to this day. See on Esay 14.11. a place parallel to this: and of the word rendred *scarlet*, on Esay 1.18.

embrace dunghills:] Or, *embraced*; that is, say some, raked the dunghills to find somewhat to feed upon, were glad of any thing to eat, were it never so sorry, though it came from the dunghill: as the prodigal of the husks, Luk.15.16. or raked the dunghills for any rag, that might help to cover their nakednesse. But I suppose neither of these to be here intended; but a further aggravation of what he had said formerly, of their lying hapnoiselie in the streets; in wing, that they were compelled to lodge there upon the dunghills, to take up their lodging on such heaps of nasty stuff as the streets afforded, having no other place to receive them, Job 24.8. They seem to strain the text too far, who either gorging the former way, expound it, of making meat of *pigeons dung*, and the like, 2 King.6.25. or that taking the latter way, understand it of their corpses lying unburied on the dunghills in the streets, Jer.16.4. the words of the text neither sort well with the former, nor will admit the latter.

V. 6. *For the punishment of the iniquity of the daughter of my people, is greater then the punishment of the sin of Sodom,*] Heb. *And* (which need not here be altred) *the iniquity of the daughter of my people* (of which, see on Jer.9.1.) *is greater from* (that is, *greater then*: as, *good from*, for, *better then*, Prov.12. 1.) *the sin of Sodom*: that which some take, as the words sound, as an acknowledgment of their sin to be more heinous then the sin of Sodom: agreeable to that, Ezek.16.48. and they adde, that therefore was their guilt greater then Sodoms; because Prophets had been sent unto them, which had not been done to Sodom. So, saith a learned Annotater, doth the Chaldee text it: but I find in him no such matter; though our Saviour do thence aggravate the guilt of his people, Mat.11.23. But the words next ensuing shew, that by *iniquity* and *sin*, is meant here the *penalty* and *punishment* of either; as Gen.4.13. Lev.24.15. Num.9.13. and as hereafter, Ver.22.

that was overthrown in a moment, and no hand stayed on her,] She suffained not any long siege from some forrein forces, nor was kept long in pains and misery, as I and my people have been; but was suddenly, as in an instant, dispatched, Gen.19.24,25. See ver.9.

V.7. *Her Nazarites*] Either such as according to a certain rite had by a solemn vow, for some set term of time, reserved and debarred themselves from some ordinary courses of common carriage and usage. Whereof see Numb.6.2. Amos 2.11. 12. during which time, say some, they used more frequent washings, then others ordinarily did. Or, as others rather, their nobles and courtiers, young gallants especially: for the word *Nezer* is used for a *crown*, or ensign of honour, 2 Sam.1. 10. 2 King.11.12.& consequently, for *honour*, *wealth*, or whatsoever maketh a man to be deemed honourable, and to be respected more then others, prov.27.4. Hence, persons in regard of place or person more eminent then others, are as *select* ones, termed *Nazarites*. So is Joseph styled, Gen.49.26. Deut.33.16. the *select one of his brethren*: and from the same term, *thy select*, or *crowned*, or *honourable* ones, Nah.3.17. and so I conceive the word here to be meant: for such they had constantly, not a few with them, while their State flourished; Nazarites not always, or it may be, not many.

were purer then snow, they were whiter then milk,] Fair and in good plight; proverbial expressions. See the like, Gen. 49.12. Psal. 51.7. the same thing reiterated with a two-fold expression to make the deeper impression.

they were more ruddy] Heb. *ruddy from*, for, *more ruddy*; and so before, *pure from*, for, *purer*: *white from*, for, *whiter*. See on ver.6. *redimnesse*, especially joyned with a mixture of whiteness in some parts, and clearness of complexion, is usually deemed very sightly and lovely in either Sex, 1 Sam.16.12. & 17.42. Cant.5.10.

in body] Heb. *in bone*; as ver. 8. Ezek.37.7. & 39.25. but put here for *body*, as Job 2.5. and more specially for the outward surface of the body, that lyeth open and is exposed to shew and fight: as, *the body of the sky in its clearnesse*, Exod. 24.10. where the very same word is used.

than rubies,] The Jewish Doctors render the word *pearles*; but ruddinesse is no commendation of pearls: the old Latine, as absurdly, *old ivory*: Which popish Writers to justifie, strain their wits immoderately and unreasonably, to devise some forry shifts, whereby to pick some colourable sense from so senseless an expression: and having spent divers very prolix and tedious disputes and debates about it, they come at length to this, that *ivory*, in continuance of time, loseth its genuine candor, and groweth red; (and it is then sure very sightly) or that anciently they were wont to colour it so: but where is the *ivory* it self at all in the text? Some render it *carbuncles*: but because that stone hath commonly rather a flamy then a bloudy hew: Some other would have it *coral*: which yet is not likely to have been a matter of any such great esteem among them, being in those parts so plentiful, as by divers passages in Scripture it appeareth that this here mentioned was. See Job 28.18. Prov.3.15. & 8.11. & 31. 10. And I concur therefore with our English Version, which constantly renders it *rubies*: the *ruby*, though deemed commonly a kind of *carbuncle*, yet having usually a cleer and vegetous redness, enclining rather to the colour of bloud then of fire.

their polishing was of *Saphir*.] Or, *their polishing* was as the polishing of *Saphir*: the supply made from the former term. See the like Esay 5.9. & 13.8. Chap.2.6, 12. they were like *polished Saphirs*, to wit, for sliceknesse, smoothnesse, and cleernesse of skin. See Exod.24.10. or, as some read it, *Saphir was their cutting out*; that is, they were as sightly and cleer, as if they had been cut out, and made up all of Saphir.

V. 8. *Their visage is blacker then a coal,*] So the old Latine: *then soot*, saith the Greek; but neither of both is in the text. Heb. their *shape*, or *form*, or *hew*, (see Esay 52.14.) *was obscured*, or *darkened*, from *blackness*. Either was become more obscure and dark then blackness is self; as in the like use of the particle, ver.7. or, *was become so obscure with blackness*, (for the particle is used frequently in a notion of causality. See on Chap.3.51.) their visage or countenance was so altered, and become black, with famine and what with grief, care, and fear, that those to whom formerly they had been well known, did not, or could not, now know them, when they met them in the streets. See Job 30.30. Jer.14.2. Chap.5.10. Rev.6.5,6. therefore it followeth;

they are not yet known in the streets:] Or, *were not*; for he speaketh still of things past; and most of what befell them during the siege, or upon the surprisal of the city.

their skin cleaveth to their bones.] Or, *cleaved to their bones*. Heb. *bone*; as Gen.2.23. Their flesh was so wasted and consumed, that they were become nothing but skin and bone. So Job 19.20. Psal.102.4,5.& 119.83.

it is withered,] Or, *it was withered*. See the like expressions, Psal.22.15.& 102.4,11. Ezek.37.14.

it is become like a stick.] Or, *it was a stick*. Heb. *a wood*; that is, as dry and hard as a piece of *wood*, or *board*: either of which would do not amiss here: as also the former, Num.15.32.

V. 9. *They that be slain with the sword are better then they that be slain with hunger:*] Heb. *Good were the slain of the sword* (as Jer.14.18.) *from the plain of the famine*; that is, it was better with them, better case were they in, that were slain by the sword of the enemy, then those that be perished by famine: *good from*, for, *better then*, as Psal.118.8,9. Prov.16.19, 32.& 17.1.& 19.1. Eccl.4.3.& 9.4.

for these pine away,] The former are suddenly dispatcht, and soon put out of their pain; whereas these are long wasting and pining away with a noisome disease, with a lingring death, Lev.26.39. See ver.6. Heb. *flow away*; as Jer.49.4. the like term is used of people slain with the sword, Jer. 18. ver.21.

stricken through] Faring yet no better, and no less sure to dy,

dy, then as if they were slain and thrust through, Jer. 37.10. & 51.4.

for want of the fruits of the field.] For want of food; as Hag.1.10. Heb. *from the fruits of the field*: a concise or defective form of speech; not unlike that, Psal. 109. 24. *from fat*; that is, *for want of fat*: and *from knowledge*; that is, *for want of knowledge*, Jer.10.14. and *that grieve for the affeiblij*; that is, *for the want of it*, Zeph.3.18. See on Chap.1.4. So also, Gen.18.28. *wilt thou destroy it for five*; that is, *for want of five*; as the place it self plainly sheweth.

V. 10. *The hands of the pittifull women have sodden their own children*; *they were their meat in the destruction of the daughter of my people.*] This is that which before he complained of ver.3. that women, who are naturally enclined to a tenderness of affection toward their own children especially, 1 King.3.26. Esay 49.15. Yet should be driven to that exigent, that with their own hands, they should take away the lives of their own children, boil their bodies, and feed on their flesh, Deut.28.57. 1 King.6.29. Chap.2.20. Heb. *breach*, or *breaking*, for, *destruction*; as Ch.2.13.& 3.47.

V. 11. *The Lord hath accomplished his fury,*] Or, *wrath*; as Ezek.6.5.& 7.8.& 13.15.

he hath poured out his fierce anger,] See Chap.2.4. Jer.14. 25. Ezek.7.8.

he hath kindled a fire in Zion, and it hath burned the foundations thereof.] As Deut.32.22. Jer.21.14.

V. 12. *The Kings of the earth*, *and all the inhabitants of the world would not have believed that the adversary and enemy should have entred into the gates of Jerusalem.*] It seemed unto them a thing incredible, almost impossible, such a thing as could hardly be believed, nor in any likelyhood expected, that any adversary, or (as Exod.21.15.) enemy should be suffered to surprise that city, that was Gods own Seat, and the place of his royal residence: or, as some, in regard that it was deemed an impregnable piece. See Chap. 2. 1, 20. Psal. 79.1.

V. 13. *For the sins of her Prophets,* and *the iniquities of her Priests,*] But thus it is come to pass, that which some infer for the better clearing of the passages, into the text, by reason of the sins of the false Prophets and Priests: not that the people were not faulty, as well as either of these, in those wicked pranks and practises that were then committed; but that these were foremost and forwardest ring-leaders and encourragers of them unto those wicked courses, which they should have reproved in them, and from which they should have endeavoured to restrain them, Esay 3.12.& 9.16. Jer.5. 31.& 20.2.& 23.21.& 26.11. Chap.2.14.

her Prophets,] Such as they had made choice of; as Chap. 2.14.

Priests] The Rabbins expoundeth, as the former of the Prophets of Baal, Jer.23.23. to this of the Priests of the high places, But see 2 Chr.36.14.

that have shed the bloud.] The sin that God would not pardon, 2 King.24.4.

of the just] Persons innocent, or guiltless, shed by them in the city, Esay 59.7. Jer.2.34.& 7.6.& 19.4. for they swave, I suppose, from the intendment of the text, who expound it of their children slain in sacrifice to their Gods, though that also be termed *innocent bloud*, psal. 106.37,38. and they much more, that would have it meant of the better sort of them slain by the enemy, brought in through the wickednesse of the parties before-mentioned: according to that, psal.79.2.

in the midst of her.] Or, *in her*; as psal.55.11.

V. 14. *They have wandred as blind men in the streets*; *they have polluted themselves with bloud, so that men could not touch their garments.*] Or, *The blind*, when *they wandred in the streets, were defiled with bloud*; and, *in that*, or, *because they could not but touch their garments*, or, *they touched it with their garments*, which *they* defiled. This passage is very difficult and there is great variety of Versions, and of interpretations again far greater. I have pointed at those Versions onely, which the words of the text may without much straining admit, letting those pass, which they utterly reject, and with reference to some of these Versions are given out the ensuing Interpretations. Some therefore expound them of *blind* persons properly so termed; and this common way in general the Jewish Commenters go, yet so as they walk in two several tracks: for some of them expound it, of the bloud of those guiltless ones shed by the Jews themselves in Jerusalem, ver. 13. wherewith the City was filled from the one end to the other, 2 King.21.16.& 24.4. Ezek.7.23. Others, of those that were slain by the enemy: either during the siege, or upon the surprisal of the city, whose bodies lay unburied in the streets, weltring in their bloud; that the city was in every place so gluted at either time, with the bloud and carcasses of either, that poor blind men, when they wandred in the streets, could not avoid, but while they stumbled at the one, and either trode on or fell into the other, they were so defiled with gore bloud, that none could endure to touch their clothes. But other Interpreters, most of them, understand the place of persons, either spiritually *blind*, Esay 42.18,19. or so affected, as *blind* persons are wont to be, Esay 59.10. and then is the note of similitude to be supplyed, as Ch.3.10. Now this some of them understand of the people in general, but to two several purposes: Some, that the people, upon the surprisal of the city, as men at their wits end, wandred up and down, like blind men, uncertain which way to take for the saving of themselves; but which way soever they took to, they lighted on nothing but bloud, and men so besmeared therewith, that there was no touching of them. See Esay 9.5. Others, that the city was so full of pollutions, that which way soever men went, that were desirous to keep free from them, they could not possibly avoid them, but must of necessity, as if they were blind, stumble upon them, and so impossible to keep themselves from being at least legally defiled with them: *bloud*, say they, put for all manner of pollutions; as Esay 4. 4. Other again apply them to the murtherous Priests, and Prophets mentioned, ver.13. But these again read also in two divers tracks. For some expound them, as relating what condition those Priests and Prophets were in, when they saw the city now surprised, that they ran up and down like blind men, or men in a maze, either having their garments defiled, with the bloud that themselves had formerly shed, Jer. 2. 34. So some, though very improbably: or, that while they so ran to and fro, seeking some way to shift for themselves, they were so defiled with the bloud of the slain, that their garments were made loathsome with it; or they were defiled with the bloud of the slain, and touched their corpses with their garments, which was not lawful for them to do, Lev.21.11.39. *they could not*, for, *they might not*; as Deut.12.17. & 16.5. Others lastly, as having reference to their former courses and carriages, when they dealt in that manner with poor innocent persons, either that others detesting their cruel and bloudy courses, though they did what they could to shun them, yet could not but stumble upon them, there were so many every where of them: or that themselves, *blind* beetles as they were, Esay 42.19. wandred and went a wry in judgment, Esay 28.7. as blind men, that cannot discern their way, use to do in the streets; insomuch, that men for their cruel carriages abhorred them, and were as cautious to shun them, as they would one, whose garments could not be handled or touched without pollution and defilement, Judg.22. And this last, made up of the notions of one or two Interpreters put together, seemeth to me the most probable of any that I can as yet meet with.

V. 15. *They cryed unto them, Depart ye, it is unclean; depart, depart, touch not, when they fled away and wandered:*] About this additional passage, there is no little diversity of opinion, then about the former: Not can it otherwise be, because it hath reference to the former. Some expound it of the caution given, either to the blind, or to others, whom men saw going some way, where such carcasses lay, adviling them to go some other way; for that the place they were making toward was unclean: and that notwithstanding upon such caution and advise given them, they made what haste they could to be gone, and seek some other way, yet they could not escape the like defilements else-where. Others so pass by the reft, supposie the words to have reference to that Law concerning the Leper, Lev.13.45,46. and these read the words, Some, as spoken to those Priests, *They cryed to them, or, men said of them, Depart, ye polluted ones, touch me not; when they flew away, yea, and wandred*; that is, got away, as fast and as far, as they could from them. And this seemeth some very probable. However, there want not, who conceive them to be spoken, not to the Priests, but of the Priests, reading, some, for the former branch, *They that cried to them*, (that used to cry to others) *Depart*, &c. so cautious and chary were others of touching ought, or coming near any that might in the least degree defile them. See Esay 52.11.& 65.5. Col.2.21. Yet were now, as before was said, ver.13. And others, the latter, even *they*; to wit, those Priests and Prophets, *flew away, yea, and wandred*; that is, were suddenly carryed away into captivity. See Jer. 49.9.12. there is an elegant consonancy in the terms; as if it were said, *they are flewen and fled.*

they said among the heathen, They shall no more sojourn there] Heb. *they shall not add to sojourn*: Of which form, see on Esay 10.20. and the like, ver.16,22. So vile and abominable were their courses, that even the heathen themselves had this opinion of them, that they should not, or could not continue long in that land & that city, which they had with cruel and bloudy courses so notoriously defiled. See Lev.18.16. Num. 35.33,34. Psal.106.38. Mic.2.10. The old Latine readeth it, *He will not add to dwell any more among them*; that is, God is resolved to make no longer abode with them, that which

would well agree with what followeth, Ver.16. But the form of the verb in the Hebrew will notadmit it. Some expound it of the safe Prophets, who promised the people speedy delivery out of Babylon, and other places, where they remained in captivity, Jer.28.3,4. & 29.8. and they read the words, *They said that they should not continue sojourning among the nations*. But as the terms of the text refuse the former, so the distinguishing points in the text reject this latter.

V. 16. *The anger of the Lord hath divided them.*] Or, *The wrath of the Lord will disperse them*. Heb. *The face of the Lord*; as Psal.34.16. and, *to divide*, for, *to disperse*; as Gen.49.7. God will scatter them himself.

he will no more regard them:] Heb. *he will not add* (as ver.15.) *to behold*, or *look after them*; as Psal.84.9.

they respected not the persons of the Priests, they favoured not the Elders.] Heb. *they lifted not up the face of the Priests*, (see the same form, Gen.19.21. & 32.20. 1 Sam.25.35. 1 King. 3.14. Prov.18.5.) *they showed no favour, or, mercy, to the aged*, or *elders*: the word may be a name, either of age, or office, as 1 Tim. 1.17,19. This the Jewish Commenters expound of their own people, who had been faulty, and that not a little, in the disgraceful, yea despiteful usage of the pious and religious Priests, and others of like rank, that complyed not with them in their wickedness. See the dealing with Zachary, 2 King.24.21. with Uriah, Jer.26.23. with Jeremy, Jer. 20.2. & 32.3. & 37.15. & 38.6. Ad.7.52. Others, of the Chaldeans, as if in their words the Prophet returned again to complain, in the person of the people, of the harsh and cruel usage of the adversary, after the surprisal of the city, regarding none, either for dignity or antiquity, but carrying themselves alike roughly and rudely towards persons of all sorts, 2 King.25.18,21. 2 Chr.25.17. Chap.2.6. & 5.12.

V. 17. *As for us.* Heb. *yet we*. a nominative absolute, as 2 Chr.28.2. or, while, *yet we were*: so long as our state stood, and we were not yet surprised.

our eyes as yet failed] Or, *our eyes failed*; as Psal.119.82,123. *for our vain help:*] Or, with looking *after our vain help*, (Heb. *help of vanity*. See Esay 30.7.) so Esay 38.14. *mine eyes fail upward*, for, with looking *upward*: we lived in expectation of relief and succour from abroad, though in vain, and to no purpose, Jer.4.14. & 8.20.

in our watching we have watched for a nation that could not in our watching we have watched long, or, earnestly, (as Esay 21.5.) *for a save us.*] *we watched long*, or, *earnestly*, (as Esay 21.5.) *for a nation that could not save*. Heb. *they* will not, or, *shall not save*: but the word is in a potential notion, as the like, Job 15.5. Jer.2.11. & 7.8. for the Egyptians, that were notable to do us any good, Esay 20.5,6. & 30.6,7. Jer.2.18,36. & 37.7,8. 2 King.24.7.

V. 18. *They hunt our steps that we cannot go in our streets.*] Or, *They hunted our foot-steps that we could not go*, or, *walk in our streets*. Heb. *from going*, or, *walking in our streets*. See the like use of the particle, Esay 24.10. Chap. 3.44. The Chaldeans, being fee down before it, begirt our city, and raised their forts and works so far above our walls, that they could at pleasure shoot into the city; by reason whereof we could not with safety look abroad, or go to and fro in the streets. See the like phrase, Psal.56.6. & 140.11. A learned Annotator telleth us here of a two-fold reading in the text, *tsiim*, and *tsadim*, and that Abraham the son of Esdras and other Interpreters follow the former, expounding it, *they straitened our steps*: the Chaldee Paraphrast, the latter. But I find no such matter, either in that Abrahams notes on the place, or in any other Interpreters. In the next word indeed the Author of the ancient Greek Version, seemeth to read *tsadade, foot steps*, to have read, *tsiim, little ones*, rendring it, *they hunted*, as the corrected copies exhibit it; not, *we hunted our little ones*: but that was from a mere mistake by the likeness of the letters *d* and *r* in Hebrew. There is an elegant consonancy in the Hebrew between the two words here used, as if we should say, *they hunt our haunts*.

our end is nee:] The one of our city and civil State *approaching*, or *drawnebneer*: So Ezek.7.7,12.

our dayes are fulfilled:] The term of our prosperity and standing is expired. So 2 Sam.7.12. Jer.28.34.

our end is come.] The set-time for our ruine, what do I say, is neer at hand? it is already come, and arrived with us, Ezek.7.1,6,7,10,12. See Jer.51.13.

V. 19. *Our persecutours are swifter then the eagles of the heaven:*] Heb. *our pursuers, or, those that pursued us, were light from*, that is, *lighter then*: as *good from*, for, *better then*, ver. 9. and *white from*, for, *whiter then*, ver.7. *light*, for, *swift*; as also 2 Sam.2.18. Esay 19.1. and *swifter then eagles*: a proverbial form of speech, 2 Sam.1.23. Jer.2.14. Job 9.25. *eagles of heaven*, that fly aloft in the ayr, Job 39.27. Prov. 23.5.

they pursued us upon the mountains,] Or, *they chased us*, or, *traced us*, like bloud-hounds, *upon the mountains*; as 1 Sam. 26.20. See Chap.3.52. whether we had fled for succour and safeguard, Psal.11.1. Judg.6.2. 1 Sam.13.6. Jer.13.16. Mat. 24.16. The word signifieth an *hot* and eager pursuit: as also, Gen. 31.46. where it is aright to rendred: as also, 1 Sam.17.53. Psal.10.2. See on Esay 5.11.

they laid wait for us in the wilderness.] Or, *in the plain*, opposed to the mountains. So Esay 63.14. Chap.5.9. and so Luk.15.4,5. compared with, Mat.18.12. They lay in wait for us to intercept us in the plain, by which we hoped, assayed at least, to make escape. See 2 King.25.4,5. Jer.39.4,5. & 52.7,8. So that there is neither safety for us in any place; nor possibility any way of escape for us. See Jer.6.25.

V. 20. *The breath of our nostrils,*] This some of the Jewish Commenters, after the Chaldee Paraphrast, whom some of ours also follow, understand of Josias; because Jeremy is reported to have penned a doleful ditty concerning his death, 2 Chr.35.25. But other of them herein control their fellows, and upon better ground understand it of Zedekiah, the last King of David's line, in whom their State drew its last breath, and by whom they hoped to have had it fully restored and firmly settled again after Jehojacin's captivity, 2 King.24. 12—15. And this cometh in fast as the upshot of all, the utter ruine, death, and downfal of their State: for the thing alluded to, to wit, the free passage of *breath* by the *nostrils* for the preservation of life. See Gen. 2. 7. Esay 2.22.

the anointed of the Lord,] In regard thereof deemed a sacred and inviolable person, 1 Sam.26.9. Psal.89.20—23, 51.

was taken in their pits,] As a lion or elephant, or other like beast falling into a pit, covertly made and contrived by the hunter to catch him: for the Prophet persisteth still in his former resemblance of hunting, See Ezek.12.13. & 17.20. & 19.4,8. the thing is self, Jer.52.8. and the like borrowed form of speech, Chap. 3.47. and in the places there pointed to.

of whom we said, under his shadow we will live among the heathen.] Under whose protection and shelter we made full account we should live safe, and be kept free from the incurcions of neighbouring nations. See Ezek.31.17. *Shadow*, for, *shelter*; as Gen.19.8. Num.14.9. Eccl.7.12. Esay 30.2,3. & 49. 2. & 51.16. Jer.48.45. A metaphor taken from some high rock, Esay 32.2. or, thick cloud, Psal.105.39. Esay 4.5. & 25.4,5. or, tall and strowdy tree, Job 40.22. Psal.80.10. Ezek.17.23. & 31.3,6,12,17. Dan.4.12,21. Hosea 14.23. or shady shrub, as Judg.9.15. Jon.4.6. or bound of boughs, Neh. 8.10. or tent of other stuff, Esay 4.6. or pavilion, Psal. 31. 20. that which the shade thereof keepeth off the heat of the sun, Psal. 121. 5,6. or from the manner of hens, (the most familiar instance) and other fowls, that with their wings shadow, shroud and shelter their young. Deut.32.11. Psal.17.8. 36.7. & 57.2. & 63.7. & 91.1. Esay 31.5. & 34.15. Mat.23.37.

V. 21. *Rejoyce and be glad.*] The Prophet in the close of this his fourth mournful discourse, turneth his speech to the Edomites, not seriously inciting them to mirth and jollity; but in way of taunt and derision rather, closely taxing and nipping them for their present rejoycing at the miseries of Gods people; and foretelling them what would shortly and suddenly come, that should quite mar all this their mirth; as if he had said, Ye do well to make merry while ye may; for your mirth or your merry time will not last long. The like manner of speech, See Psal.60.8. Eccl.11.9.

O daughter of Edom,] Ye Edomites that now insult over me in my misery, Psal 137. 7. Chap. 1. 21. Mic. 7.8.

that dwellest in the land of Uz,] Some part of Arabia possessed by the posterity of *Uz*, the son of Dishan, of the lineage of Seir, Gen.36.28. See before on Ver.1.5.20.

the cup] Of Gods wrath; whereof I now drink so deep, Esay 51.17. Jer.25.18,29.

also shall pass thorow unto thee;] It shall go about, as quaffing cups at feasts use to do, from country to country, Jer. 25. 15,32. and among the rest in thy turn come unto thee, Jer.25.20,21.

thou shalt be drunk,] Drink so deep of it, that thou shalt be as one drunk with it; as Esay 51.21. Jer.25.27. Ezek.23. 33.

and shalt make thy self naked.] Or, *strip thy self*, tearing off thine apparel, as sorrow and discovering thy shame; as oft befalleth persons in drink, as having no regard or sense of what is decent or undecent, while they are in that plight, Gen. 9.21. Habb.2.15,16. thou shalt be exposed to shame and derision, as persons in such case usually are, Gen.9.22. Ezek.23.32. See Jer.49.10. The old Latine rendreth it, *thou shalt be made bare, or strip*: and the word, indeed, as some think, the same, in a reciprocal form, yet is used in no reciprocal sense, Jer. 51.58. as also it is true, (that which in favour of that Version a learned Writer observeth) that any one may easily strip a man in drink: but yet there seemeth some emphasis in the reciprocal form here, which would not therefore be so flighted. The

The Greek rendreth it, *thou shalt pour out*: and it cannot be denied, but that the word is sometime so used, Gen. 24. 20. Esay 32.15. & 53.12. which a learned Writer preferreth, expounding it of *spewing*, the common symptome of the drunken disease, Esay 19.14. & 28.8. Jer.25.27. Habb.2.16. and adding that the word sometime so signifieth: but I find not where it is so used; nor for *pouring out* neither in the form here found; and the former notion seemeth here more familiar. See further, ver.22.

V. 22. *The punishment of thine iniquity is accomplished, O daughter of Zion,*] Heb. *Thine iniquity is*, or, *will be accomplished*. See before on ver. 6. From the Edomites he turneth his speech again to his own people, the inhabitants of Sion, that is, of Jerusalem, (see Esay 1.8.) concluding this sad song with a word of comfort unto them, that a time shall come, when God having inflicted such a measure and stint of afflictions and penalties upon them, as he hath determined to exercise them withall for their sins, he will then no longer detain them in captivity, but will thew mercy again to them. See Esay 40.2.

he will no more carry thee away into captivity:] To wit, after thy return from the present Chaldean captivity, Esay 54.9.& 60.18. Heb. *he will not add* (as ver.15,16.) *to depart*, or *captive thee*: which may as well be understood of *keeping in captivity*, as of *carrying into captivity*: as, *to enlive*, or, *quicken*, is used as well for to *keep in life*; as for to *restore unto life*, Gen. 12.12. Exod.1.17,18 Psal.22.29. and the text may well be rendred, *when the penalty of thy sin shall be consummated, thou shalt no longer be detained in captivity*: a defect of the adverb of time, as Chap.3.34. *he*, that is, God, say some. Others, the enemy: true of either: but the verb is indefinite, and therefore best rendred by the passive.

he will visit thine iniquity, O daughter of Edom, Or, *punish it*; as Jer.50.18. God will have a day of visitation for thee; as he hath already had with me. See of Babylon, Chap.50.27.

he will discover thy sins.] God may be said to *discover* sins, when he taketh notice of them, punisheth for them, proceedeth openly against them; and by the grievousnes of penalties inflicted upon the persons of delinquents for them, maketh the hainousnes of them to appear, Job 20.27. as on the contrary he is said to *cover* sins, when he passeth them by, pardoneth them, forbeareth to proceed further against them, doth no more note or regard them, thus as if they were hidden and concealed from his sight, Psal.32.1,5. & 85.2. Neh.4.5. But because there is a particle before the word *sins*, which this Version taketh no notice of, and yet seemeth to be of use, I conceive the text may thus be rendred; *he will discover thee for thy sins*: that is the frequent use of the particle, Amos 1. 3,6,9,11,13. & 2.1,4,6. a defect of the pronoun only supplyed, as Esay 14.9. & 51.23. & 58.9. & 60.15. and this exposition Jeremy himself leadeth us to, who bringeth in God speaking thus of Edom, *I have stripped, or made bare Esau; I have discovered his secret places, and he shall not be able to hide himself*, Jer.49.10. and because the term is here, as that before, indefinite, it may not amiss be rendred; *thou shalt be discovered for thy sins*. Some Interpreters of note, because the word hath a notion of *transmigration*, and *deportation*, or *removall*, as well, and as commonly as of *restitution*, *revocation*, and *discovering*, would therefore have it here so taken; the rather because it was so used in the branch before going; and so there would be an opposition not inelegant, between this and that, Sion shall no longer be kept in captivity, but Edom shall pass into captivity, as in her room: according to that of Solomon, *The righteous is delivered out of trouble, and the wicked cometh in his stead*, Prov.11.8. but the form of the verb in the former is diverse from this here; nor is the verb ever found used in that notion, in that form wherein this clause hath it, but perpetually in the former onely.

CHAP. V.

Vers.1. *Remember*, &c.] This last Chapter of this mournful Treatise for subject, matter much the same with the former; though not compoſed in such an alphabetical structure as they all were; beginneth with an addresse unto God, minding him of their present calamitous condition, Ver.1—16. proceedeth to a profession of hearts grief for the destruction of Gods Sanctuary, Ver.17,18. and concludeth with supplication to God; that he would be pleased, to remit of his fierce wrath towards them, and to turn in mercy again to them, Ver.19—22.

Remember, O Lord, what is come upon us:] Take notice of it, and relieve us; as Psal.25.7,18.

consider, and behold] As, *Behold and consider*, Chap. 2. 20. Heb. *Behold and see*; as Chap.1.12.

our reproach.] In what disgrace we are, Chap.1.11. & 3. 61. Neh.1.3. & 4.4. Psal.89.50,51. & 123.3,4.

V. 2. *Our inheritance is turned to strangers, our houses to aliens.*] The land of Canaan, which thou gavest us to hold as an inheritance from thee, Psal.78.55. & 135.12. & 136.21, 22. together with our places of abode therein, is turned over to strangers, and is possessed by them. as their own rightfull inheritance. See Deut. 20. 30 —— 33. Esay 63. 18,19 Chap.6.12.

V. 3. *We are orphans, and fatherless,*] Being without King or Ruler, Hos.3.4. or being forsaken and left by thee, who wast our Father, Deut.32.6. Esay 63.16. & 64.8.

our mothers are as widows.] Our City and State are as wives left and cast off by their husbands, regarded and protected no more by them, then as if they had none at all. See Chap.1.1. We are as orphans and widows, fatherless and husbandless, exposed to wrong and injurious usages of any.

V. 4. *We have drunken our water for money,*] We have not so much as water free, we must pay for it, or earn it, before we can have it; as Num.20.19. See ver.6.

our wood is sold unto us.] Heb. *cometh* (*as, is made to come*, Ver.9.) *for price to us*: we pay for it, which in times past we had freely out of the common woods.

V. 5. *Our necks are under persecution;*] We are lame a grievous yoke of thraldome. See Jer.28.13,14. Chap.1.14. or, we are driven up and down, by those that follow us hard at the heels, like beasts. Heb. *on the neck*, or, *at the neck*, are. *we pursued*: *on the neck*; as, at the heels, Psal.49.5.

we labour and have no rest.] Heb. *rest is not afforded to us*: we are toiled and tired out with incessant pains-taking, and no time of rest allowed us. See the like, but in somewhat a different notion, Esay 23.12. Chap.1.3.

V. 6. *We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread.*] We are fain to beg our bread of strangers, having it not allowed us by those whom we serve. Or, in our extremity we have been driven, either to seek, or to work, to these people for relief, Jer.57.9. Hos.12.1. many fled into Egypt for fear of the Chaldeans, Jer.41. 17,18. and many were carried captive into the land of Assyria.

given the hand] to *give the hand*, is used for to *yield* ones self to another, to be wholly at their command, Jer. 50.15. and so it is a note of submissiſe, or submission in general: and it may here be taken, either in a notion of humble supplication, and addresse thereby made to the persons here spoken of; as the like, Psal.68.31. or of employment and service; as the like, Deut.12.18. Prov.31.19. as if they had said, glad are we to get any employment, on any newer to mean terms.

to be satisfied with bread.] Only to have that thar may satisfie our hunger. See the curse denounced against Elies issue, 1 Sam.2.36. where the copulative being in a disjunctive notion, were it so expressed, as it should, would make the doom past on them more remarkable, and help to clear this place.

V. 7. *Our Fathers have sinned, and are not; and we have born their iniquities.*] *They are not*, that is, here, as they are dead and gone, Zach.1.5,6. So Gen. 42. 36. Psal. 39. 13. Jer.31.15. Howbeit, I conceive not the meaning here to be, as in that profane proverb, the wicked sort of them used to speak, *The Fathers ate the sour grapes, and the children's teeth are set on edge*, Jer.31.29. Ezek.18.2. thereby implying, that they suffered for the defaults of their forefathers, being faultless themselves. For they are not such in which respect the Prophet here speaketh, but such as made humble acknowledgment, both of their own sins, and of the hand of God justly upon them for the same, Ver.16. Chap.1.8,14,18. & 3. 22, 39.42. but the meaning is, that their parents, in whose steps they had trod, being dead long ago many of them, had by decease escaped the sight and sense of those evils, which God, out of patience and forbearance, had deferred unto their dayes; and were now with the main shock lighted exceeding heavy upon them their issue. God making them exemplary spectacles of his wrath; incensed as well by the sins of their parents, as of them their posterity. That which he oft doth, by inflicting upon the posterity of some notorious delinquent such remarkable judgments, that men may thereby discern that he had therein an eye, as well to the excesses of their ancestors, as to their own personal transgressions. See Esay 65.7. Mat.23.32,35,36.

V. 8. *Servants have ruled over us:*] Or, *rule over us*; not strange Lords and Masters only, Esay 19.4. & 26.13. but the meanest of their servants also have us at command, and use us as they please; as Neh.5.15. So that the curse of Canaan is befallen us, We are become *servants of Servants*, Gen. 9. 25. as in a family, saith one, it is not unusual, that the servant that came last, is as a servant to the rest.

there is none that doth deliver us out of their hand.] Or, and *there is none*; to knit the one branch to the other: none to do, as Nehemy sometime for such as were so oppressed, Neh. 5.13,15. but the word signifieth properly, by *force and vio-*

lence to deliver, or, *set free*. Heb. *naventer out of their hands*: *to fet it* signifieth in the first place, *to rend*, or, *break asunder*. So Psal.7.2. *left he tear me like a lion, venting*, (that is the very term there used) *while there is none to deliver*: and in the second place, by *rending*, to set free, or to rescue. So Psal. 136.24. *and rescued us from our enemies*; by man might fet us free: and there is in it an allusion, either to the breaking of an yoke, and so fetring a beast at liberty: as Gen.27. 40. where the same word is used: or of chains and bonds, whereby a captive or prisoner is restrained; as Psal. 107.14. it may well comprehend any forcible rescue: and it is a complexive form of speech, *to rend*, for by *rending* to deliver and set free: the like, see Chap.3.53.

V. 9. *we gat our bread with* the peril *of our lives*;] Heb. *made it to come* (as Vers. 4.) *with our soul*. So it is said of those three that brake thorow the Philistines camp to fetch water for David, that they brought it *with their souls*, 2. Sam.23.17. great extremity, but with danger of their lives.

because of the sword of the wilderness.] Heb. *from the face of* (either for fear of, or by reason of, as Esay 21.15. Jer. 50. 30. so Ver.10.) *the sword* (to wit, of the enemy) *in the wilderness*; or, *in the plain*; as Chap.4.19. the enemy lying round about the city dispersed every where in the plains near adjoyning thereunto, Jer.52.7.

V. 10. *Our skin was black like an oven, because of the terrible famine*.] Or, *as a chimney*, Esay 31.9. Heb. *from the face of*, or, *from before* (as Ver.9.) *the terrours*, (as Psal.119.53.) or, *storms*, (as Psal.11.6. but the former rather here,) *of famine*: *terrours of famine*, for, *most terrible famine*: as, *the King of terrours*; for, a *most terrible King*, Job18. 14. See on Chap. 4. 8.

V. 11. *They vexissed the women in* Zion; *and the maids in the Cities of Judah*.] Heb. *humbled*; as Deut.22.24,29. Judg. 20. 5. 2 Sam.13.22.

V. 12. *Princes are hanged up by their hand*:] Or, *were hanged by their hand*; to wit, of the enemies: either their lives taken away, by that ignominious kind of death; of which Deut.21.22,23. See Josh.8.29. or, their bodies, after they were slain by the sword, being hanged up in disgrace and contempt, and so exposed to publike view. See 1 Sam. 31.10.

the faces of Elders were not honoured.] See Chap.4.16.

V. 13. *They took the young men to grind*.] Or, as some, *The young men have carried the grist*: supposing it to be a noun; as some others of the like form are. The young men have been compelled to carry like horses or asses, among other burdens, their corn and grist to and fro: or, they have been constrained to grind as beasts, by turning or driving the mill about: an employment that slaves were usually put to in those parts. See Exod.11.5. Judg.16.21. Esay 47.2. The Chaldee Paraphrast rendreth it, *have born the mills*, or, *the millstones*: as the word whereby it is by him expressed, is found used, Deut. 24.7. whence a proverbial form among the Talmudists, of a man *with a millstone on his neck*, alluded to Mat.18.6. used of one that lyeth under some exceeding heavy, and in a manner, unsupportable burden; which yet, say they, must not keep a man from studying Gods Law. Thus taken, the word should signifie not the *grist*, but the *mill*; as also some expound it, Deut.9.21. where others would have it to be a *file*: but it seemeth to be neither: and some of the Talmudists tell a tale, that the Chaldeans made the young men carry millstones with them to Babylon; because there was some want of them there: whence it is not unlikely, that their Paraphrast fetcht that his interpretation; which yet in ordinary acception, without any such forged story, might be true, that they were constrained sometime to carry such; or in a figurative form, by a proverbial manner of speech, that they were put to bear burdens fitter for beasts then for men to bear. Some of the Jewish Doctors, whom the old Latine also followeth, conceive the word to be used both here, and Judg.16.21. & Job 31.10. in an obscene sense; of young men abused contrary to nature, Gen.19.5. which howsoever it may in that place of Job found somewhat that way, like to the abuse offered to the Levites concubine, Judg. 19.25. and that before here, Ver.11. yet hath no place in any probability here.

and the children fell under the wood.] Under such burdens of wood, as beyond their strength they were constrained to bear: and this as it refelleth that obscene notion, by some fastened upon the former branch; so it helpeth to back that other of millstones, or the like, not carried from Jerusalem, but to and fro in other places: the bigger and stronger ones being put to the carrying of stones, the younger and weaker ones to burdens of wood. Howbeit, Some of the Jewish Commenters by *wood* understand here the wooden post, or engine, by which they turned about the upper millstone, *the vider*, or *the rumer*, as we term it: for the lower was fixed and stirred not. See on Esay 47.2. so the persons should be the same in either. But of this let others deem.

V. 14. *The elders have ceased from the gates*;] There is no more sitting for them on the bench of judicature; which in the gates of the city they used to do, Jer. 38.7. It is in that regard as a perpetual *Sabbath* with them; for on the *Sabbath* they fare not in judicature: and it is the word *Sabbath* that is here used; as also Ver.15.

the young men from their musick.] Heb. *their striking*, or, *playing on hand-instruments* of musick. So Chap. 3.14. but put here, as there also, for musick in general: their wonted musick, their melodious singing and playing is no more heard: the youth have no more merry meetings now, as they had wont to have. See Chap.6.11. & 3.13.

V. 15. *The joy of our heart is ceased*,] All hearty joy is gone. See Esay 16.10. & 24.8,9,11. Jer. 7. 34. & 16.9. & 25.10. Heb. *hath rested*: the same term that was before, Ver.15. and it may seem to have some glance at such mirth and cheer, as they were wont to have at their solemn festivals and on their Sabbaths, Deut.16.13,14. & 28.47,48. 2 Chr.29.36. Psal.42. 4. & 81.1,2. & 92.1,2.

our dance is turned into mourning.] Dancing, the usual and ordinary companion of mirth, Jer.31.13. See the contrary in the like expression, Psal.30.11.

V. 16. *The crown is fallen from our head*:] So read, there should be a defect of the particle *from*; as Esay 32. 6. & 33. 6. Jer.8.13. & 10.20. But that is not here needful; for it is word for word in the original, *The crown of our head is fallen*. All our glory and state is gone. See Job 19.9. Psal.89. 39. for the word is used more largely then for a royal diadem only. See Prov.4.9. And the Jewish Doctor understandeth it of the Temple; but I suppose it to extend farther then so.

Wo unto us, that we have sinned.] And have brought all this misery upon our selves, our land, and state by our sins; Jer.4.18. Chap.1.8. & 4.13. A *wo*, not of denunciation, but of lamentation; as Esay 3.9. Jer.4.13.

V. 17. *For this our heart is faint*;] As Chap.1.22.

for these things our eyes are dimme:] Our eyes are wasted with weeping; as Chap. 2. 11. Psal. 6.7. or, our eye-sighe faileth; as is wont to befall those that are fainting away in qualme, or otherwise, 1 Sam.14.29. Psal.38.10. Ier.14.6.

V. 18. *Because of the mountain of Zion which is desolate*.] The desolation and destruction as of the City in general, so of Sion more specially, the fear of Gods Sanctuary, Chap. 1. 10. & 2.1,7. seemeth to be aimed at and intimated, as that which they took moft to heart; as Elies daughter in Law, did the losse of Gods Ark, 1 Sam.4.21,22. and so the Chaldee understandeth it.

the foxes walk upon it.] A Jewish Critick would have it to be a verb transitive; because in the form here used, it is so sometime; as Job 24.10. *the poor they make to walk*, or, *go naked*: and so it should be rendred here; *they have made the foxes to walk*, or, *go*, *upon it*: and it is, saith he, impersonal, as that, Gen.50.26. *and they embalmed him*: meant, as of the Physitians, or embalmers there; so of those that demolished the Temple here. But there seemeth no necessity of this nicety, since that the verb in the form here used is far more frequently found in a standing, then in a transient sense; as Job 30.28. Psal.38.6. & 85.13. & 86.11. & 89.15. & 104. 10,26. & 115.7. & 131.1. onely in this weighty form it seemeth to imply an usual and ordinary walk: as if it were said, the foxes that are wont to haunt waste places, do freely and frequently walk up and down there, where Gods own Sanctuary sometime flood. See Psal.63.10. Ezek.13.4.

V. 19. *Thou, O Lord remainest for ever*.] Or, *Thou*, or, *Yet*, to be supplyed; as Psal.119.23,83. Jer.50.34. & 51.53. *thou, O Lord*, Heb. *sitteth*; that is, *abideth*; as Psal.125.1. or, *reigneth*, as Esay 10.13. *for ever*. See Psal.9.7. & 10.16. & 29.10. & 102.12. & 145.13. & 146.10. And though thou sufferest these things to be done as present, yet neither is thy might and power impaired, Esay 50.2. & 59.1. nor can thy truth, goodnesse, and faithfulnesse fail, Psal. 89.34,37. & 102. 27, 28. & 146.6. Hab.1.12. Mal.3.6.

thy throne from generation to generation.] Heb. *to generation and generation*: as Psal.89.4. Though they have by thy permission thrown down thy stately seat and material throne here on earth, Jer.17.12. yet thy soverignty and dominion continueth still, and so shall, thorow all ages, the same; and thy royal seat in heaven, which no power here on earth can reach to, shall abide with thee for ever, Psal.45.6. and 103. 19. Esay 66.1.

V. 20. *Wherefore doft thou forget us, and forsake us so long time?*] The like complaints of Gods servants and people in their distresses, see Psal.6.2. & 10.1. & 13.1. & 44.24. & 94. 3,4. and Gods answer to them, Esay 49.14—16. Heb. *for length of dayes*, Psal.23.6. which some suppose to have reference to the seventy years, the time assigned for the continuance of their captivity, Jer.29.10,28. But the form seemeth more indefinite.

V. 21. *Turn thou us unto thee, O Lord, and we shall be turned*:] Do thou convert us, and we shall be converted, Jer.31. 18. or, receive thou us into grace and favour again, and our present condition will be soon changed for the better, Psal. 80.3,7,14,19. & 85.4,6. and this seemeth the genuine sense of the text, especially if taking the copulative in a hortive notion, (which I conceive to be the genuine syntax, we shall render the words, *Turn thou us, O Lord unto thee, that we may be turned*, as Psal.51.7. *cleanse me with hyssop, that I may be clean*; *wash me, that I may be whiter than snow*. But the difference is not great: the one noteth the issue; the other the end.

renew our dayes as of old.] Restore us again to our former estate. See Jer.30.20. & 33.21.

V. 22. *But thou hast utterly rejected us*; *thou art very wroth against us*.] Those that follow this reading expound the words, as delivered by Gods people, in way of controlling and checking of themselves for craving a speedy redemption in the words foregoing, Ver.21. whereas God was resolved to leave and cast them off utterly, for a long time at least. See before on Ver.20. But this some other mislike; and would have the particle taken as conditional; Restore us again; *unlesse* it be so that thou art resolved utterly to cast us off, in the extremity of thy wrath: and thus is the particle used, Gen.32.26. Est.2.14. But this some again rejecting as well as the former, require to have the particle rendred, *Although*, or, *Albeit*. Albeit, thou hast cast us off, and art exceeding wroth with us, yet vouchsafe to return in mercy to us again. So it should be like those Passages, Psal. 60. 1,2. & 80.4,7. And so the particle seemeth used, Jer.2.22. & 37.10. But I conceive that the two particles here used do not here, as a compound, make up one joynt notion; but are two distinct ones, as well in notion as in delineation; as oft elsewhere they are; that the former of them is a causal; the latter an interrogative: and that the same humble expostulation is here continued, that was before begun, Ver.20. The words therefore would be rendred, as in the margent of our Version is exhibited; *Yet wilt thou*, or, *shouldest thou, utterly reject us?* (Heb. *rejecting reject*; as Jer. 14.19.) *wilt thou be*, or, *shouldest thou be, exceeding*, or, *perpetually wroth with us?* Heb. *unto extremity*; as Esay 64. 9, 12. or, *unto perpetuity*: as Psal.119.8. As if they should say, surely it will not stand with thy goodnesse, and with thy gracious disposition, so to do. See the like expostulations of Gods people, Psal.79.5. & 80.4. & 85.5. & 89.46.

The Jewish Doctors, because they would not have the Sun here to set in a cloud, do after this Verse, both in writing and reading this Chapter, or this book, repeat again the Verse next before-going. Which howsoever they do out of a superstitious conceit, before-hinted, at the end of Esays Prophecies; Yet I hope, I may without offence in these distracted times, that up these my weak labours therewithal, as with no either unseasonable or unsuitable Prayer;

Turn us, O Lord, to thee, that we may be turned: *renew our dayes, as of old*.

ANNOTATIONS

On the Book of the Prophet

EZEKIEL.

The ARGUMENT.

EZekiel, *of the Priestly race, was carryed captive to* Babylon, *in the second captivity by* Nebuchadnezzar; *not accounting upon that time, when* Manasseh *was carryed to* Babylon *by the Captains of the host of* Esar-Haddon, *or* Ainapper, *King of* Assyria, Ezra 4.2,10. 2 Chron.33.11. *as the beginning of the accomplishment of that Prophetical denunciation of* Esay, 2 King.20.17,18. Esay 39.6,7. *But when* Nebuchadnezzar *carried away* Jehoiachin, *or* Jeconiah, *with his Mother, divers of his Princes, and many of the people, Namely, in the eighteenth year of* Nebuchadnezzar's *reign both over* Babylon, *and* Judah, *then was* Ezekiel *carried captive*, 2 King.24.12. Ezek.33.21. & 40.1. Ver.1,2,&c. *In the first Captivity by* Nebuchadnezzar, Daniel *and his three Companions, among others, were carried away. And that was in the first year of the reign of* Nebuchadnezzar, *and in the fourth year of* Jehoiakim *King of* Judah, Ier.25.1. Dan 1.1,2. *In the Captivity of* Jechoniah, *and* Ezechiel, *say some*: *But much rather in the former, wherein* Daniel *was carried Captive*; *Then, as the most learned Chronologers do justly hold, began the desolation of* Jerusalem, *and the seventy years of* Judah's *Captivity, and* Babels *reign*, Ier.25.1,11,12. *In which time of distresse, God did raise up Prophets to tell his people of their woful troubles*; *and to assure them, that his Church should have deliverance at the time appointed of seventy years*; *and that such enemies as either afflicted them*; *or rejoyced at their miseries, should be destroyed.* Jeremie *in* Judah *taught that* Jerusalem *should be as* Shiloh, Ier.7.12,14. *foretold, that* Babel *must reign for those seventy years*; *and writing to* Judah *that was then in* Babylon, *he bids them not to look for return till those seventy years were ended.* Jeremy *was opposed by false Prophets*; *by* Hananiah *in* Jerusalem, Jer.28.1,2,3. *by* Shemajah *and others in* Babylon, Ier.29.8,9,24—29. *Wherefore to countenance him, God stirreth up* Ezekiel *in* Babylon, *to second him, and confirm his Prophesies*; *and to persuade the remnant in* Judah *by writing, to yeild to* Babels *yoak, to prevent greater Judgements. This Prophets example, and two Captivities already past, might have warned* Judah *sufficiently, not to stirre up more Wrath, by provoking God against them, to give them up into the* Chaldeans *hands*, *to burn their Temple, raze their City, kill their Princes, disperse the people, and to extirpate out of* Jerusalem *all signes of* Judah's *Church, and Common-wealth*; *All which God, in these Prophecies, doth foretel should come to passe, did they still persist and resist. But all sufficed not*: *And upon their continued obstinacy and rebellion, All this did fall out accordingly. For his Course and general Method in this book,* Ezekiel *thus proceeds, upon these heads*; *After his vocation and calling to his Prophetical office, He foretels the woful Siege and desolation of* Jerusalem, *and the calamities, and captivity of* Judah; *He sheweth the causes of such evils, to be the violation of Gods Laws; and that in a transcendent manner. And for them already in Captivity, He reproves them also for many sins sharply*; *exhorting them to repent, and to be confident of their return to* Canaan, *and of the restauration promised at the time appointed. Furthermore, he Prophesieth against the neighbour Nations, who had been enemies*

mies to the Jewes; especially Tyre, Egypt, *and* Edom, *that they should be involved in the same* Chaldean *deluge. Then he goeth on to foretell the ruine of* Gog *and* Magog, *the last and Cruellest enemies of the Jewes, before the first coming of Christ, that those enemies should be subdued, and the Church delivered. The effect of the one, and the other, should be chiefly performed by Christ, of whom, in this Book are many Notable Promises; and in whom the glory of the New Temple, City, and Kingdome, largely shewed him in Vision, and described, should be perfectly restored. He Prophesied in* Chaldea *at the time* Jeremy *prophesied in* Judah; *wherefore there is very great agreement between these two Prophets. But he began four and thirty years after* Jeremy; *namely, in the fifth year of* Jehoiachins *Captivity; and that was about the year of the world,* 3400. *and afore our Saviours Incarnation, about* 600 *years. He continued Prophesying two and twentie years at least,* Chap. 29.17. *Of the manner of his death, what ever divers Authors do record, yet we have nothing in Scripture.*

Fifth year of Jehoiachins *Captivity, fourth moneth, fifth day, he begins to Prophesie,* Chap. 1. *and soon to the eighth Chapter.*

Sixth year, sixth moneth, fifth day, He is carried in a Vision to Hierusalem, Chapters 8,9,10, 11. *And after his return, he prophesies on, to the* 20 Chapter.

Seventh year, fifth moneth, tenth day, He is consulted by the Elders, Chap. 20. *And prophesies on,* Chap. 21.22.23.

Ninth year, tenth moneth, tenth day, the Siege of Hierusalem *by* Nebuchadnezzar *began,* Chap. 24. (2 King. 25.1.) *And he prophesies most woefull destruction against them. And in the* 25. *Chapter, he prophesies against Neighbour Nations.*

Tenth year, tenth moneth, twelfth day, He Prophesieth against Pharaoh, *and* Egypt, Chap. 29. *to* Chap. 30. ver. 20.

Eleventh year, (first moneth) first day, He Prophesies against Tyrus, 26.27.28. Chapters, *to* Verſ. 20. *against* Zidon, Chap. 28. Verſ. 20. *to the end of that Chapter.*

Eleventh year, first moneth, seventh day, He Prophesieth against Egypt, Chap. 30. Verſ. 20. *to the end of that Chapter.*

11. year, third moneth, first day, He Prophesieth against Egypt, Chap. 31. & 32.

11. year, fourth moneth, ninth day, The City is taken, Jer. 52.5.6. 2 King. 25.2.3.4. *and in the fifth moneth, and tenth day,* Nebuzaradan *burnt the Temple and City,* Ier. 52.12.

Twelfth year, tenth moneth, fifth day, the newes of the taking Jerusalem *is brought to* Ezekiel, Chap. 33.21. *Whereupon he Prophesies of further wrath, for their sins,* Chap. 33. Verſ. 24—33. *And against the Shepherds of* Israel; *with a Promise of the true Shepherd Christ,* Ch. 34. *Against mount* Seir, Chap. 35. *Promising restauration of* Israel, *through Christ, and his Kingdom,* Ch. 36. & 37. *and foretelling the destruction of* Gog *and* Magog, Chap. 38. & 39.

Twelfth year, twelfth moneth, first day, he Prophesies against Egypt, Chap. 32. 1—17.

Twelfth year, twelfth moneth, fifteenth day, He Prophesies against Egypt, Chap. 32. 17—32. *And of the Watchmans duty,* Chap. 33. 1—21.

25. year, first moneth, tenth day, He hath that large Vision of a New Temple, &c. Chapters 40. 41. 42. 43. 44. 45. 46. 47. 48.

27. year, first moneth, first day, He Prophesies against Egypt, Chap. 29. Verſ. 17. & Chap. 30. 1—20.

A view of the several times, and parts of this Prophecie. In the

CHAP. I.

Verſ. 1. Now] Heb. *And.* So haply coupling his outward expressions in writing, with the inward notions and visions of his mind. Or elſe is an Hebraiſme, onely for grace of ſpeech; very usual in that language: whereupon as here this Book, ſo in like manner with this word do begin the Books of Exodus, Leviticus, Numbers, Joſhuah, Ruth, Jonah, and moſt of the Hiſtorical Books of the old Teſtament.

This Chapter contains a Viſion of the glory of God, and of Chriſt.

in the thirtieth year] Not from the Jubilee; for this time agrees not with that account: but thirty years after that the book of the Law was found; which was the eighteenth year of the reign of Joſiah; when alſo the Covenant with God was renewed, Religion reformed, and a very ſolemn Paſſeover kept, 2 King. 22.3,8,22,23. 2 Chr. 35.19. The remembrance of ſuch benefits gave the Jewes occaſion of this account. A thing not unuſual with them in like caſes. So are years reckoned from the calling of Abram, the birth of Iſaac, the coming out of Egypt, the diviſion of the Kingdomes of Judah and Iſrael, the Captivity and deportation into Babylon: and others, that we need not here to ſtye and fetch it from an Epoche and æra of an Heathen KingNabopolaſſar, not mentioned in Scripture; though that Chaldean account may agree with this: nor refer it to the Prophets age, which he would not take upon him in this manner to ſet down; as being without any example of ſuch like reckoning in Scripture: and his birth-day a time but obſcure, and not vulgarly known abroad.

fourth moneth] Anſwering to part of our June and July. See Annotations on Chap. 40. 1.

fifth day] Towards the end of our June. Thus particularly God would have us take notice of the times, and to obſerve the remarkable paſſages of Gods providence and acts in Church and States, which fall out in them, Hoſ. 14. 9. That this fifth day was a Sabbath day, cannot be aſcertained.

among the Captives] Heb. in the midſt of the Captivity: when Jehojachin or Jeconiah was led Captive to Babel, 2 King. 24.12. then Ezekiel, Chap. 40. 1. Mordecai, Eſt. 2. 5.6. and many of the people were led alſo away; ten thouſand Captives at leaſt, 2 King. 24.14,16. of which number were three thouſand and three and twenty of the Tribe of Judah, Jer. 52. 28. In the midſt; that is, amongſt, as Joſh. 7.13. thus the Godly are mingled in this world with the wicked, Pſal. 120. 5. Apoc. 29. 13,14,15. and a Lilly among thornes, Cant. 2. 2. yea thus they are wrapped up in the ſame outward Calamities and afflictions with the wicked, Eccl. 9. 1, 2. 1 Pet. 5. 10. And therefore we muſt not judge of men by their outward eſtate and condition. It was the great ſin of Jobs three friends, Luk. 13. 1, 2, 3, 4. Pſal. 73. 15.

chebar] Chap. 3. 15. a river of Meſopotamia, riſing, as is thought, from the mountain Maſius, and flowing into Euphrates; neer to which, it ſhould ſeem, were appointed ſome habitations for the Jewes, which were led into Captivity, Chap. 3. 15. Pſal. 137. 1. This ſeems to be that Chabor in Ptolomy, though ſome more probably take this for Euphrates it ſelf. Thus Daniel ſaw viſions by the ſide of the great river Hiddekel, or Tygris, Dan. 10. 4. That this is called a Sabbatical river, and the reaſon why, is all but a Rabbinical Dream.

The heavens were opened] To his thinking, and in humane appearance; a kind of ſpeech much uſed in the deſcription of Viſions, Mat. 3. 16. Act. 10. 11. Rev. 4. 1. and Chap. 19. 11. to note a ſudden breaking forth of light from above, created by God miraculouſly, as if it came out of heaven it ſelf; in and through the midſt of which were ſhewen the repreſentation of divine things. Or, as Joh. 1. 51. or Act. 7. 56. God ſtrengthening

ſtrengthening his eyes to ſee at ſuch a diſtance.

I ſaw] Hence Prophets called Seers, 1 Sam. 9. 9. Eſay 30. 10. which points out their duty, Ezek. 33. 3, 6.

Viſions] of God hand, revealed himſelf to his Prophets ſometimes mouth to mouth, and face to face, Exod. 33. 11. Deut. 34. 10. Num. 12. 6, 7, 8. ſometimes in Dreams, Gen. 28. 12. & 31. 11. ſometimes in Viſions; as Gen. 15. 1. And ſo here. And theſe Viſions are repreſentations of viſible things to the eye of the body, or at leaſt of the mind, to a man awake; to ſignifie things preſent, or to come; and that with ſuch an irradiation of the mind, and impulſe upon the ſpirit, as aſcertains the mind, and Will, and truth of God in them. See alſo Chap. 7. 26. & Chap. 12. 22, 23.

of God] That is, which God ſhewed, or, wherein I ſaw God: or, notable and excellent viſions; ſo that it might be known it was no Natural dream, or illuſion of Satan, or lying fancy: but that the viſions in this Chapter came of God, ſee Annotations on Chap. 40. 2.

V. 2. *Fifth year]* Of Jeconiah's Captivity, and conſequently Zedekiahs reign. And from Jeconiahs Captivity doth Ezekiel conſtantly begin all his reckonings of the times. This doth in Certainty denote the time of thirty years, and the beginning of it, if it were doubtful in the former verſe: for if to theſe five of Jeconiahs Captivity, you adde eleven of Jehojakim, and the firſt of Joſiah, there will ariſe thirty ſpoken of in the firſt verſe: and ſo Ezekiel propheſieth thirty years after the finding of the book of the Law, in the fifth year of Jeconiahs Captivity. And from this time to that, Chap. 8. 1. is a year, and two moneths; within which ſpace all happened that is ſet down in the ſeven firſt Chapters of this Prophecy: and from this day and date of time, to the beginning of the ſiege, are four years, ſix moneths, and five dayes, Chap. 24. 1. Ier. 52. 4.

of King Jehojachins Captivity] This Jehojachin was eight years old, when his father Jehojakim began to reign; and himſelf likely in ſome ſort joyned with him, 2 Chron. 36. 9. And 18, when he began to reign alone, 2 King. 24. 8. He was Captive ſeven and thirty years, 2 King. 25. 27. He was called alſo Jechoniah, and Coniah; and, as ſome would, (though not ſo likely,) Shallum, Ier. 22. 11. He is written *Coniaſſe*, Ier. 22. 30. Salathiel was his ſon, 1 Chr. 3. 17. Mat. 1. 12. onely by legal ſucceſſion, not by natural generation, Luk. 3. 27. In him ended the Kings, and royal kine of David. Our Saviour came of Nathan, Davids other ſon, Luk. 3. 31. The Crownes, Zech. 6. 11. are ſet upon the head of Jeſhuah the high Prieſt. Theſe five years of Captivity and affliction mended them not.

V. 3. *The word of the Lord]* That ſet down in the ſecond Chapter, and continued to the twelfth Verſe of the third Chapter.

Came expreſly] Heb. *by being hath been*; or, *in coming it came*: to aſſure the entity, evidence, and truth herein.

Ezekiel] Heb. *Jechezkell*, ſignifying the ſtrong God, or the ſtrength of God, or one ſtrengthened by God. A Name by Gods providence well ſuiting to his condition, and calling: as likewiſe the Name Iſaac, Solomon, John Jeſus.

the Prieſt] So he was both Prieſt and Prophet: and ſo very few of the Prophets were.

The ſon of Buzi:] And therefore not the ſon, or ſervant of Jeremy, as ſome would.

Land of the Chaldeans] That is, in Meſopotamia a part of Chaldea. Abram had dwelt there, Gen. 11. 31. Act. 7. 2, 4. whereof Babylon was the chief City, built by Nimrod. The land called the land of Nimrod, Micah 5. 6. and of Shinar, as Joſh. 7. 21. thus the Godly are mingled in this world with the wicked, Pſal. 120. 5. Apoc. 29. 13, 14, 15. and a Lilly among thornes, Cant. 2. 2. yea thus they are wrapped up in the ſame outward Calamities and afflictions with the wicked, Eccl. 9. 1, 2. 1 Pet. 5. 10. And therefore we muſt not judge of men by their outward eſtate and condition. It was the great ſin of Jobs three friends, Luk. 13. 1, 2, 3, 4. Pſal. 73. 15.

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The heavens were opened] The beginning of the Viſion which continues to the end of the Chapter. The ſum of it is ſet down by the Prophet himſelf, Verſ. 28. in theſe words, *This was the appearance of the likeneſſe of the glory of the Lord.* More fully and particularly, it ſhadowes out the God of Glory, and the Son of Man, the Lord Jeſus Chriſt, guiding and governing the heaven and the earth, and all things in them; and their wheelings and turnings, and mutations, by his active providence, and more ſpecially his Church, and the affairs of it, by his eternal ſpirit, uſing therein the miniſtery of his Angels, and inferiour Creatures: This Viſion is ſeveraly renewed, and mentioned in whole, or in part, Chap. 3. 23. Ch. 8. 4. & Chap. 10. 15, 20, 22. & Chap. 40. 3. This Viſion ſerves for the Prophets heavenly confirmation in his future Calling, fitting and preparing him to it, and incouraging him in it; for the ſight of Gods glory is very efficacious upon the ſpirits of men: and it ſerves alſo for the divine credit of the prophecies hereafter following. The difficulties that ariſe in the explication of this Viſion, are acknowledged by all Authors.

a whirl-wind] Heb. *a wind of tempeſt.* This, and what followes, is a fore-runner of the glory and majeſty of God; as Job 30. 1. and as Act. 2. 2, 3. and to touz up Ezekiels mind to due attention; and not unfitly figuring the enemies, which God would uſe as inſtruments, for the puniſhing of his people the Jews. As a whirl-wind, were the enemies and their armies. And ſo God threatens, Chap. 13. 11, 13. & Jer. 4. 11, 12, 13. See Prov. 1. 27. Eſay 41. 16.

out of the north] And chience came the Jews enemies, the Babylonians, and other nations ſerving them. So Ier. 1. 13, 14, 15. Hab. 1. 6, 7, 8, 9, 10.

a great cloud] A ſign of Gods preſence: ſo Exod. 19. 16. 2 Chron. 5. 13, 14. And as a great cloud likewiſe were the armies of the enemies, for numbers and ſwiftneſs; as clouds covering the face of the earth, Chap. 38. 9. 2 King. 25. 1. Hab. 1. 8 and flying as a cloud, Eſay 60. 8. bringing clouds of darkneſs and gloominess; as Joel 2. 2. of troubles, and diſtreſs, Zeph. 1. 15. Clouds of blood; as a great cloud pouring down upon the Jewes ſhowres of deſtructions, ſtorms and tempeſts, Eſay 28. 2. ſo Ezek. 30. 18. & Chap. 38. 9. ſo Ier. 4. 13. as clouds full of floods and fire, and hail and lightenings, and thunderbolts, Pſal. 11. 6. Thus God ordereth, and ruleth both meteors and men, Eſay 19. 1. Pſal. 104. 3. Amos 5. 8.

and a fire infolding it ſelf] Vapours likely in the cloud, kindling, and burning into themſelves, the flame turning inward, catching it ſelf, as the Hebrew is, and making as is were a fiery Globe: ſome would apply the ſignification of this to ſin, and the Nature of it. But we rather conceive, it repreſents the fiery wrath of God; or ſecundarily of Nebuchadnezzar, his inſtrument, who burnt up Temple, City, and all.

and a brightneſſe was about it] As a ſhining about the fire; as rais about the ſunne. Gods fiery wrath and judgment upon ſinners make the ſplendor and glory of his juſtice to ſhine abroad Exod. 15. 6.

colour] Heb. eye. ſo Lev. 13. 55. Num. 11. 7.

of amber] Or a moſt lively colour, as of the pureſt burning braſs; or rather, as of red, hot, fiery burning coales, ver. 13. whence Angells are called ſeraphim Eſay. 6. 2. 6. as fiery and burning in the ſpeedy and fervent execution of Gods will: Pſal. 103. See 2. King 6. 17. Heb. 1. 7.

out of the midſt of the fire] This cheers the meaning of the word midſt next afore going; as alſo in the beginning of the next verſe. See Apoc. 1. 16.

V. 5. *Alſo out of the midſt thereof came]* The meaning of this viſion ſeemes to be; that the ſon of God who had eſtablished the Ark of the Covenant, with all the things belonging to it, for a ſign of his reſidence among his people, and for a figure of heaven where he dwelleth, and reigneth in glory among his Angels; doth here reveal his heavenly majeſty in formes and ſhapes anſwerable to the earthly figures of the Temple; appearing in judgment againſt his people; purpoſing to depart from them, and to deſtroy them, as it is declared Ezek. 10. 17, 19. & 11. 23. until the time appointed for the reſtauration of the Church: at which time he will return in the ſame form, Ezek. 43. 3. See the like viſions, Dan. 7. 9. Rev. 4. 6, 7.

four] Four-formed creatures; as Gods miniſtring ſpirits in all the four quarters of the world: In themſelves very numerous, Dan. 7. 10. Mat. 5. 9.

living-Creatures] Or, *weights*; ſhadowing out and ſignifying, not the armies of Nebuchadnezzar, coming againſt Jeruſalem to deſtroy it, as ſome would have it, out of that, Chap. 43. 3. but the angels called Cherubins, Chap. 10. 15, 20. See Gen. 3. 24. which are Gods miniſtring ſpirits, Heb. 1. 12. for the good of the godly, to inform and guide them, to defend and guard them, to eye them in the aſſemblies, comfort them in afflictions, and attend them at their deaths: And for the wicked, to oppoſe and withſtand them, and to execute Gods judgments upon them. Here they are repreſented in theſe Hieroglyphicks. As then Ezekiel ſeeth the glory of God, and of Chriſt; ſo alſo he ſeeth the miniſtery of his angels which are Gods great officers in the great Family of Heaven and Earth; and which, in wit, excel, in might are ſtrong, in ſervice unweary, in quickneſſe fleet. What ſome here write

of

of the four Elements to be shadowed hereby, or the four Cardinal vertues, or the four faculties in the Soul, or four chief passions in man, or four monarchies in the world, or else the four Evangelists, *Mathew, Mark, Luke* and *John*; or yet of the Name *tetragrammaton Jehovah*, consisting of four letters, or of Christ our Saviour, his person, and offices as here mystically meant, are all rather wandring fancies, and imaginations, then Notions suiting with, or proper to the words and context of this, and the following Verses.

their appearance] Differing from those four beasts, Apoc. 4.6,7,8. And their appearances we may see, their essence we cannot.

the likenesse of a man] For stature, proportion, and all things, saving such differences and alterations as are see down in the ix Verses following. They had such qualities in likenes, as are set out by these parts of a man: principally, reason, which is the property and propriety of man among all visible creatures, 2 Sam.14.20. Apoc.46.8. 1 Pet.1.12. 1 Chr. 11.10.

V. 6. *And every one had four faces,*] Of this see more in the tenth verse.

four wings.] To signifie their winged speed, in doing Gods Will. Of the less, see more, ver. 8,9,11,23,24.25. and Chap.10. Will. Of the less, see more, ver. 8,9,11,23,24.25. and Chap.10. 12. Here they have four wings a piece, Esay 6. & Apoc. 4. every one hath six wings. Their swiftnes is beyond the swift motion of the Sun, and of the Stars, which yet is almost beyond all admiration.

V. 7. *And their feet*] Comprehending the thighs and legs with all, as may be gathered by that which follows.

straight feet] Heb. *a straight foot*: round, without turning, to run readily any way, as a round bowl or globe is ready for motion any way, Heb.12.13.

sole of a calves foot] To signifie, as it should seem, the indefatigable motion of Angels in the service of God, and his Church.

and they sparkled] Themselves; Or rather their feet sparkled with their speed, and purity in doing Gods Will.

brass] Or, *Steel*, Apoc.1.15.

V. 8. *The hands of a man*] The hand notes action, Eccl. 9.10. Prov.3.27. This is to signifie their ability and action; as formerly their will and readinesse of desire was shadowed out. Here is the virtue and diversity of the angels operations, Chap.10.7,8,12. They are for work and service, their rest not, Apoc.4.8. and are without weariness. We should do likewise, Ioh. 13. 17. Apoc. 22. 14. See more, Ezek. 10.12.

under their wings] Will and Work go together. Some here do stretch the situation of their hands under their wings, to further notions, then we can apprehend a warrant for.

four sides] On the four sides of the Waggon, on each side of which there was a Cherub, as some say: but rather under their wings on their four sides, as the expres words are. And so every one having four wings, ver.6. there were sixteen hands under their sixteen wings; thus placed, in this order, Chap. 18.21.

V. 9. *Their wings were joyned*] Touched each other in their utmost parts.

one to another] Heb. *a woman to her sister*. To shew their joint unanimity, harmony, and correspondency, in speeding to perform Gods Will injoyned; which ever lay ready before them; and they ready and prepared for it, of what nature or kind soever it were: such unanimity, and joyning our helps together should be in us, for the doing of Gods Will. The wicked practise is against him, Psal.2.2.

turned not] See ver.12. ready straight to all services, without need or use of so much let, as the turning of themselves. See our duty, Luk.9.62. Phil.3.13,14. That returning, ver.14. was in the same manner as they ran, without turning of their bodies, after they had done their work; as if he should say, they ran to and fro without any winding or Circulation.

V. 10. *As for the likenesse of their faces*,] They are likened to the faces of four principal creatures. They seem to represent, and hyeroglyphically describe, (as earthly things may) the humane understanding, the Lyon-like power, the Ox-like usefulnes, the Eagle-like speedinesse of the Angels, in their ministration and obedience to Gods Will, and for the service of his Church and people, Apoc.4.7. Thus angels are; and thus like should we be.

They four had, &c.] Each one had four faces, ver.6. and so sixteen in all. Each one, of a man, before: Of an Eagle behind: Of a Lyon, on the right side: Of an Ox, on the left side.

V. 11. *upward*] It may be, both faces, and wings: so some translate upward, towards him that sate upon the throne, above the firmament, that was over their heads, ver.22,23, 25,26. to admire and adore him, Heb.1.6. And as an Hawk upon the wing, ready, and watching unanimously to receive his Commands, to do his Will. Mat.18.10. & Chap.8.9. Psal. 123.1,2. Thus it should be with us, Mat. 16. 10. and our minds should be upward, Col.3.1. Phil.3.20. The Church hath the Moon, and all sublunary things under her feet, Apoc.12.1.

upward] Or, *divided above*, as it may be translated. Namely above the shoulders, where the four faces did begin to divide themselves; and where the four wings of the Cherubins were also divided.

two covered their bodies] Ver.23. Every one had two which covered on this side, and every one had two which covered on that side their bodies. This might be so, by joyning of the wings one to another: So ver.23. Esay 6.2. the words are, *with twain he covered his feet*. Likely this for decency, and modesty; as in those cases, Exod.20.26. & Chap.18.42. or else, as Moses put a vail on his face, Exod.34.33,34,35. So providing to help and succour humane infirmity; as we use to shadow our eye with our hand, when we would look up to the bright body of the Sun.

V. 12. *Whither the Spirit*] The Spirit of God who is the guid of the holy Angels, in all their Functions, and performances; the Spirit of him that sate upon the throne, who did drive and put forward the live Wights, (as the wheels to the same kind of motion, ver.20.) for the Angels are his ministering Spirits, Heb.1.12. Or, we may understand it, of the Spirit of the living Creatures, guided indeed by the Spirit of God.

they turned not] See Ver.7.12,17. Chap.10.11.

V. 13. *Like burning*, &c.] In love, and zeal, to obey Gods Will. And it may be, in zeal and fury against sinners, ready, in indignation, to execute Gods vengeance upon them.

It went up and down] This likenesse and appearance of fiery burning coals, and lamps, was in continual motion, darting our rayes incessantly.

and the fire was bright] This fire that went up and down, was bright and shining, gave light.

and out of the fire went forth lightning] That is, dreadful signes of Gods fiery indignation, and judgments to be executed, by the angels, upon sinners.

V. 14. *Ran*] With speed, as a flash of lightning. God useth the ministery of angels, in his administration of things here below; and particularly in the execution of his judgments against sinners: examples whereof are very plentiful in the Scriptures; and the angels as readily do his Will, and have influence from Christ suitable to their administration.

and returned] That is, ran to and fro without turning about, ver.9. and they ran and returned; not in a tumultuary way, or by chance, or according to their own minds, but according as their head did guide them; and when they had executed his Will; for afore they returned not, till God had changed the state of things; as Mat.8.9.

a flash of lightning] Most speedily, as it were in the twinkling of an eye, Mat.24.27. Luk.17.24.

V. 15. *One wheel*] As one; yet more in number, ver. 16. 17,18,19,20,21. The Cherubins covering the ark are called a Charet, 1 Chr.28.18. And wheels are set to the Celestial throne, Dan.7.9. See Ecclesiasticus, Chap.49.8. The meaning here is, that the Prophet did see a wheel by every one of the living creatures: So that they being four, there were also four wheels, ver. 16, 18. See Chap.10.9. what is meant by the wheels, is a thing full of obscurity and difficulty: Yet most understand by them, this inferiour world; which is as a wheel round, and subject to many wheelings, roulings, and turnings, various murations, and changes. The turning of this wheel is daily seen in this world. And the story of Sesostris King of Egypt, may be a lively emblème and expression of it: and Chap.10.13. is translated and expounded by sundry learned Divines, for a divine warrant, to understand by the wheel this mutable inferiour orbe. In which the Church militant is tumbled and roffed. See that verse, and the Annotations on it. And others not much differing, hereby understand the godly people that are in the world, and their various state and condition.

upon the earth] Newly upon that floor which appeared in this Vision, ver.19,21.

by the living creatures] In, and upon which wheel the living Wights exercised their Offices and Functions.

with his four faces] The wheel had four faces, or sides, ver.17.

V. 16. *The appearance*] The colour and shew.

of the wheels] Therefore more then one: four in this verse, and verse 18. yet as one, being as a wheel in the midst of a wheel, as appears in this verse. See Chap.10.9.

like unto the colour of a beryll] A precious stone, of a green sea-colour; representing likely the unstable floating condition of this sublunary world, and of all things in it. The Hebrew

brew word is Tarshish, and Tarshish in Scripture is often used to signifie the Sea: and it is also the Name of the Metropolitan City of Cilicia, next to the Sea, whither Jonas fled, Jonah 1.3. the Apostle Pauls Country, Act. 21.39. & 22. 3. But here it must be understood of a precious stone; as appears, Chap.10.9. and that of a green Sea Colour.

had one likenesse] In all respects; so that he which saw one, saw all, and thereupon called *one wheel*, ver.15.

a wheel in the middle of a wheel] Not comprehensively one infolding another; then they could not be perfectly one like another: But transversly, all made up one spherical figure, touching themselves, at right angles; that without turning, or any delay, they might run and roul any way, on any side, as is thewed in the next verse, East, West, North, or South. This also may note haply the intricacy and perplexity of the carriage of the affaires of this world, to humane understanding.

V. 17. *Went*] See Chap.10.11.

Returned not] They had no flops, or retrogradations; they went on constantly, went through, they did not move out of the direct tract, wherein the living Creatures did lead them; but even as the live Creatures were led by their Chief, so did they also guide the wheeles. See ver.20. a figure of the agreeing harmony, which is in all the works of Gods providence towards his Church; and of the constant carrying of them on to their appointed ends, and periods, Esay 43. 13.

V. 18. *Rings*] Or, sims, or strakes, or trendels, or circumferences.

so high] Of a fearful height and compasse; and motion sequently: Representing likely the high, wondrous, unsearchable administration of things in this world, and of the passages of Gods providence in them; bringing fear and dread, amazement and astonishment to men, Job 21.7, &c. & Chap.12.6. Psal.73.1, &c. Ier.12.1. Hab.1. ver.2,3. these wheeles are of such a height, and their motions such as none can reach, Psal.36.6. Rom.11.23.

Rings were full of eyes] Instead of great nailes wherewith Cartwheeles are garnished, there were eyes, for to represent either the stars of heaven, or more particularly, Gods all-seeing providence, in all parts of his government, 2 Chr. 16.9. Prov.15.3. thereby guiding, as the least, so the most high and formidable things of this inferiour orbe, and sublunary world; How soever they may seem here to be carried blindly, rashly, confusedly. See Act. 4. 27, 28. yea though the second causes be blind, and know not their own motions; or move otherwise, Esay 45.4. & Chap. 10.7. yea or contrary ways; yet he makes them subservient to his ends. Yet here are not excluded the eyes of Gods Spirit in the instruments which he imployeth, to this end, under him. See Zach. 3. 9. & 4.10. See Rev.4.6. In Ezek.10.12. the body, backs, hands, wings, of the four wights, were full of eyes also. Gods providence reacheth all: no place left to chance, or fortune, even in the least thing.

V. 19. *And when*] See Ver.17. as the camp and Hoast of Israel removed and rested, by the guidance of the Pillar of Cloud, and fire. See Apoc.14.4. Their movings, forward, upward, every way; their rest depended upon the living Creatures, was guided and ordered by them. God orders both the Angels, and all second Causes, in all their motions, by his eye of providence, and secret instinct.

were lift up] See Ver.20,21. Some do conceive hereby, that God doth sometimes raise the spirit of the Creature to more then an ordinary height, and inables it to unwonted services, Zach.12.8.

V. 20. *Whithersoever the spirit*, &c.] Ver.12. the impression and impulse of Gods Spirit was their guide and mover. Yea God acts in his just judgment, even in the motions of Satan and sinful men, not changing their Wills, but making use of them to bring about his own designs 2 Sam.17.14.

for the Spirit of the living Creature] Heb. *the spirit of life*. Ver.21. that spirit wherewith the living wights were moved, was in the wheeles. That one Spirit of God works all in all. The same Divine Inspiration which did drive the live wights, did also give a motion to the wheeles, not enliven them: To signifie: that Gods Spirit, the vigour, vertue, and instinct of it, gives motion to all things according to their several principles, and services: That God is present effectually in all the instruments of his providence; and that Christ doth do all in all in his Church, 1 Cor.12.6. Ephes. 1.11. Col.3.11. Rom.8.9,14. 1 Cor.6.17.

they were] Without dispute, without delay, immediately, cheerfully. See Rom.8.14. Joh.14.17. Psal.148.8.

V. 21. *Those stood, those stood*] God puts stands to the motion of the wights, and of the wheeles, at his pleasure. See Josh.10.12,13. 1 Kiag.12.24. Esay 37.3.

for the spirit,] So Ver.20. here redoubled, to make it more remarkable; It is a lively Spirit, 2 Cor.3.5,6. Rom.8.2. It moves and works in all Creatures, with instincts and qualities according to their kinds. It hath choice operations in the elect; and common operations in the rest of Mankind.

V. 22. *And the likenesse of the firmament*] Not the firmament in itself; all this was in vision. See Gen.1.6. By this is meant Christs Celestial Glory, who is King of the Church; for above this firmament Christs sits in his Throne, Ver. 26. Hence to the end of the Chapter, Ezekiel sees in this vision, the Glory of Christ the Son of Man, or of God in Christ.

upon the heads] Ver.26. So this was between the Son of Man, the Lord Jesus Christ, and these wights, and wheeles: and this likely did supply the office of that pair of wings, Esay 6.2. all Creatures are under Christ, he sits above them, Psal.2.9. 1 Cor.15.27.

was as the Colour] Heavenly things are pure and glorious, Psal.19.1. Job 37.18.

terrible Crystal] Transluscent strangely; even terrible to astonishment; though the strangenesse, the greatnesse, and the glorioufnesse of it: such are the things above, dreadfully glorious: and what then is the dreadful glory of God himself? 1 Tim.6.16. and all things below are visible to him, as in and through a Crystal, Heb.4.13.

V. 23. *And under the firmament were their wings straight*] *the one towards the other*] The Angels at a distance attend Christs Throne, with wings stretched out, ready to fly in his service; as Mat.8.9. and unanimously perform it, with mutual lovee agreement. See Ver.6,11. and the Annotations upon it.

every one had two which covered] More then four we may not admit, because of Ver.6. either those two wherewith they did fly, did serve also to Cover their bodies, at least wise, when they stood, and let them down, Ver.25. Or else, out of Ver.11. the joyning of two wings, one of each Cherub or wight to another, might be counted two on a side: And thus Covering, they shew their reverence, and subjection to Christ; as 1 Cor.11.10. Psal.89.7. And may serve as a pattern to man, either of decency and comelinesse, of modesty and humility, to vail and cover the glory of our parts, left we should grow proud, or others fall to idolize us. See Annotations on Ver.11.

V. 24. *The noise of their wings*] By several similitudes much amplified.

of great waters] See Rev.1.15. Psal.46.3.

as the voyce of the Almighty] Psal.29.3——10. Apoc. 1. 10. as thunder, Psal.18.13. Job.18.6.

the voyce of speech] An articulate voyce, of dreadful sound and greatnesse. Gods Judgments have the voyce of speech in them, Micah 6.9. we should learn the language thereof, Esay 26.9. Hos.14.9.

as the noise of an host] Of armies of men and horses, in their armours movings, fightings, Cryes, with Drums, Trumpets, Cannons, (as the case is now) All this may serve to shadow out the swiftnesse, and the dreadfulnesse of Gods Judgments, Chap. 13.13. Psal. 119.120. Esay 29. 6. And that of dreadful force, and efficacy are the Angels in their motions and actions; specially in the execution of Gods judgments. Some refer all this to the noise of Nebuchadnezzars armies. See Esay 5.27,28,29,30.

they let down their wings] They kept them quiet and without noise, signifying, that they had no power of themselves, nor ought to do, but onely waited to execute Gods Commandements.

V. 25. *A voyce*] Or, noyse, or sound; as a fore-runner to prepare Ezekiel the more to attend Gods Word which should be spoken unto him. So was John prepared to attendance, and hearing, Apoc.1.10. & So Exod.19 16.

from the firmament] Not from the firmament is self, or from any thing under it; but from beside, and above it; so the Hebrew bears; from Christ on the Throne.

when they stood and had let down their wings] And so were silent without that noise, Ver. 24. that the voyce might be heard, Job 4.16. fedate, and silent minds and spirits, are fitest then to hear Christs voyce

V. 26. *and above*] The last and best part of the Vision.

likenesse] Likenesse, and appearance, thirteen times used in this, and the two Verses following. To shew that all here was in vision only; lest we should otherwise mistake: and God thus as it were, mantles up his Majesty; else there could not be such Communion between him and us.

throne] Psal.9.7. Dan.7.9. Hebr.1.8. Apoc. 4.2——7. and Chap.20.11,12. Heb.4.16. See 1 King.22.19. The throne here may signifie the Judiciary power, Kingly dignity, triumphant glory, and divine Majesty of Christ.

of a Saphire stone] A most glorious Throne of an heavenly Colour; of a sky, or pleasant blew Colour, with a little purple in it, Exod.24.10. See Solomons Throne, 1 King.10.18, 19. 2 Chr.9.17. See Lam.4.7. Apoc. 21. 19. this addes to Christs glory.

of a man] Christ, θεανθρωπος, God and man; to be man; by his incarnation is the fulnesse of time: the King of the Universe, and head of the Church. See Ver. 28. & Dan. 9. 13. Efay 6.1. with Joh. 12. 41. Apoc. 1. 13. & Chap. 14. 14.

above upon it] Sitting, most likely.

V. 27. *and I saw*] See Chap. 8. 2.

of amber See ver. 4. and the Annotations upon it. Here is Christ of an intenſe fiery Colour, like to the moſt hot burning gloing Coales, Apoc. 1. 14, 15. & Chap. 2. 18. & 10. 1. & 19. 12, 13, 15. Thus Chriſt is preſented in a fiery way, when acts of wrath and judgment are to be executed upon a people. To ſhew that God and Chriſt is a conſuming fire to his enemies, Deut. 4. 24. Heb. 12. 20. Mal. 3. 2, 3. Ier. 51. 25, 26. Apoc. 6. 17.

round about within it] A fire, it ſeems, in a fire, within the outmoſt fire, reflecting upon it ſelf, burning within the concaveofit, round about; as fire in a furnace. Two particular applications, and explications of theſe types, we may not ſo ſafely venture upon. Chriſt is moſt glorious, Mat. 17. 2. Act. 26. 13. and then take up that, Phil. 3. 21.

V. 28. *bow*] Of this bow, and the uſe of it, we read, Gen. 9. 12——18. Eſay 54. 9. This bow then is a ſign of mercy: it is a bow whoſe back is upwards, towards heaven; not ſtooping downwards towards us: a bow without arrows at all; a bow of freſh and lively delightful Colours, to intimate Gods mindfulneſſe of his Covenant of mercy to his, in the midſt of his fiery wrath and judgments againſt his enemies; that he will ark and ſave his, when he rains down floods and ſtorms upon other ſinners, Chap. 38. 22. Pſal. 11. 6. Thus juſtice and mercy do compaſſe his Throne.

of the brightneſſe round about] Of that brightneſſe in the end of the former verſe; though ſome extend it to be round about the Throne; yet the end of him that ſate upon the Throne: according to thoſe places, Apoc. 4. 3. & Chap. 10. 1.

This was the appearance] The ſum of the viſion, as we formerly ſaid.

of the likeneſſe] To ſee God, and his glory as it is in himſelf, is not for this life, Exod. 33. 20. See Eſay 6. 2. but reſerved for the life to come, 1 Cor. 13. 12. 1 Joh. 3. 2. And even then, though viſionally, yet not comprehenſively; for ſo no Creature can ever ſee the glory of the Creator, 1 Tim. 6. 16. or comprehend his infinite eſſence: and therefore there is no doubt but with this clauſe, thoſe places, Gen. 33. 20. Exod. 33. 11. are to be underſtood. This here was but the appearance of the likeneſſe of the Lord. And we ſee it in the volume of the Creatures, Pſal. 19. 1. and in his Church, and his Divine diſpenſations towards it, Pſal. 29. 9. & 63. 2.

of the Lord] Jehovah. Chriſt is *Jehovah*; who as God, hath his being of himſelf, and gives being to all things, Ier. 23. 6. Mal. 3. 1.

I fell upon my face] In adoration with fear and reverence, at the glorious preſence of the Divine Majeſty. See Gen. 17. 3. Lev. 9. 24. Dan. 8. 17. & 10. 8, 9. Rev. 1. 17. and it was ſo uſually with Gods Saints, Abraham, Moſes, Manoah, Eſay, Daniel, and others. Or elſe, aſtoniſhed with amazement at the ſight of Gods Majeſty, alwaies terrible to ſinners, though Saints, through enſe of their own frailty, weakneſſe, and ſinfulneſſe, during this mortal life, Eſay 6. 5. Mar. 17. 6.

a voyce of one] It was the Lords voyce, but the Prophet in his aſtoniſhment knew not whoſe voyce it was. However, he was then beſt fitted to hear the voyce, when he was thus humbled ſtiff at the ſight of this viſion.

CHAP. II.

Verſ. 1. AND] Ezekiels vocation to his Prophetical function, and inſtructions therein, are the things contained in this whole Chapter; and continued to the 22. verſe of the third Chapter.

He ſaid] *He*, Chap. 1. 26. as appears in the three verſes following.

Son of man] So often, and very often, is Ezekiel ſtyled by God in this book, ſome reckon 80. times and upwards. So Daniel once, Dan. 8. 17. eſpecially ſo ſtyled, to intimate God Saviour Chriſt, where it is ſpoken of one Man, and not ſpoken of mankind in general: and ſo our Saviour ſtyles himſelf above four times. This compellation might ſerve to put the Prophet in mind of himſelf, what he was, even Man, earth and aſhes; of his original, and end; baſeneſſe, brittleneſſe, worthleſneſſe in himſelf, Gen. 3. 19. Pſal. 9. 20. and ſo to humble him, that he ſhould not be puft up with this heavenly glorious viſion, and ſo his pride to bloſſome, 2 Cor. 12. 1, 7. but magnifie Gods mercy in thus honouring him, Pſal. 8. 3, 4. & 144. 3. Job 7. 17.

Stand upon thy feet] Chap. 1. 28. Ariſe, recollect thy ſelf, be ready to attend and hear. So Dan. 10. 11. Eph. 6. 14. Act. 9. 6. See Num. 23. 18. Judg. 3. 20. thus God in mercy and compaſſion, raiſeth and comforts him.

And I will ſpeak unto thee] That ſpeech which after followes, ver. 3, &c.

V. 2. *and the ſpirit entred*] Either the Spirit of God, ſee Chap. 1. 20. & 3. 24. or his own ſpirit of life which ſeemed loſt almoſt by his former fear and aſtoniſhment; as that, 1 Sam. 30. 12. However, Gods *ſpirit* received his languiſhing *ſpirit*; and here we ſee that God with the command, & by it, gives power & performance, ſee Dan. 10. 10. compare & couple Gods commands with his promiſes, Deut. 10. 16. ch. 6. 5. with ch. 30. 6. & Ezek. 18. 31. with ch. 36. 25, 26, 27. & Pſ. 22. 23. with Jer. 32. 40.

entred into me] By its operation & impletion: filling & fitting him for his officeſ, see act. 6. 3. & ch. 9. 17. & 11. 24. & 13. 2. The uſe and neceſſity of the *ſpirit*, 1 Cor. 2. 14, 12. The word is not ſufficient without it. But the Word is the Charion of the *ſpirit*, as here. See 1 Theſſ. 1. 5. 2 Cor. 3. 6, 8. Gal. 3. 2.

V. 3. *I ſend thee*] I make thee my legate and ambaſſador, miſſion, and ordination is requiſite, Rom. 10. 15. Falſe Prophets run before they be ſent, Jer. 14. 14. & Ch. 23. 21. & Ch. 29. 9. and it is Chriſts prerogative to ſend Prophets and Miniſters, Mat. 28. 18, 19. Rom. 1. 5. 1 Cor. 4. 1. 2 Cor. 3. 6. Eph. 4. 11. 2 Ch. 20. 28.

to the children of Iſrael] Evil branches of a good Rock, Rom. 9. 6. Thoſe were not praying and prevailing children, as their Father was, Apoc. 2. 9. Rom. 2. 28, 29. Grace comes not by inheritance, Joh. 8. 44.

to a rebellious] Sin is *rebellion*, 1 Sam. 12. 15. & Chap. 15. 23. & Act. 5. 39. Luk. 19. 14. let us do as it is, Joſh. 1. 18. And here in is Gods mercy ſeen, in ſending to ſuch a rebellious people, 2 Chr. 36. 15, 16. Jer. 25. 3. & Chap. 35. 15.

nation] Heb. *nations*. The Prophet proſpered againſt ſundry *Heathen Nations*: yet here are meant the Children of Iſrael, as is expreſſed: Called *Nations*, or *Gentiles* here, becauſe they conſented as the *Heathen Nations* did: And ſo in reproach for their ſins, they are called elſewhere by reproachful names, Eſay 1. 10. & 57. 3. Jer. 7. 27——35.

they and their fathers] Judg. 2. 19. Jer. 7. 20. authority and example of Fathers pleaded, Joh. 4. 20. Jer. 44. 17. but is no found Rule of Worthip, or Life, Ezek. 20. 18, 19. 1 Pet. 1. 18.

againſt me] Joh. 22. 16. Eſay 1. 2.

even unto this very day] Eſay 48. 8. Jer. 3. 25. & Chap. 32. 31. Ezek. 20. 31. affliction and captivity changed them not. Eſay 1. 5.

V. 4. *Impudent*] Heb. *Hard of face*; that is to ſay, ſuch as are not aſhamed of any thing. A great progreſs, and height in ſin, Jer. 6. 15. & 8. 12. & 3. 3. & 5. 3. Zeph. 3. 5. Zech. 7. 11. Eſay 48. 4. Phil. 3. 19. Pſal. 52. 2. *Repentance* receals *ſhame*, Rom. 6. 21.

ſtiff-hearted] Act. 7. 51. when judgments, mercies, miracles, will not move & moſtlife them, Ex. 32. 9. Deut. 9. 6. Eſay 48. 4. *thus ſaith*] The miniſter is Gods mouth, Jer. 15. 19. & 1. 9.

V. 5. *Whether*] Ver. 7. Ch. 3. 11, 27. Jer. 26. 2, 3. Mat. 21. 37. Gods primary intention in ſending his Prophets, is for the good of his people. In a ſecond place it is for to leave the wicked inexcuſable, and to juſtifie his proceedings towards them. See Eſay 55. 11. 2 Cor. 2. 15, 16. Joh. 9. 39. The place of Eſay. Ch. 6. 9, 10. is ſix times alledged and repeated in the New Teſtament.

or whether they will forbear] Namely, to hear, and to obey thee from me: yet muſt the Prophet do his duty, and refer the iſſue & ſucceſs to God, Eſay 49. 4, 5. yea, he muſt deal roundly, as God himſelf here doth, and put ſuch vile ſinners to it. See Mat. 10. 14. Mar. 6. 11.

for they are a rebellious houſe] So charged with *rebellion* againſt God and his Commandements very often; *obſtinate ſinners*, with an high hand; whoſe hearts were fully ſet in them to do evil, Eccl. 8. 11. evil things, as they could, Jer. 3. 5. even with greedineſs, Eph. 4. 19. mighty ſinners, as thoſe, Amos 5. 12. ſons of Belial, filled with maliciouſneſs, madneſs, as Luk. 6. 11. provoking moſt bitterly, Hoſ. 12. 14. as thoſe, Deut. 32. 32. even the worſe for the means; in doing, they will do their idol-ſervice, Jer. 44. 17. & thus moſt do, Apoc. 13. 3. 1 cor. 1. 22. Eſay 53. 1. few hear the word obediently, Mat. 7. 13, 14. And thus the Lord tels the Prophet aforehand, what he was to expect, that he might not ſtumble at it, nor deſpond, when he ſhould come to it, and find it ſo.

yet ſhall know, &c.] So ch. 33. 33. & ſo be convinced of their rebellion, & obſtinacy, for not taking warning by him, and ſo left without excuſe, Eſay 5. 3, 4. and ſo, it ſhall be eaſier for Sodom in the day of judgment, Mat. 11. 24. what language will their conſciences ſpeak in that day, or on their death-beds? In the end ye ſhall know it, Ier. 30. 24. See Jer. 5. 31. & 16. 21. & 30. 24. The Prophets ſhall witneſs it againſt them, to their further condemnation, 2 Cor. 2. 15, 16.

V. 6. *Be not afraid*] Four times in this verſe. Stand it out, ſhew thy ſelf a man, a man of courage, a man of God. Sc. Ch. 3. 9. ſo Jer. 1. 8. 17. He ſhewech hereby our aptneſs to fear: and yet, that for no fears or afflictions, Prophets ſhould forbear to do their duties. See Pſal. 27. 1. & 23. 4. & 56. 3, 4. No cauſe for the Godly to fear; but the wicked juſtly may. 1 Sam. 18. 12. Prov. 28. 1. Further helps againſt fear; ſpecially in Magiſtrates, and Miniſters. See Neh. 6. 11. Hagg. 2.

4. not

4. Not faint and flag. God is with them, Joſh. 1. 9. Jer. 1. 8. Pſal. 118. 6. 1 Tim. 1. 7. elſe God will conſound us, Jer. 1. 17. Luk. 12. 4, 5. Eſay 8. 13. The juſt live by faith, and will not dy by fear, 2 Chr. 32. 7, 8. Heb. 11. 27. Prov. 29. 25. The more Hoſpiteſſe, the leſſe fear: ſeven Herod feared John, and Saul feared David: let us not value our life too much, Act. 21. 13. Apoc. 12. 11.

briars] *Pricking briar*, Ezek. 28. 24. Mic. 7. 4. See Jothams parable, Judg. 9. 14, 15. 1 Sam. 24. 13. as Joſh. 23. 13. ungodly men are like thorns, Nah. 1. 10. wortleſs, fit to be burnt, Dan. 11. 21. Pſal. 58. 9. Eſay 10. 17. Joh 30. 8. pricking, grieving things, Num. 33. 55. Thus, in their words and calumniations, provocations, ſcoffs and ſcorns, reproachings, threatnings, fleightings. Thus, in their looks; of kin to that nation of fierce countenances, Deut. 28. 50. Thus, in their catching ſcratching Nature.

Scorpions] A thorny weed growing like *ſcorpions*, whereof Inſtruments are made to ſcourge malefactors, 1 King. 12. 11, 14. alſo, a venomous ſtinging creature, Deut. 8. 15. The *ſcorpion* is cunning, vigilant, torments, and kils, Apoc. 9. 3, 5, 10. Here is the nature of the wicked, Mic. 7. 2. Mons 2. 7. and here is the lot of the righteous to dwell among the wicked. Lot in Sodom. David in Meſheck and Kedar, Pſal. 120. 5, 6. Cant. 2. 2. a lilly among thorns, Apoc. 2. 13. we had need to walk warily to keep our ſelves from their ſcratchings, ſtingings: beware of men, Mat. 10. 17. ſeek not acquaintance of them, Mic. 7. 4. Do men gather grapes of thorns? Mat. 7. 16. and as here, ſo ſpecially is it the lot of Prophets eſpecially, and of Gods *Miniſters*, 1 cor. 4. 13. & 15. 32. Heb. 11. 36, 37. Lu. 10. 3. They muſt not think it ſtrange, but prepare for it: when theſe *ſcorpions* ſting us, we muſt look up to the *brazen ſerpent*.

V. 7. *My words*] Not the words of any other, Jer. 23. 30, 31, 32. Num. 22. 38. Mat. 23. 20. 1 Cor. 11. 23.

whether, &c.] See Ver. 5.

moſt rebellious] Heb. *rebellion*, in the abſtract: to note the height of their ſinning, ſee annotations on ver. 5.

V. 8. *Be not thou rebellious*,] Amos 3. 8. They ſhall come unto thee, not thou to them. God looks for more at a Prophets hand. We muſt not follow the example of wicked men; though the moſt and the greateſt. We muſt not write after their copy, trace their ſteps. Examples prevail much, *Magnates, magnates*. Peter among the Jews would judaize: but it muſt not be ſo with us.

what I ſay] Not what others ſay; be they what they will be.

open thy mouth] Prepare and diſpoſe thy ſelf for it, Pſal. 119. 131. & 81. 10.

and eat that I give thee] Apoc. 10. 9. as he enjoyns him the duty of his prophetical function; ſo he gives him the means and furniture for it. He gives ſeed to his Sowers. He furniſheth them with abilities. If they want bookes, he will provide them, Exod. 4. 11, 12. Mat. 10. 19. And miniſters muſt diſpeſt firſt, themſelves, what they deliver to the people after.

V. 9. *an hand*] See Dan. 5. 5, 24. Gods creative and infinite power.

a roll of a book] Namely, a book, or a volume, wrapped and rouled up, according to the ancient faſhion, Iſa 8. 1. Jer. 36. 2. Pſal. 40. 8. This a fit ſymbol of the gift of prophecy, hereby, and herewith beſtowed on him by that great Prophet of his Church.

V. 10. *and he ſpread it before me*] Expounded, and revealed it, opened it, and made it known unto me, Luk. 24. 27. Apoc. 1. 1. & 5. 8. & 3. 7. Eſay 22. 22. Mat. 11. 25, 27. untolled it, Joh. 15. 15.

within and without] Heb. *in the face, and in the back*: Every where, on all ſides, full; containing likely the ſum and arguments, of almoſt all the Prophecies following; The peoples ſins and punihments.

lamentations, &c.] Chap. 37. 32. & Chap. 32. 2, 16. dreadful, and wofull things hang over the head of a ſinfull Nation; which miniſters muſt not refuſe to declare.

mourning] Mourning Songs, and Elegies.

and woe] Lam. 5. 16. Mat. 23.

CHAP. III.

Verſ. 1. HE *ſaid unto me*,] Namely, He that had ſpoken to him in the precedent Chapter; he which ſate upon the throne, and ſpread the book before him.

Eate that] All this was done in viſion; and it may ſerve to repreſent the deep Impreſſion of the Word of God, in the heart of his *Miniſters*, who muſt apprehend it by faith, and digeſt it by meditation; for to utter it, not as a mere Narration, but as a quick and lively doctrine.

that thou findeſt] Not ſome part of it, Rom. 1. 5. 4. 2 Tim. 3. 16.

findeſt] Namely that I give thee, whatſoever it be, ſweet or bitter, hard or ſoft, pleaſing or diſpleaſing: and it may ſerve to ſignifie that *Miniſters* ought to follow, their vocation, ſimply and readily, without contradiction or doubt whatſoever. And the obedience of all unto Chriſt, muſt be abſolute, in all and every thing, without diſputing the caſe, without conſulting with fleſh and blood. A kind of blind obedience is here beſt. So Gen. 22. 3. Luk. 5. 5. Mar. 1. 18. Joh. 15. 14.

Eates this Roule] Rev. 10. 9. The meaning here is that expreſſed, ver. 10. 1 Tim. 4. 13, 15.

and go] Then are *Miniſters* fit to go and preach, and feed others, when they have firſt eaten the Roule, and fed themſelves, Mat. 5. 19.

unto the houſe of Iſrael] Them of the Captivity in Babylon.

V. 2. *So I opened my mouth, and he*, &c.] Mans endeavour, 2 Tim. 1. 6. Eſay 64. 7. and God the chief Agent, Jam. 1. 17. Pſal. 51. 15. 1 Cor. 3. 6. & 12. 6. & 15. 10. Joh. 15. 5. Phil. 2. 13.

V. 3. *cauſe thy belly to eat*] Concoct it, diſgeſt it, retain it, draw out all the vertue of it, live and act in the ſtrength of it. And thus ſhould we deal with the word of Gods book, and Word, eat and take in all the truthes of it; and not as weakly and ſickly ſtomacks do, caſt it up, and get no benefit by it; but eat it by faith, and digeſt it by meditation, turn it to our ſpiritual nutriment, feel the power and efficacy of it in our hearts, ſtrengthning the inner man, and act accordingly. Other bookes and roules we may look into, but this we muſt eate.

and fill, &c.] The inwards of the Soul are to be filled and fed with the Word and Will of God, Pſal. 1. 2. and that plentifully, Col. 3. 16. It is not enough then to hear, and know it.

Then did I eate it] Jer. 15. 16. Apoc. 10. 10. that is, in this in this Viſion, I ſeemed to eate the roul, in my own Imagination: and yet afterwards he ſhews, through humane frailty, ſomewhat to decline his vocation, ver. 14, 15.

It was in my mouth] Gods Word, and book of Scriptures, is ſweeter then honey, Pſal. 19. 10. & 119. 72, 103. Though ſinful men, as ſick-men, have loſt their taſte. And the office of a Prophet ſeemed at firſt pleaſant to him, by reaſon of the excellency of revelations: The communication with God, the profit that might hence come to the Church, and the honour which God did then do him, by this Seal of his Grace; but the bitterneſs did follow afterwards, ver. 14. Apoc. 10. 9. Jer. 15. 17, 18.

V. 4. *with my words*] Chap. 2. 7. not thine, not the words of others, 1 Cor. 11, 23. 1 Joh. 1. 3. Jer. 23. 26, 21, 22.

V. 5. *for thou*] That is, I will not employ thee in preaching to ſtrange and barbarous Nations, as Jonah, and others; but thou ſhalt preach onely to thine own Nation, thy friends and familiars, which thould be a pleaſure and comfort unto thee, and thould ſtrengthen thee in zeal and vertue. Thus God appoints where, and to whom, he will have us to preach.

V. 6. *Of a ſtrange ſpeech, and of a hard language*] Heb. *deep of lip, and heavy of language*. See Eſay 33. 19.

of a ſtrange ſpeech] Heb. *deep of lips, and heavy of tongue*.

ſurely, had I ſent thee] Or, *if I had ſent thee*, &c. would they not have hearkened unto thee? or albeit I had not ſent thee (but thou haſt gone of thine own accord) yet they would have hearkened unto thee.

They would have hearkened unto thee] Sooner then the houſe of Iſrael, they of the Captivity, Mat. 11. 21, 23. & Chap. 12. 41. the unſearchable depth of Gods wiſdome, and wayes, and judgments: In denying the meanes of grace to thoſe that would embrace them, or better ſuch, and in giving them to thoſe that will refuſe them.

V. 7. *will not*] So Joh. 5. 40. Luk. 19. 14. & Ch. 13. 34. will not do what they are able to do: our will and willfulneſſe charged with the fault, Hoſ. 13. 9.

into thee] Jer. 7. 27.

for they will not hearken unto me] See 1 Sam. 8. 7. Joh. 15. 20. Thoſe that do not hearken to the word of God in the Scriptures, do not hearken unto God.

impudent and hard-hearted] Heb. *ſtiff of fore-head, and hard of heart*. No more moved or mollified, then a rock with the waves of the ſea. See Ch. 2. 4. Eſay 46. 12. Pſal. 95. 8. Rom. 2. 5. Zach. 7. 12.

V. 8. *a Strong againſt*] God promiſeth his aſſiſtance to his miniſters, and that he will give them boldneſs and conſtancy, in their vocation, Iſa 50. 7. Jer. 1. 18. Mic. 3. 8. Eſay 50. 7.

V. 9. *And as an adamant*] Jer. 15. 20.

fear them not] Chap. 2. 6. See Annotations upon it.

V. 10. *Moreover*] A ſummary repetition and injunction of his forefaid calling and function, in this, and the next verſe.

all my words] Not ſome of them, Pſal. 119. 6.

Receive in thine heart] He ſheweth what is meant by the eating of the book; which is, that the Miniſters of God may ſpeak nothing as of themſelves, but that onely which they have received of the Lord, and lodged in their heart; and in their heart likewiſe the people muſt receive Gods Word, Deut. 6. 6. Pſal. 119. 11. & Pſal. 40. 8. as Prov. 6. 20, 21, 22. Luk. 2. 19. & Chap. 8. 15.

V. 11. *To them of the Captivity,*] That were carryed captive with Jechonias. These were not so bad as those yet remaining in Jerusalem and Judea, under Zedekiah, Jer. 24. 5, 8. yet they were bad enough in their present affliction, ver. 6. of this Chapter; and haply grudged at their present state and condition, that yet remained in the land of Jury. And therefore far forer judgments are denounced in this prophesie against Jerusalem, and the Inhabitants of Jury, then against these mentioned in the text.

unto thy people] As Deut. 9. 12. as if God some way cast them off: and in the same dialect he speaketh, *Your new moons*, &c. Esay 1. 14. Mal. 2. 3.

whether they will hear, Chap. 2. 5.

V. 12. *The Spirit*] Not the wind, or the vigour of his own *spirit*, as some would have it; but Gods *spirit*, Chap. 1. 12, 20. called also the hand of the Lord, Chap. 1. 3. and in the 14. add 22. verses of this Chapter, that *spirit*, Mat. 4. 1.

Took me up] Lifted him up higher, that he might at less distance, and more cleerly view and behold the glory of the Lord, the glory of the Son of Man.

Of a great rushing,] Act. 2. 2.

Blessed] Most likely, the words of that voyce aforementioned, & the words, not of thunder, as that supposed, Joh. 12. 29. but of the *living wights* the angels. It is their work and office to praise God, Apoc. 5. 10, 11. Esay 6. 3. Luk. 2. 13, 14. Job 38. 4, 7. Psal. 148. 2.

from his place] Sitting on his heavenly throne of glory, Chap. 1. 26. See Mic. 1. 3. Some understand this of the Lords removing from his temple, and forsaking it. And the voyce or noyse of a great rushing to be like as when great Princes do remove their dwellings. And histories do record the like to have fallen out, when the Romanes afterwards burnt the temple, Ioseph. 6. 7. Chap. 12. of the War of the Jews. Apollonius 6. 1. Corn. Tacitus 6. 21. of his Annals: Whence it may be the Gentiles had that opinion, *That their gods forsook their Cities before they were taken and destroyed by enemies*; as by many instances of theirs might be shewed. But this sense seems rather to be put upon this text, then naturally to arise out of it. The plainer sense is to take this for a doxologie, or praysing of God; yea even when he is in a way of judgment, he is to be blessed and glorified.

V. 13. *The noyse of the wings, and of the wheels,*] The noyse of the Celestial and terrestrial creatures, in way of acclamation and applause at the glory of the Lord.

touched] Heb. *kissed*.

one another] Heb. *woman, to her sister*: Noting the angels harmony, and loving unity, In praysing God, in executing their offices; they have like affections, as a woman to her sister.

V. 14. *And took me away*] Ver. 12. after the former sight, and applause; took him away and corporally translated him from the place where he had seen the vision, to the chief residence of his country-men, which were captives in Babylon, vers. 14, 15. A thing which did often befal the Prophets, 1 King. 18. 12. 2. King. 2. 16. Act. 8. 39, 40.

And I went in bitterness] After I had well thought upon the subject of my prophesies, and of my Commission; finding them full of miseries for my nation, and of dangers and troubles for my self, Jer. 20. 9.

heat] Heb. *hot anger*. The Prophets weakness and infirmity; yea froward humour, and distemper, to be in a chafe and indignation of *Spirit*, upon so divine a Call to this office, and so gratious a promise of assistance in it: so it was with Jonas. The best have their faylings. No perfection here. And the Prophet here conceals not his own fault; as not being grudged by his own pen, or *Spirit*, in writing Scripture, 1 Pet. 1. 20, 21.

The hand of the Lord] That is to say, the power of Gods *spirit* in me overpowred my reluctancy, overcame all these fleshly apprehensions, Isa. 8. 11. and comforted me, Jer. 20. 7, 9 & 39. 3. Act. 4. 20. Gods *Spirit* offers not violence to the Wills of men, yet works invincibly; he inclines them to yield *omnipotenti suavitate, & suavi omnipotentia*. Some here make the meaning to be, that he was in bitterness, and hot anger of *Spirit*, because the hand of the Lord was strong upon him, to compelled him, and over-power his Will, to this bitter and woful message and office.

V. 15. *Then I came*] In that fourth moneth, Chap. 1. vers. 1.

at Tel-abib] Which was a place of Mesopotamia, where some, and haply the most of the captive Jewes were placed.

that dwelt by the river of Chebar] See Chap. 1. 1, 3. the ten tribes were of the river of Gozan, 2 King. 18. 11. And so this place here likely not far from the place of the vision, Chap. 1. 1, 3.

and I sate] Sadly, no doubt; as Lam. 1. 1. & 2. 10. And concealing my Calling, and idly sorbearing and forgoing my function injoyned me.

astonished] At the wofulnefs of the Roul given me in charge, as the matter of my Commission, and argument of my Prophesies to my own country-men.

seven dayes] Mourning for his people in astonishment: as Job's three friends did, Job 2. 13. There might be other ends and uses also of this strange behaviour.

V. 16. *At the end of seven days*] God bears with the weakness of his servants, and leaves them not long, though they be in distempers, and so overpowers them, that their will and weakness shall not hinder the efficacy and execution of his decree.

V. 17. *Son of Man*] Chap. 2. 1.

I have made thee] God makes him so. Heb. 5. 4. and because of his former tergiversation, his vocation and Prophetical function, is here again renewed, and reinforced.

a watchman] A Prophet. This shewes the Churches danger, and the ministers duty: so Chap. 33. 2, 7. Esay 52. 8. & 56. 10. Jer. 6. 17. Heb. 13. 17. See Esay 21. 6, 8. carefully to watch, and to warn, to fore-see, and fore-tel dangers. This is the Watchmans duty: as Gen. 31. 40. not to be blind watchmen, dumb dogs, given to sleep and slumber, Esay 56. 10.

unto the house of Israel] Watchmen are not for themselves, but for the flock, 2 Cor. 12. 14, 15. & 11. 28. Too many do otherwise, Phil. 2. 21.

hear] They must hear before they speak, learn before they teach, Hab. 2. 1.

warning] Vers. 17, 18, 19, 20, 21. Chap. 33. 1——10. Esay 58. 1.

from me] From my mouth. The watchmans word and warning to the people, must be from the Lord and from him onely: and the warning must be given, not in his own name, but in the name of Christ, by and with his authority, and so ought to be received, 2 Cor. 5. 20. As Christ did come, and work in his Fathers Name, Joh. 5. 43. and 10. 25.

V. 18. *When I say*] When I shall have given thee Commission to say so to him from me: and this according to the warrant of my Word, and dictate of my *Spirit*.

surely die] In dying, thou shalt dye: the like phrase in the original, is 1 Sam. 26. 25. and usually in the Hebrew tongue, dy temporally, and eternally.

and thou givest him not warning, nor speakest to warn] He must be solicitous, and frequent in warning, Act. 20. 31. Phil. 3. 18.

to save his life] Manasses that exceeding sinner did so, 2 King. 21. 11. 2 Chr. 33. 12, 13. And this is the end and scope of the *Ministery*, 1 Tim. 4. 16. Jam. 5. 20. 1 Cor. 5. 9.

dy in his iniquity] Ignorance, or not warning is no sufficient plea for wicked men.

but his blood will I require] As Gen. 9. 5. Ezek. 33. 6. 2 Sam. 4. 11. Act. 20. 26. 1 Cor. 9. 16.

at thine hand] So ver. 20. The Lord applyes it to Ezekiel, that he may take to heart his duty, and his danger. These words seem not so much words, as thunderbolts; and what then will become of seducing *Ministers*? 2 Pet. 2. 1.

V. 19. *Thou hast delivered thy soul*] Doing thy duty, and what lyes in thee. So ver. 21. Act. 20. 26. & 18. 5, 6.

V. 20. *when a righteous man*] Chap. 18. 24. righteous seemingly, in their own eyes, or in the eyes of others: Outwardly, though inwardly hypocrites, Luk. 18. 9. Mat. 23. 28. Children of the Kingdom eternally, Mat. 8. 12. & 5. 20. The truly righteous turn not thus, 1 Pet. 1. 5. 2 Pet. 1. 10, 11.

commit iniquity] Joh. 8. 34. 1 Joh. 3. 8.

and I lay a stumbling block before him] Do by my just and provident administration turn against him his own *iniquity*; whereby he shall fall as by a stumbling block: or lay that before him, which he will make a stumbling block to himself. God himself, and Christ is a stumbling block unto them, Esay 8. 14. 1 Pet. 2. 8. 1 Cor. 1. 23. Psal. 94. 23. & 64. 8. Not infusing any corruption into him, but for his former sin, leaving him to himself, delivering him up to his own vile lusts, giving Satan leave to tempt and seduce him, and keeping back my assistance, and withdrawing my grace; and this in justice, punishing one sin with the occasion or commission of another, Rom. 1. 24, 26, 28. 2 Sam. 16. 21, 22. 1 King. 22. 22. 2 Thess. 2. 11. The Sun is without fault that drawes with his beames, as well stinck out of a Carkasse, as a sweet smell out of a Rose. The cause is from witkin; onely the occasion is from without.

Righteousnesse which he hath done] Heb. *Righteousnesses*: materially for the substance of the outward works; and so righteous in mens eyes, though not formally righteous, as not done in faith.

shall not be remembred] Chap. 18. 24. Nay more, it shall make against him, 2 Pet. 2. 21.

V. 22. *And*

V. 22. *and the hand*] As Chap. 1. 3, & Chap. 3. 14.

There] At Tel-abib, Ver. 15. at the end of seven dayes, Ver. 16.

Into the plain] Or, *Valley by Tel abib*: a place more free from concourse and disturbance, and more fit for divine contemplations, and visions, which were there shewed and vouchsafed to him: The more separate from the world, the more free communion with God, when the mind is serene and contemplative; then the Lord opened himself unto him.

V. 23. *By the river of Chebar*.] The same vision, the second time; suiting to the argument of his Prophesie.

and I fell on my face] As Chap. 1. 28. It affected him the second time, no less then at the first: which further proves the majesty and terrour of it, and mans weakness and sinfulnesse, Esay 6. 5.

V. 24. *Then the Spirit*] The *Spirit* acted in our Saviour, Esay 61. 1. In *Stephen*, act. 6. 10. in *Apostles*, act. 1. 4. in *Cornelius*, act. 10. 44. in all the godly, 1 Cor. 6. 11.

and set me upon my feet] As Chap. 2. 2. God loon visits, revives, strengthens, comforts with his *spirit* those that are thus humbled.

Go shut thy self] Spoken by way of Irony: or rather a plain Injunction to him, from the Lord, so to do. It may be there to receive further Instructions from the Lord.

V. 25. *They shall put bonds upon thee*] This not in vision onely, and imagination; but really, that thou come not forth to prophesie wrath and woes against them: or possibly seeing his behaviour, ver. 15. It may be out of such a conceit as that in Mar. 3. 21. and so done in his own house by them of his own household, and his friends, for his credit sake, as they thought. Some conceive, as if this should accidentally fey forth their shutting up in a siege; and the bonds of their captivity, Jer. 40. 1. However, bands, and bad usage, beside the *Prophets*, and *Ministers* of God, Jer. 1. 19. Act. 9. 16. & 12. 8. Mat. 24. 9. Joh. 16. 2, 4. 1 King. 22. 27. Jer. 37. 15. & 32. 2. & 38. 6, 7. 2 Cor. 11. 23, 24. 1 King. 18. 4.

V. 26. *And I will make thy tongue*] Dumb, either not able to speak; as Luk. 1. 20. or dumb, by the restraint of my prohibition. I will suffer it for a time. Thou shalt be as a man tongueless and wordless, as a man whose tongue cleaves, &c. So to revenge their rebellion and ingratitude. An heavy judgment of God upon a people, Amos 8. 9, 10, 11. & 5. 13. The contrary is promised as a blessing, Chap. 24. 27. Esay 30. 20, 21.

a reprover] Heb. *a man reproving*. This wise he was dumb.

for they are a rebellious house] Their Rebellion then, and Impudency, and hardnesse of heart, in sinning against God; and not the Prophets fear of them, was the cause of his silence; and silencing.

V. 27. *But when I speak with thee*] When it shall seem good to me to do: not unlikely but after other seven dayes, or very soon after. Compare Chap. 1. 1, 2. & Chap. 4. 5. with Chap. 8. 1. And therefore this time is not to be prolonged to some Number of years, as some do.

I will open thy mouth] To speak my word unto them, and to pronounce my words against them for their sins. See Chap. 24. 7. & Chap. 33. 22.

He that heareth] Thou shalt do thy office and duty; do they what they will, Chap. 2. 5. & 3. 11. Apoc. 22. 11. God will try men, whether they be curable, or no.

CHAP. IV.

Vers. 1. *Thou also*] The summe of this chapter is the siege of Jerusalem, and the famine in it; foretold and foreshewed in types here; about four years before the same began.

Son of man] When thou shalt go forth among them, thou shalt thus doe, and to this effect; speak to them from me, and thou shalt use no other kind of preaching or prophesying to them; during all this time, but this following, ver. 7. or, thus shalt thou prophesie against it. Some take this to be done in the time of his silence, Chap. 3. 26.

Take thee a tyle] Here begins as it were the reading of that roul, Chap. 2. 10. a preaching of it, not to the ear, but to the eye in a more moving way.

Tile] Some doubt, whether unburnt, or burnt in a Kill, Others say the Hebrew word will bear a table, or Tablet, smooth, and square, and somewhat large, and so fitter for the Prophets Pencil. See Esay 8. 1.

Jerusalem] They then in the Captivity, had no cause to grudge themselves; and murmure, or to envy them and their estate that were in Jerusalem. Of this City, see Jer. 32. 31, 32. & Chap. 26. 6. Zeph. 3. 1——8.

V. 2. *lay siege*] Draw a design of a very strait siege.

and build a Fort] Forts, and Fortifications, Towres, Trenches, Engines, Purtray these things upon the tyle round about the purtrature of the City; make a kind of Map of all; as Joh. 18. 4, 9. by pencil rather then engraving. See 2 King. 25. 1.

Camp] Of the Chaldean armies.

battering rams] (Or, chief leaders,) Namely to batter the walls, according to the ancient manner.

V. 3. *an iron pan*] Or, a flat plate; It may be, to shew the hardnesse of the siege, through Gods intexorable anger towards them; and that all endeavours and resistance that they of Jerusalem could make against the besieging Chaldeans, should be to no purpose: and that it should be impossible for any relief to come and deliver them.

for a wall] In resemblance of the wall of the City; though most Interpreters construe this wall of Iron in sundry other meanings.

set thy face against it] As Lev. 17. 10. Jer. 21. 10.

and thou shalt lay siege against it] Thou shale act the part of a chief Commander of an army, which doth strailly besiege a place, Jer. 1. 10. Thus he writes as it were in Hieroglyphics, and preacheth in emblems; and this not unusual with the Prophets. So Esay 20. 2. Ier. 13. & 16. & 19. & 27. Chapters; & Zech. 11. and none more usefull it then Ezekiel. Types and figures make truth more evident, and efficacious.

To the house of Israel] To those now in Captivity; and to those yet remaining in Judah, under the reign of Zedekiah, which would not be persuaded that Jerusalem should be besieged: and to those also of the ten Tribes scattered among them.

V. 4. *lye thou also*] Not sleep; as the vulgar Latine hath it. All this was done in a Prophetical vision and exstasie, say many; made known from God to the people. And many such things are in Prophets; as Hos. 1. 2. & Ch. 3. 1. And otherwise as they conceive, we should here forge a Monstruous thing, or a miracle: yet others take it not visionaly, but literally; as that, Ch. 12. 3, 4, 5, 6. Esay 20. 2. as conceiving it of little, or no use to the People, if done in an Intellectual vision onely, and the Prophets bare imagination. And besides their qualifying the hardnesse of it by their expositions; They suppole that God who gave the Command, did minister also extraordinary strength, and Constancy for the performance of it. And they understand this lying, seconded by that, Ver. 8. yet not to be so strict and absolute, but that he arose sometimes to dresse his meat, and fetch his drink, Ver. 9, 10, 11. and for other necessaries: But that his far greatest posture was lying; and his sleep constantly on his left side, during this Number of dayes.

upon thy left side] Haply, because Samaria and the Kingdome of Israel, the ten Tribes, lay on the left hand in relation to Jerusalem, and the Kingdome of Judah; as left hand, and right hand are taken in Scripture; supposing the posture to be face towards the East. So Chap. 16. 46. & 47. 1, 2. Exod. 26. 18. in the Hebrew.

and lay] As a type of God, in long patience bearing their iniquity, and the burden of it, though troublesome to him; as it would be to a man to lie long upon one side: yet so besieging them, as it were, and provoking them to a yielding and surrendring by repentance. But now at last ready to punish them fully.

the iniquity] Guilt, and punishment.

of the house of Israel] Of the ten Tribes.

according to the number] as Numb. 14. 34.

V. 5. *three hundred and ninety dayes*] A year and about a moneth, & between Ch. 1. 1. and Ch. 8. 1. are a year and two moneths. Some begin these years from the seven and twentieth of the reign of King Solomon, when he and all Israel with him fell away from God to Idolatry: and end them in the fifth year of Zedekiahs captivity, Jer. 52. 30. When Nebuzaradan carried away captive seven hundred fourty five persons of the Jews; having burnt the Temple and City four years before, Jer. 52. 12, 13, 30. And this seems best to suit with the truest Chronology of the times of the reigns of the kings of Judah. To the proof whereof, they expound and apply that Chapter 2. 3, 4. Others, begin them from the fourth year of Rehoboam, when he and Judah forsook the Law of the Lord, 2 Chro. 11. 17. & 12. 1, 2. Others more likely then so, from the division of the kingdoms in the first year of Rehoboam and Jeroboam; and both end them in the eleventh and last year of Zedekiah: and both labour to make their Chronologies of the kings of Judah to agree with this number. However for the main matter, the difference in all is not great. And withal, it is not unlikely, that the siege of Jerusalem, by the Caldeans, continued three hundred and ninety dayes; by comparing the beginning and end of the siege, 2 King. 25. 1, 2, 3, 4. and Jer. 39. 1, 2. & 52. 4, 5, 6, 7. and considering therein the time that the Chaldeans left the siege, upon the coming up of Pharaohs army out of Egypt, Jer. 37. 5, 7, 8, 11. which may be

be gathered to be about five moneths spent upon that expedition. But those Rabbies of the Jews that would understand this siege of the siege of Jerusalem, by Vespasian and Titus; and assign the three hundred and ninety dayes, to the time of that siege; and the forty dayes to the time between our Saviours death and that siege; do seem herein wilfully to blind themselves. However we see here Gods great patience, and his long suffering of sins and sinners: and yet at last he doth visit and punish.

so shalt thou] Numb. 14.34.

of the house of Israel] Though the body of them were carried captive into Assyria by Shalmenesar long before, in the sixth year of Hezekiah; yet divers of them remained scattered in the land, 2 Chr. 30.6. & 31.1. & 34.6,7,9,33. and many of them joyned to Judah, foon upon, and shortly after the first rent and separation by Jeroboam, 2 Chr. 11.16,17. & 15. 9. and continued so.

V. 6. *And when thou hast accomplished*] are about to accomplish them, that is, after three hundred and fifty, when thou art within forty of the last, as may appear by comparing the ninth verse with the fifth, and this; and is clearly evinced by Chap. 1. ver. 1,2. Ch. 3. 15,24,25,26,27. & Chap. 8. 1. compared together.

of the house of Judah] Whose sins have been in part confused and mixed, with the sins of the other ten tribes.

forty dayes] Some take these years out of the first forty of the wicked reign of Manasseh. Others, begin these years from the eighteenth year of Josiah; when though the Covenant with God was renewed, yet the people continued still in their rebellions and provocations, Jer. 25. 3,4,7. 2 King. 23. 26. and they end them in the fifth year after Zedekiahs captivity; in that last captivity by Nebuzaradan. Others, more likely, begin them from the thirteenth year of Josiah, and end them in the eleventh of Zedekiah, which make forty years, and are the bounds of Jeremies Prophesie, Jer. Chap. 1. 2, 3. This difference is not great.

each day for a year.] Heb. *a day for a year, a day for a year.*

V. 7. *Set thy face*] Do the actions of a Commander, who is very busie about some siege: harden thy face, be stern, as one inexorable; shewing, that such should be their besiegers, the Chaldies.

arme shall be uncovered] Isa. 52. 10. Script up, and stretched out, ready for service, and active; not put up in his bosom. Thus the Prophet personates the Chaldeans in the siege.

shall prophesie against it] By these figns, with words and expressions, suitable joyned thereunto.

V. 8. *Lay bands*] by the authority of my word, and power of my Spirit; not as those bonds, Chap. 3. 25. shewing thereby, the firmnesse of this divine decree.

from one side] Heb. *from thy side to thy side.*

V. 9. *Take thou*] a figure of the extream dearth in Jerusalem during the siege; signified by the course miscellany bread, made of divers sorts of the worst grain, and by the small weight and quantity of it. See their complaints of this, Lam. 1. 11, 19. & 2. 11, 12, 19, 20. & 4. 4, 9, 10. & 5. 6, 9, 10.

and fitches] Or, *spelt.*

bread thereof] A type of the sore famine they should endure in the siege. Many sieges yield examples of terrible famine; as Samaria, 2 King. 6. 25, 28. and others in humane stories.

Three hundred and ninety dayes shalt thou eat it] Therefore the forty dayes, ver. 6. are included in the three hundred and ninety. And he slept not all the time, as some Papists imagine.

V. 10. *twenty shekels a day*] There are mentioned in Scripture shekels of gold, of silver, of brass, of iron. We read also of the shekel of the sanctuary, or the holy shekel. Hence some gather a common shekel, to be contradistinguished to this, and make it lesse by the half. This to be half an ounce, or two shillings sixpence; the common, a quarter, or one shilling threepence. And so the weight of twenty shekels, here, to be five ounces; or at most, ten ounces. Which yet is scant enough to preserve life. Some conceive the common and sacred shekel to be all one, consisting of the twenty Gerahs, Exod. 30. 13. Lev. 27. 25. Numb. 3. 47. Ezek. 45. 12. And the Gerah weighing sixteen barley corns.

V. 11. *water by measure*] Whereof there was also great scarcity during the siege; the springs without the City, being possessed by the enemies. See Esay 30. 20. Lam. 4. 4. & cap. 5. 4.

the sixth part of an Hin] about as much as twelve Hens egg-shells will hold, that is, about a pint; or one of those measures, called Logs, Lev. 14. 10. whereof six went to the Hin; and the Hin containing the quantity of seventy two eggs-shells. See Exod. 29. 40. and the annotations upon it.

V. 12. *Dung that cometh out of man*] Signifying the great scarcity of wood, to bake their bread within the time of the siege; yea of the dung of Cattel; for their Cattel should be consumed in the siege and famine. And also that the Lord holding his people for prophane and unclean, would make them in exile and captivity, unable to observe that ceremonial purity in their meats, which God had commanded. See verse 13. Hos. 9. 3. Dan. 1. 8. See Deut. 23. 12, 13, 14.

in their sight] It seems then this was not done in vision only, and the Prophets imaginations; but actually before the peoples eyes.

V. 13. *Defiled bread among the Gentiles*] Defiled; not because of the diversity of feeds, ver. 9. but because of the dressing.

Gentiles] To shew their extream misery, not onely in the siege, but in their captivity also and exile.

whither I will drive them] Gentiles, here, then must not be understood of the Chaldeans, whiles they were besieging them; as some would have it.

V. 14. *Ah Lord*] So Chap. 20. 49. Jer. 1. 6. & 14. 13. See Act. 10. 14.

of that which dyeth] Exod. 22. 31. Lev. 17. 15. Deut. 22. 8. Ezek. 44. 31.

Abominable flesh] Deut. 14. 3. And the Prophet counted this enjoyned him, as abominable, if not more; and a defilement for him to touch it.

V. 15. *Cows dung*] Thus God condescends: and so, Amos 7. 2, 3, 5, 6. And should not we condescend to one another? Rom. 15. 1, 2, 3. This used, being dryed by the poor, in some Nations, for to dresse their meat; and was not abominable, as man dung, Deut. 23. 12, 13, 14. And this being the thing here changed, and condescended unto, shews that the thing complained of, as a pollution, was not the mingled seeds, but mans dung. And this might be a sign of the mitigation of this threatning towards the Elect; but rather a peculiar priviledg to Ezekiels person, in this present case. For the Jews in the siege, endured, and did worse then this, Chap. 5. 10. Lam. 1. 11. & 2. 11, 12, 20. & 4. 10. See the like, 2 King. 6. 28, 29. See Job. 6. v. 7.

V. 16. *I will break*] an Hebrew phrase, Lev. 26. 26. Isa. 3. 1. That is, I will send an extream penury of bread, and of all things needful for the sustenance, of mans life: The evill arrows of famine, Chap. 5. 16, 10. the deficiency of bread; and haply too the insufficiency of it to nourish, Micah 6. 14. Hag. 1. 6. See the accomplishment of it, Jer. 37. 21. 2 King. 25. 3. Lam. 4. 3—10.

staff of bread] Chap. 5. 16. & 14. 3. Psal. 104, 15. Levit. 26. 26. Psal. 105. 16. the whole staff of bread: and Esay 3. 1. the whole stay of bread, and the whole stay of water. See Esay 5. 13.

V. 17. *And be astonied*] at their present astonishing misery; so contrary to their false hopes, conceived by their false Prophets prophesies.

and consume away] Lev. 26. 39.

CHAP. V.

Vers. 1. *And*] This Chapter carries on the argument of the former. In it are types, setting forth the generall destruction of the people of the Jews for their sins.

Take thee] This seems to be commanded, during the former vision; or rather, presently after the three hundred and ninety dayes were ended, ver. 2. Compare together, Chap. 1. 1, 2. & 3. 15, 23, 27. Chap. 4. ver. 5. and Chap. 8. 1. And this to be really put in execution; to signifie a total destruction of the nation, here understood by the hair of the head and beard; whereof one part was consumed in the siege, by famine and pestilence, as it were by fire; another was killed by the Chaldeans; a third was scattered over the world, and perished by Gods vengeance; and a small remnant escaped, whereof a part also perished by divers calamities. See ver. 12. Jer. 15. 2.

a sharp knife] a razor is the sharpest. Such as Nebuchadnezzar: as formerly the Assyrian, Esay 7. 20.

and cause] By himself, or by a Barber, or any other.

upon thy head, and upon thy beard] This in it self was held for a reproach and shame, and sign of greatest sorrow, Esay 15. 2. Jer. 47. 5. & 48. 37. 2 Sam. 10. 5. But the Prophet undergoes it at Gods command; even therein also to be a portentous sign of that shame and sorrow, that should befal the people.

upon thine head] The head Citie Jerusalem, ver. 5. So Esay 7. v. 8, 9. See Esay 7. 20. Deut. 28. 13, 44.

ballances to weigh] The precise accuratenesse of Gods dealing, in executing his judgements, Dan. 5. 25, 27. 2 Sam. 8. 2. They are not too light, or heavy; but just to a hairs weight:

weight: yet mixed with mercy to his, Jer. 46. 28. Lam. 3. 22. Ezr. 9. 13.

V. 2. *with fire*] That is, famine, pestilence, and other means; which as a fire should consume them.

a third part] Chap. 7. 15.

of the city] To wit of that City which he had pourtrayed upon the brick, or tyle, Chap. 4. 1. Or of Tel-abib; or some City, where the Prophet dwelt in Chaldea; for he was not brought unto Jerusalem, not so much as in vision yet.

when the dayes] Those three hundred and ninety dayes, Chap. 4. ver. 5, 8, 9.

about it] That is, about the City: those that did fight, or fled in the time of the siege; and of the entring in, or breaking up of the City; and those slain in Riblah, 2 King. 25. 18, 19, 20, 21.

Scatter in the winde] Scatter them into other nations by flight or captivity.

a sword after them] ver. 12. Lev. 26. 33. See this accomplished, Jer. 42. 16, 17, 22. & 43. 10, 11. & 44. 27. Obad. vers. 14.

V. 3. *a few in number*] Such as Nabuzaradan left of the poor of the land, to be vine-dressers and husbandmen; and Gedaliah to be ruler over them, 2 King. 25, 12, 22.

skirts] Heb. *wings.* Meaning that a very few should be left, which the Lord would preserve among all these storms; but not without troubles and trial. So Esay 1. 9. & 6. 10.

V. 4. *Cast them*] They which were with Gedaliah, soon by himself come to nothing, 2 King. 25. 25. but the hairs of the head of the godly are all numbred, Mat. 10. 30.

Thereof shall a fire] Out of that fire, to wit, by the death of Gedaliah, miseries shall arise to the rest of the Jews: which are set out by Jeremy 41. 42, 43, 44. Chapters, and 52. vers. 30. They look too far, that extend this to the times of the miracles.

V. 5. *This is Jerusalem*] That is to say, This figure represents Jerusalem, and sheweth how I will use her. And in a like sacramental phrase, *This is my body*, Mat. 26. 26. So Gen. 41. 26. 1 Cor. 10. 4.

I have set] amongst many nations; as Prov. 30. 19. I had sanctified it, and made it my seat of my abode, and enriched it with singular graces, Psal. 48. & 87. 1, 2, 3. That thee sate as a Queen among the Nations, Lam. 1. 1. Yea, and placed it much about the middle, and center of the known world; and to be indeed, a lanthern and pattern, to them of piety and sanctity, Deut. 4. 6, &c.

V. 6. *And she*] The causes of Gods judgments against them, ver. 6, 7. the that should have been a light of Religion, and of life unto them, Deut. 4. 6. & 32. 6. Esay 1. 2. Jer. 2. 12. Esay 5. 4.

my judgments] My Word and Law, into Superstition, and wicked works, and wages, Chap. 7. 2. Jer. 2. 11. Rom. 1. 23, 25. Jude 4.

more then the nations] More transgressed my holy judgments and statutes, given from heaven, then the Nations and Gentiles have done theirs, by Natures light dictated unto them, 2 King. 21. 11. See the like, Ezek. Chap. 16. 47, 48, 51. They could not do worse then they did, Jer. 3. 5.

round about her] The Moabites, Ammonites, Philistines, &c.

refused] As Hos. 4. 6. despised; as a light thing.

V. 7. *Because ye multiplied*] Because your Idols are in greater number, and your superstitions more then among the professed idolaters. See Chap. 16. 25, 26, 28, 29. Isa. 65. Or, he condemneth their ingratitude in respect of his benefits, Deut. 32. 15. Hos. 13. 6. Their sins caused God to come on to judgements; provokes him to do his strange work, Esay 28. 21.

According to the Judgements] Namely, by cleaving to your God, as every one of them hath done to their God. Jer. 2. 10, 11, 12. See *Act.* 19. 34. *Solomons* wives were constant to their Gods; and drew him also to do as they did, Judg. 2. 12. and 10. 6. Or, by following your meer natural reason, as the best among other Nations have done, Rom. 2. 14. Thus God convicts them of their sins: to make way for a further conviction, namely of the equity and necessity of his judgements.

V. 8. *Therefore*] Gods judgements set down to the end of the Chapter, generally and particularly.

I even] By his instruments, *Jer.* 25. 9. and so he did at other times, by *Assur*, Esay 10. 5, 6, 7. by *Cyrus*, Esay 41. 1—6. Amos 3. 6. Micah 1. 12. and 6. 9.

Am against thee] And then who, or what can be for us? and as true on the other side, Rom. 8. 31. Ezek. 22. 14.

judgements] Alluding haply to judgments in the former verse; and implying here judgements of another kinde.

in the sight of the Nations] Not secretly, or privatly; but openly: all should see his dealing with them, even the *Nations*, in whose sight they had so sinned.

Ezr. 9. 13.

V. 9. *which I have not done*] Not the like judgments upon the heathens, Lam. 4. 6. Greater then the punishment of Sodom: that though sharp, yet short, and sudden, Lam. 4. 9. Samaria's punishment, 2 King. 6. 28, 29. short of this, by considering the next words, ver. 10. and Samaria then was delivered. However, this phrase of speech serves onely to expresse the exceeding height and weight of these judgments. A like phrase is that, 2 King. 18. 5. & Chap. 23. 25. compared together. The like may be the meaning of that phrase, Mar. 24. 21.

because of all thine abominations] Idolatry, incest, and sundry other sins, are called abominations, 1 King. 11. 5, 7. Lev. 18. 27. whereof they were guilty.

V. 10. *Therefore the Fathers*] Chap. 4. 9. &c. Lev. 26. 29. Deut. 28. 53. 2 King. 6. 29. Lam. 4. 10. if the pitiful mothers, much more the fathers, Ier. 16. 3. & 22. 8, 9. Esay 9. 19, 20.

execute judgments] In these times of siege Ezekiel foretold extreme sorrow should be in Israel, by plague, famine, and sword; Fathers should eat their children, and children their fathers. Moses fore-saw and fore-told that, Deut. 28. 53. Daniel after told of a greater desolation, when Christ is utterly denyed by them, Dan. 9. 27.

V. 11. *As I live*] The Lords vehement asseveration, Ch. 16. 48. often used in Scripture: but most often in this Prophet. It is an oath as the word is taken in its latitude, Heb. 6. 13, 14, 17. Deut. 32. 40.

my sanctuary] Psal. 20. 2. my Temple, with their idols, altars, Jer. 7. 30. & 32. 34. 2 King. 16. 10—16. & Chap. 22. 12, and with other defilements, Ezek. 44. 7.

neither shall mine eyes spare] Chap. 7. 4, 9. & 8. 18. Deut. 7. 16. & 13. 8. See 1 Sam. 24. 10. God it is still that doth it. 2 Chr. 12. 7. Amos 4. 6, 10. & 5. ver. 6. Esay 63. 10. Now the eye is the Index, the Intelligencer of the mind, the casement it looks out at; the dispositions of the mind, are visible in the eye, as in a looking-glass. The meaning here is, You shall have no sign of mercy, in mine eye, in all your miseries.

neither will I have any pity] As 1 Sam. 15. 3. as Amos 1. 11. See Zach. 11. 6. Ier. 21. 7. & 13. ver. 14. Lam. 2. 2, 17, 21. Ezek. 8. 18.

V. 12. *A third part*] The explication of that vers. 2. no escaping from Gods judgments; one or other will overtake them, 1 King. 19. 15, 16, 17. Amos 9. 1—5. and 2. 14, 15. 16.

I will scatter] Chap. 6. 8. Lev. 26. 33. into Babylon, Moab, Ammon, Egypt, Psal. 44. 12. Zech. 7. 14.

I will draw, &c.] Ver. 2. Lev. 26. 33. Ier. 46. 10. and 48. 2.

V. 13. *be accomplished*] Let out to the full, go on to the highest degree. He would stir up all his wrath, pour out his full vials.

my fury] No affections or passions in Gods immixt and immutable essence; but spoken after the manner of men, and for our capacities.

to rest upon them] Rest and reside there; so as they should be a people under fury, a generation of his wrath, Ier. 7. 29. a people of his wrath, Esay 10. 6. See Ier. 7. 20. or else, as some, my fury shall rest and cease, being satisfied. See Chap. 16. 42.

be comforted] That is, I will not be pacified, untill I be avenged, Prov. 1. 26. Isa 1. 24. & 30. 32. God again speaks after the manner of men, and to our understanding. Thus are men eased, comforted upon revenge taken; *Minuit vindicta dolorem*, revenge is sweet.

in my zeal] Fiery jealously, and hot hatred against them for their sins. Like that, Prov. 6. 34. See Psal. 79. 5. Esay 59. 17. Ezek. 16. 38. Deut. 29. 20.

V. 14. *waste*] Jerusalem, and all Jury. Jerusalem was the praise of the earth, Psal. 132. 13, 14. Esay 1. 21. & 52. 1. & 60. 14. Lam. 2. 15. Jury the glory of all lands, Ezek. 20. 6. the Lords land, Hos. 9. 3. Immanuels land, Esay 8. 8. See Deut. 11. 10, 11, 12. Zach. 2. 12. & 7. 14. yet for their sins, God would lay it waste, Esay 7. 24. & 64. 10, 11. Psal. 107. 34. See Neh. 2. 17. Lam. 1. 4. & 2. 3. & 5. 18.

V. 15. *a reproach*] As was threatned, Deut. 28. 37. and executed, Ezek. 22. 4. Ier. 42. 18. & 24. 9. Lam. 5. 1. & Chap. 2. 15, 16.

an instruction] *πωμάτα, documenta*; *ὑποδείγματα, exemplaria*; as to themselves, so to others, by their examples, Esay 26. 8, 9.

an astonishment] Through admiration, Deut. 29. 22, 23, 24. Ier. 19. 8. & 22. 8.

in furious rebukes] See the height of Gods anger whereunto it was provoked by sin. These rebukes then were not to cure, but to destroy.

V. 16. *when I shall send*] Deut. 32. 23.

evil arrowes] Which were the grasshoppers, mildew, and whatsoever were the occasions of famine: or rather, the famine in the siege, brought upon them by the besiegers. This famine

famine like arrowes ſhot, pierced, and pinched their ſtomachs, and inwards, wounded them to the heart, ſlew them, and laid them heapes upon heapes, Deut. 32. 23, 24.

ſtaff of bread] Chap. 4. 16.

V. 17. *Evil beaſts*] As was threatned, Lev. 26. 22. Deut. 32. 24. 2 King. 17. 25. which uſe to multiply and increaſe upon vaſtations, and deſolations of Countreys.

I the Lord] Ver. 11. *as I live*. He ſubſcribes it, as it were, with his hand; ownes and aſſerts it for his word, and doom; and that it is not the falſe ſigment of any other. And then ſhall the Lord ſpeak it, and not perform it. Chap. 12. 25. Ier. 1. 12. Eſay 14. 27. whoſe word ſhall ſtand, Ier. 44. 28. His words ſhould not be as wind, but as thunderbolts: and they ſhould be convinced of it by woful experience. So Ver. 13, 15.

CHAP. VI.

Verſ. 1. A*Nd the word*] This Chapter contains a more ample explication of the former Types, and threatnings; propheſied and denounced ſoon after the 390. dayes, Chap. 4. 5. were paſt: as may be gathered by comparing together, Chap. 1. 1, 2. & Chap. 8. 1. Together with a promiſe of mercy inferred to a repenting Remnant that ſhall be among the Gentiles.

V. 2. *Set thy face*] By this ſign ſhew whereunto thy prophecie looketh and tendeth, Chap. 35. 2. and Chap. 38. 2.

Towards the mountains of Iſrael] Chap. 36. 1. Iſrael and Judah were both mountains, Exod. 15. 17. Deut. 11. 11. 1 King. 28. 23. Pſal. 87. 1, 2, 3. Eſay 14. 25. 2 Chr. 27. 4. Ier. 32. 34. Ezek. 38. 21. Amos 3. 9.

V. 4. *your Images*] Or, *Sun-images*; and ſo ver. 6. See Lev. 26. 3. 2 King. 23. 11. 2 Chr. 34. 7.

V. 5. *Lay the dead*] Heb. *give*.

Their Idols] In contempt of their power and force, which ſhall neither be able to deliver you, nor themſelves, 2 King. 23. 20. See ver. 13. of this Chapter.

V. 6. *Your works may be aboliſhed*] Your idols, altars, chappels, and all other ſuperſtitious inventions of man.

V. 8. *Yet will I leave*] A promiſe to a remnant repenting, he ſheweth that in all dangers God will preſerve a few, which ſhall be as the ſeed of the Church, and ſhall call upon his Name.

V. 9. *I am broken*] That is, my patience hath been overcome. Or, I have been grieved and afflicted; even as a husband would be at the evil carriage of his adulterous wife. See Pſal. 78. 40. Iſa. 7. 13. & 63. 18.

Loath themſelves] They ſhall repent, 2 Cor. 7. 11. Iob 42. 6.

V. 11. *Smite*] A repetition, if not exaggeration of the fearful judgments, to the end of the Chapter. Theſe two ſignes are here of grief, ſhewing thereby the woful deſtruction to come; yet ſmiting the hands together, is ſometimes a ſign of anger; as Num. 24. 10. ſometimes of hearntning, encouraging, and ſetting on; as Ezek. 21. 17. and ſometimes of joy; as Pſal. 98. 8. Ezek. 25. 6.

V. 13. *under every green tree*] Iſa 57. 5. Hoſ. 4. 13.

V. 14. *More deſolate then the wilderneſſe*] Or, *deſolate from the wilderneſſe*.

Diblath] This place is not mentioned elſe-where; unleſs it be Diblathaim: of which Ier. 48. 22. which was in the Countrey of Moab, neer unto that great and terrible deſert, mentioned Deut. 8. 15.

CHAP. VII.

Verſ. 1. M*oreover*] This Chapter is a continuation and confirmation, if not an exaggeration, of the judgments denounced in the former Chapter.

V. 3. *Thine abominations*] I will puniſh thee as thou haſt deſerved for thine Idolatries, and other crying crimes, ver. 8.

V. 4. *And mine eye*] Chap. 5. 11.

ſhall be in the midſt of thee] That is, they having been never wiped out, nor cancelled by my pardon, nor by your repentance, I will make you endure open puniſhment for them which you ſhall not be able to avoid, ver. 9.

The Lord] That ſmiteth, ver. 9.

V. 5. *An only evil*] Chap. 5. 9. 2 1 Sam. 26. 8.

V. 6. *An end is come*] Theſe reduplications following, ſhew the certainty and celerity of the judgments.

it watcheth] Heb. *Awaketh againſt thee*.

V. 7. *The morning is come*] Ver. 10.

and not of the ſounding of the mountains] Not any vain echo of falſe fears or fooliſh joyes.

V. 8. *Shortly*] About four years after (as was formerly ſaid) the ſige began by the Chaldeans, Chap. 1. 2. & Ier. 52. 4. compared together.

V. 9. *I will recompenſe thee*] Heb *upon thee*.

V. 10. *Behold the day*] As if it were preſent before their eyes.

The rod hath bloſſomed] A proverbial kind of ſpeech, to ſignifie, that the peoples ſins were ſprung up to ripeneſs and maturity, to the filling up of the meaſure heap full, which draweth Gods judgment upon them, Gen. 15. 16.

V. 11. *None of them ſhall remain*] They ſhall all periſh, I will ſuffer them no longer.

wailing for them] Chap. 24. 16, 22, 23. Ier. 16. 5, 6. Their own affliction ſhall be ſo great, that they ſhall have no regard to lament for others; yea ſcarce any left remaining, to wail for them.

V. 12. *Let not the buyer rejoyce*] For the preſent profit.

ſeller mourn] For he ſhall loſe nothing.

V. 13. *For the ſeller*] By reaſon of the deſolation of the land, all manner of right and title to the property of land, ſhall be loſt by the buyers or ſellers, and neither ſhall come again to his land; nor the ſeller, though he had not ſold it: no not in the year of Jubile, though he live unto it, Lev. 25. 13, 23.

Although they were yet alive] Heb. *Though their life were yet among the living*.

ſhall any ſtrengthen himſelf] None ſhall be able by art or cunning, by good or by evil means, to avoid my ſentences of death.

In the iniquity of his life] Or, *whoſe life is in his iniquity*. Heb. *his iniquity*.

V. 14. *They have blown the Trumpet*] Though they make great preparations, their hearts ſhall fail them at their need, and they ſhall not be able eo do any thing for to defend themſelves.

V. 15. *The ſword*] Deut. 32. 25. Lam. 1. 20.

V. 16. *On the mountains*] Scattered up and down to ſeek ſafety there, in the moſt remote and inaceeſſible and ſecret places of the *mountains*.

mourning] For their miſeries, and their ſins, the cauſe of them.

V. 17. *All hands ſhall be feeble*] Iſa 13. 7. Ier. 6. 24. all manner of ſtrength to defend themſelves, and to ſubſiſt ſhall fail.

ſhall be weak as water] Heb. *go into water*.

V. 18. *And baldneſſe upon all their heads*] According to a lawful cuſtome of plucking off, or ſhaving off ones hair, in token of great grief: though in ſome kind and way God had forbidden it, Lev. 19. 27, 28. Deut. 14. 1. See Iſa 3. 24. & 22. 12. Ier. 48. 37. Ezek. 27. 31. Amos 8. 10. Mic. 1. 16.

V. 19. *They ſhall caſt*] Taking care for nothing but to ſave their own perſons; or they ſhall leave their wealth, to their enemies, thinking to ranſome their lives therewith; but it ſhall all be but in vain. See ver. 12. & Iſa 13. 17.

removed] As the things were which were ſeparated from them, by reaſon of their uncleanneſs by the Law: and this becauſe they ſhould not find any help in them, as their truſt had been; as the words following do ſhew.

Their ſilver] Prov. 11. 4. Zeph. 1. 18. Eccl. 5. 8.

becauſe it is a ſtumbling block] Their iniquity hath made a ſtumbling block to themſelves.

V. 20. *As for the beauty*] The ark, and ſanctuary or temple, the ſignes of Gods preſence, and means of his worſhip,

therefore have I ſet it far from them] Or, *made it unto them an unclean thing*, 1. 2. I decree to ſeparate and put away from them, as an unclean thing by the Law, and uſeth to be caſt away, Eſay 30. 22.

V. 21. *Strangers*] That is, of the Babylonians.

pollute it] Ver. 22. by entring into it, ſpoiling it with the bloud (likely) of ſlain perſons in it: and by all manner of means profaning, ſacking, and ruining it.

V. 22. *My face*] Though they call and cry upon me in that time of their calamity, that I would pity and ſpare them, and mine own Temple.

My ſecret place] Even the moſt holy place, whereinto none might enter but the High-Prieſt, and where God by the ſigns of his preſence did dwell.

robbers] Or, *burglers*.

enter into it] Namely, the *ſanctum ſanctorum*, or ſecret place.

deſile it] Shall ſack and deſtroy it, as a profane and polluted place, without any reſpect at all had to it, 2 King. 25. 9. 2 Chr. 36. 19. Ier. 52. 13.

V. 23. *Make a chain*] For a ſign of the peoples Captivity. See Ier. 27. 2.

bloudy crimes] That is, of ſins that deſerve death.

V. 25. *Deſtruction*. Heb. *Cutting off*.

V. 26. *Miſchief ſhall come*] Pſal. 42. 7. Ier. 4. 20.

they ſeek a viſion] In the midſt of their great troubles they ſhall require ſome counſel, direction, or comfort from the Prophets: but not onely propheſie, which is an extraordinary gift

gift, ſhall fail them; but alſo the ordinary preaching of Gods Word, and all good advice and proviſion of humane wiſedome.

from the ancients] Both in Church and State.

but the law ſhall periſh] Pſal. 74. 9. Lam. 2. 9.

V. 27. *Hands of the people*] The people ſhall be ſo diſmayed, that they will be able to do nothing in their own defence.

According to their deſerts] Heb. *with their judgments*.

CHAP. VIII.

Verſ. 1. A*Nd it came to paſſe*] This and the three Chapters following, contain one viſion. In this eighth Chapter are ſhewed divers wayes the abominable Idolatries of the Jewes, yet remaining in Jeruſalem, under the reign of King Zedekiah.

in the ſixth year] Fourteen moneths, that is one year, and two moneths, ſince that time mentioned in Chap. 1. 1, 2. and about a fortnight after the end of thoſe three hundred and ninety dayes, Chap. 4. 5. as is moſt likely, upon conſideration had of thoſe words, Chap. 3. 15, 24, 25, 26, 27.

ſixt moneth] Which containeth part of Auguſt, and part of September.

ſixt day] Towards the end of our Auguſt.

in mine houſe] In Meſopotamia.

And the elders] That were in Captivity with me.

ſate before me] Likely come to ask counſel from God by me, Chap. 33. 31. and by Gods providence, whiles they were there, this viſion befel the Prophets, which made for the greater notification, and credit of it.

hand of the Lord] As Chap. 1. 3.

V. 2. *And lo, a likeneſſe*] Of a man, as appears by the words following.

As the appearance of fire] As Chap. 1. 27.

of brightneſſe] Of the bright ſhining Sun.

of amber] Chap. 1. 5.

V. 3. *And he put forth*] That man in the former verſe, (Dan. 5. 5.) All this was done in a mental viſion, and not really in a body.

to the door of the inner gate] That is, to the door of the gate of the inner court. See Chap. 10. 3. or Priests Court, namely, of Solomon's temple; though ſome learned men would underſtand hereby the very ingreſs of the great Court which was for the people.

that looketh toward the north] This ſeems to be the North door and gate of the Prieſts court; for that court had four gates and doors: on the Eaſt, Weſt, North, and South; that is, on each ſide one; and porters appointed to them; as appears, 1 Chr. 9. 19, 22, 23, 24. & 1 Chr. 26. and they ſeem to have theſe names, *viz*. 1 Sur the Eaſt-gate, 2 King. 11. 6. called alſo the gate of the foundation, 2 Chr. 23. 5. from the foundation of it, becauſe it had the greateſt and loweſt foundation, (for the great court of the people joyning to it, ſtood upon the declivity of an hill) called alſo the higher gate of the houſe of the Lord, 2 King. 15. 35. becauſe it was the higheſt, and the greateſt, reckoning from the foundation to the top. This was the chief gate. 2 The gate behind the guard which is the South gate, 2 King. 11. 6. which ſeems alſo to be called the gate Sippin, that is, of the doors, or threſholds, 2 Chr. 23. 4. 3 *Shallecheth*, the Weſt gate towards the Kings houſe, 1 Chr. 26. 16. 1 King. 10. 5. 12. 1 Chr. 26. 16, 18. 2 Chr. 9. 4, 11. 4 The North gate behind the brazen altar, as appears in theſe words, and in the words of the 18th verſe following, likely ſo called from that time and fact mentioned, 2 King. 16. 14.

the ſeat of, &c.] The Image it ſelf was at the North gate of the brazen altar, in the entry, ver. 5.

Image of jealouſie] It is very uncertain what Image this was, but it is plain it was a very abominable one, (as the Idol of Baal was) to which the people bare great devotion; built likely by Achaz firſt after the example of Ahaz, 2 King. 16. 3, 4. 2 Chr. 23. 2. and after repaired by Manaſſeh, 2 King. 21. 3, 4, 5. and the wicked Sons of good Joſiah: and it is called the Image of jealouſie, becauſe it was the principal object of the peoples ſpiritual adultery. See Jer. 7. 30. & 23. 11. & 32. 34, 35.

V. 4. *ſee in the plain*] Chap. 1. 23. & 3. 22, 23.

V. 5. *Northward at the gate of the altar*] Namely, the brazen altar of burnt offerings; which being in the forefront, about the middle of the inner-court, the North and South doors of this Court, were by direct line oppoſite to the ſaid altar, in equal diſtance. And therefore it is not known, why the Northern gate ſhould be ſo called peculiarly, unleſſe this name was given it, when Ahaz removed the altar out of its place, and did ſet it neer to this gate, 2 King. 16. 14.

V. 6. *from my ſanctuary*] For God will not be where idols are.

V. 7. *To the doors of the court*] Which court is not named; and hereupon the opinions are divers. The tabernacle had but one court, and that court but one gate, Exod. 27. The temple of Solomon, which is here ſpoken of, had but two courts, one for the Prieſts and Levites, which was the inner court, next to the temple, and compaſſing it, which was the inner court; and the other for the people, which was the great and utter court, compaſſing the court of the Prieſts, 1 King. 7. 12. King. 21. 5. & 23. 12. 2 Chro. 4. 9. We may not then underſtand this court here, of a middle court, proper to the Levites, betwixt the court of the Prieſts, and that of the people; for ſuch a one Solomons temple had not. That in Ezekiels viſion mentions ſuch a middle court, Chap. 40. 28. to 44. But that was fourteen years after the city was ſmitten, and this temple deſtroyed, Chap. 40. 1. And it was in viſion onely; never in being: a type only of the Church of Chriſt under the Goſpel. This court then here named, muſt needs be underſtood, or be either that of the Prieſts, or that of the people: but whether of the two, is not eaſily and certainly known. But it ſeems rather, by comparing what goes before and after, to be that of the Prieſts; and the Eaſt door of it.

V. 7. *of the court*] Namely, the Prieſts court.

a hole] To ſignifie, as it ſeemeth, the Jews carefulneſs, in preſerving and repairing Gods temple, and the chambers of it.

in the wall] He ſeemeth to mean the wall, that was on the one ſide of this portall, where the door-keepers chambers were.

V. 8 *a dor*] It is likely that this was the chambers ordinary door, but now was ſhut: and that the door, by which the Idolaters came ſecretly into this Chappel of idols and imagery, was on ſome other by-part of the chamber.

V. 10. *creeping things, and abominable beaſts*] Kinds of idolatry, taken from the heathen neighbouring nations, and ſpecially from the Egyptians, whom now they courted for help, who worſhipped Dogs, Cats, Crocodils, Serpents, and other abominable beaſts, forbidden in the law, Lev. 11.

V. 11. *Seventy men of the ancients*] Not unlikely, but thoſe of that number and order, appointed by God, Num. 11. 16, &c. Or at leaſtwiſe, ſuch as ſhould have kept all the reſt in the fear and true ſervice of God, and yet were the Ringleaders to all abominations; and by their example, pulled others from God.

A thick cloud] It was in ſuch abundance.

V. 12. *do in the dark*] For beſides their common idolatry, they had particular ſervices, which they had in ſecret chambers. As the Egyptians had their dark devotions to Oſiris; and afterwards, both Grecians and Romanes, had the like blind, and cloſe ſpiritual adulteries and idolatries, in a ſecret and hidden way and manner, to ſome of their falſe gods and goddeſſes.

The Lord ſeeth us not] Chap. 9. 9. He takes no more care of us, he hath forſaken both us and the land, wherefore wee will flye to the gods of other Nations, which do relieve them; and ſince he hath renounced us, we will alſo renounce him. See 2 Chro. 28. 23. Ier. 44. 17.

V. 13. *greater abominations*] Wicked Idolaters proceed from evil to worſe, 2 Tim. 3. 13.

V. 14. *To the doors of the gate of the Lords houſe, which was towards the North*] The North-gate of the court of the Prieſts.

women] That ought not to have entred into that place; moſt likely the women Prieſts, and unchaſt worſhippers of the Egyptian Iſis.

weeping for Tammuz] Called, *Ammuz* of Herodotus and Plutarch; and ſeems to be the ſame, called Oſiris, or Apis, or Serapis, a king of Egypt, and the husband, brother, or ſon of Iſis, Queen of Egypt. Thus various are the heathen writers in their hiſtories and narrations. This Oſiris and Iſis, became ſo famous in Egypt, as they grew to be worſhipped: and upon his loſs, and death by Typhon, Iſis ordained an yearly mourning for him, in their fourth moneth, from him, called Tammuz. In which feaſt the women uſed very immodeſt rites and ceremonies. Thus out of heathen authors do Chriſtian writers report. And this ſhameful, and whoorish, and beaſtly idolatry, came in practice among the Jews, even in the houſe of the Lord. And to this do thoſe places ſeem to relate, 1 King. 14. 24. and Chap 15. 12. & Chap. 22. 46. & 2 King. 23. 7.

V. 16. *The porch and the altar*] The porch of the temple, wherein were thoſe two huge and high pillars, Jachin, and Boaz, 1 King. 6. 3. & Chap. 7. 15, &c. 2 Chro. 3. 4, 15, 16, 17. in the Eaſt part of the temple; and the altar of braſs for burnt-offerings, placed in the Prieſts court, between the Eaſt gate of the Prieſts court, and the porch of the temple: as the altar was in the court of the tabernacle, Exod. 38. 18, 19, 20. and 38. 1, &c. & 40. 6, 7. 2 Chro. 4. 1.

were about five and twenty men] about, so that this number is somewhat uncertain. Not so as those, Chap. 11. 1. Neither doth any reason inforce these to be the same with those. However *private* men, likely they were, and against the Law, came into this place, and exercised most abominable idolatry in it.

with their backs] A sign that they had utterly renounced God and his service; and in that posture that they might worship the Sun toward the East.

The Sun toward the East] Deut. 4. 19. 2 King. 23. 11. Job 31. 26. Ier. 44. 17.

V. 17. *Is it a light thing to the house of Judah, that they commit the abominations?* Or, *Is there any thing lighter then to commit it* or, *Is it lighter?* This question is a strong negation. See Gen. 18. 17. The meaning is, that the Jews thought no thing lighter; although these abominations against the first Table were the most grievous and fearfullest; yet there was no Command so great, which the Jews thought not light of, to transgresse it.

with violence] By oppression of the innocent, and of the poor, which is done either in Common, by unrighteous judgment; or in particular, by all kinds of injustice.

To provoke] In profaning my Temple.

They put the branch to] [illegible], is a branch of a tree; so is the Hebrew word taken, Numb. 13. 24. & Chap. 15. 2. and here is set forth a practise of Heathenish Idolaters, in worthipping the Sun, which they call upon, because it quickeneth the fruits, and makes them ripe, in token whereof they kisse the branch, or the hand, as Job 31. 26, 27. So did they to Bacchus, 2 Maccab. 6. 7. See Ier. 44. 17. Hos. 2. 8. Others thus, they bring the think to their noses; that is to say, they offend themselves by committing such abominations.

V. 18. *Eye shall not spare*] Chap. 5. 11. & 7. 4.

Cry in my Eares with a loud voice] Prov. 1. 28. Isa. 1. 15. Ier. 11. 11. Mic. 3. 4.

CHAP. IX.

Vers. 1. HE *cryed*] In this Chapter is figured out the slaughter to be made in Jerusalem, of the people that were therein, excepting the godly mourners that were marked out to be spared.

Cause those that have charge over the City] The visitations of the City draw neer; that is, The time to take vengeance: when the visitors are called for, the visitation will be kept.

even every man] In this vision, being a figure of what was to be done on earth, God speaks to his Angels, executioners of his judgements: by which are meant the Chaldeans, instruments of the Jews destruction. See Dan. 10. 13, 20. & 11. 1.

V. 2. *six men*] Which were Angels in the similitude of men; as Gen. 18. 2. Act. 10. These six may haply have some relation to the six chief Commanders under the King of Babylon, who did invade and take Jerusalem, Ier. 39. 3. And likewise to be six in number, with a reference to the six gates of Jerusalem. The City being divided into three Townes, each of them had two chief gates, to which the streets and quarters of the whole City did belong. In the City of David (wherein was the strong hold, or Castle of Zion) were the port of David, or the sishgate; and the old port. In the towns of Benjamin, the gate of Ephraim, and the corner gate, 2 Chr. 25. 23. In that town or port that belonged to the lot of Judah, were the dung-gate, and sheep-gate.

Higher gate] Likely it is, that every gate belonging to the Courts of the Temple, had a portal belonging to it; which was a great building that had two overtures, with a gallery or entry between; one of these doores was toward the outward Court, the other towards the inner Court: Now the plain on the outside being lower, some conceive that that gate was likewise lower, and that the other of the inner Court was higher; and they went up to it by steps. Thus it was in that Typical vision of the Temple, Ezek. 40. 18, 19, 30. See 2 King. 15. 35. 2 Chr. 27. 3.

which lyeth toward the North] Heb. *which is turned*. And from the North, by the Chaldeans, and their armies, this slaughter and destruction came, Ier. 1. 13.

A slaughter-weapon] Heb. *a weapon of his breaking in pieces*.

and one man] Many understand this of Christ our Saviour, but it may seem rather to be meant of a created Angel, (as the rest) appointed to this gracious office; and so here set forth, not armed, as the rest, but in a Priestly habite. See Chap. 10. 2.

among them] Heb. *in the midst of them*: but none of the six, ver. 2. because those every of them had weapons, and were ordained to destroy the wicked; but this had a Writers inkhorn.

inkhorn] To mark them in the forehead that mourned for the sin of the City, ver. 3. that they might be kept safe. That falleth out in Jeremy, Baruc, Abedmelech, and such godly persons. So in the spiritual fall from the faith to Idolatry, which the Apocalyps reveaseth, an angel cometh from the East, and sealeth a great number, Apoc. 7.

by his side] Heb. *upon his loynes*.

brazen altar] Namely, the altar of burnt-offerings, 2 Chr. 4. 1. Now these angels do here present themselves, as it were, to receive their Commission from God coming out of his Temple, ver. 3, 5.

V. 3. *And the glory of the God*] Seen in the full vision and description of it by the river Chebar, Chap. 1, 3, 28. and again in the plain, Chap. 3. 23. and lastly, at the North door of the inner gate (of the Lords house) in Jerusalem, Chap. 8. 4. visiting his house, and shewing to Ezekiel the abominable Idolatries of his people there.

was gone up] Or, *went up*; that is, his glory more properly and peculiarly. So called, Chap. 1. 25, 26, 27, 28. was gone up from the Cherubins and wheeles, leaving them at the North door of the inner gate, Chap. 8. 4.

from the Cherub] Cherubins; not those in *Sancto Sanctorum*; there was no mention of them before, nor any notification or specification made of them now; neither was there any visible sign of Gods glory sitting upon the Cherubins that were over the propitatory in the most holy place, that might be said here to be gone up from thence. These therefore here are to be understood of the same four living creatures, wights and Cherubins, which alone are mentioned and described, Chap. 1. 5, &c. & 8. 4. and so all along after in the 10. Chapter throughout, & Chap. 11. 22, 23. to the end of this heavenly vision, and were now (as hath been said) at the North door of the inner gate, Chap. 8. 4. from whence it appears they removed to the right side of the house, Chap. 10. 3.

to the Threshold of the house] Or, *Temple*; there to pronounce the sentence, for marking some to be spared, and for slaying others. We read not that the Cherubins were there at the threshold. That place, Chap. 10. 4. makes not to the contrary; as it is well cleared by our translation.

And he called to the man] Namely, the Son of God which sate upon the Throne, Chap. 1. 26. called to this Angel.

V. 4. *A mark*] The Hebrew word is תו which signifies a mark; and is not the bare letter תו. All this happened in vision, for a figure of the distinction which God makes in his general judgments, between his elect Believers and the wicked. See Exod. 12. 7, 13. Apoc. 7. 3. & 3. 12. we read of antichrists mark, Apoc. 13. 16.

That sigh] He sheweth what is the manner of Gods Children when he marketh to salvation; to wit, to mourn and cry out against the wicked sinne which they see committed against God.

V. 5. *Mine hearing*] Heb. *Mine eares*.

V. 6. *Slay utterly*] This executed, 2 Chr. 36. 17.

The Mark] Thus in all his plagues the Lord preserveth his small number, which he marketh, as Exod. 12. 23. Rev. 7. 3. But the chief mark is the Spirit of adoption, wherewith the heart is sealed up to life everlasting.

and begin at my Sanctuary] 1 Pet. 4. 18. begin at the very place where you are. My Sanctuary shall be no Sanctuary to priviledge them from slaughter, 1 King. 1. 50, 51. & 2. 28. because by their sins they had so prophaned it, 2 Chron. 36. 14.

The ancient men] Chap. 8. 11.

V. 7. *defile the house*] Make a slaughter there, and bear no respect to the holy place; for according to the law a place was defiled by a dead carcasse, or by blood spilt therein.

the Court] Of the Priests, and of the people.

V. 8. *and I was left*] Rom. 11. 3.

Ah, Lord God] This declareth, that the servants of God have a compassion, when they see his judgements executed.

V. 9. *Then said*] Ier. 9. 3. to 17.

of Israel and Judah] The conjunction copulative seemeth to be put by way of interpretation; so that the former word is expounded by the latter: Or it may be said, that among the tribe of Judah, some of the ten Tribes did remain.

full of blood] Heb. *filled with*; That is, with all kind of wickednesse; read Isa. 1. 15.

perverseness] Or, *wrestling of judgment*.

The Lord hath forsaken] Chap. 8. 12.

V. 10. *Mine eye shall not spare*] Chap. 5. 11. & 7. 4. & 8. 18.

V. 11. *The man clothed*] Ver. 2.

reported] Heb. *returned the word*.

CHAP. X.

Vers. 1. THen] This Chapter figures out again more fully Gods scattering the fire of his wrath upon the

the City of Jerusalem; and also shewes the withdrawing of his gracious and glorious presence from it.

in the firmament] Chap. 1. 22.

The head of the Cherubins] Which in Chap. 1. 5. he called four living creatures; described there at large.

A Saphire stone] Chap. 1. 26. Heb. *as a Saphire stone*; as the appearance of the likenesse of a Throne, appeared over them; and Christ in his glory upon it: as is perceived by the next verse. See Chap. 1. 26, 27.

V. 2. *The man clothed*] Of whom, Chap. 9. 2.

between the wheeles] Ver. 13.

under the Cherub] Cherubins, which were not far off, on the right side of the house in the next verse.

fill thine hand] Heb. *the hollow of thine hand*.

coales of fire] Of this fire, mention is made, Chap. 1. 4, 5, 13, 27. A sign of Gods Majesty, in wrath and judgment, who is a devouring fire, which devoureth the wicked, and such as are his enemies, Psal. 18. 8, 13. And here we see the same man or Angel, formerly a Minister of mercy, Chap. 9. 2. now in this place an executioner of Gods fiery wrath and vengeance.

over the City] This signified that the City should be burnt; which vision of Ezekiel took effect, almost five yeares after, Chap. 8. 1. & Ier. 52. 4, 5, 6, 12, 13. compared together.

V. 3. *Now the Cherubins*] With all the rest of the frame, the wheeles.

stood on the right side of the house] Being removed from the North door of the inner gate, where the glory of the Lord left them, Chap. 8. 3, 4. with Chap. 9. 3. The right side is the South; the Scripture supposing a man in posture with his face towards the East, as hath been said: and so thereupon the Sea, that is the midland Sea, is called the West, Dan. 8. 4.

when the man went in] Namely under the Cherubins for to take fome of the fire coales.

Cloud] That *cloud*, Chap. 1. 4. or cloudy darknesse, in which was hidden this apparition of Gods glory; or rather another cloud, being now, as at many other times, an usual token of the glorious presence of the Divine Majesty, Exod. 40. 34. Num. 9. 15. & 16. 42. 1 King. 8. 10, 11.

inner Court] Namely the Priests Court, or the Court of the Temple.

V. 4. *Glory of the Lord*] Chap. 1. 25, 26, 27, 28. and Chap. 9. 3.

went up] Heb. *was lifted up*.

Threshold of the house] Chap. 9. 3.

Court] To wit, the Priests Court.

V. 5. *found*] Chap. 1. 24.

utter Court] That is the peoples Court, which way the Lord was now going, as he departed from his Temple.

voice] Namely, as thunder, Psal. 29. 3, 4, 5.

V. 6. *and it came*] Returns to the fuller prosecution, and explication, of that which he began to speak of in the second Verse.

V. 7. *Stretched*] Heb. *feut forth*.

V. 8. *a mans hand*] Chap. 1. 8.

V. 9. *And when I looked*] A repetition and description of the former vision in the first Chapter, with some alterations made for the further clearing and confirmation of it.

beryll stone] Chap. 1. 16.

V. 11. *When they went*] Chap. 1. 12, 17.

head] According to some, he meaneth the Cherubim which stood by each wheel; but it is better to be understood of him that sate upon the throne, who guided the whole chariot by an universall and equal inspiration, Chap. 1. 12, 20, 21.

V. 12. *And their whole body*] In this varying somewhat from the former vision, Chap. 1. 18. and being more glorious then it: setting forth more fully the all-seeing providence of God; cleerly guiding and governing all things whatsoever.

wheeles] The outward circle and rings of them, Chap. 1. 18.

That they four had] Chap. 1. 18.

V. 13. *it was cryed unto them*] Or, they were called in my hearing, wheel, or galgal, or round world. What was commanded them is not here set down; but all this seems to signifie nothing else, but that the wheeles did absolutely obey the Son of God, as well as the Cherubims, who had life in them, and that they received all their motion from him.

V. 14. *And every one*] Chap. 1. 10.

the first face was the face of a Cherub] Seeing that, Ezek. 1. 10. among the four faces there is an oxes face, instead of which here is set down a Cherubs face; some conceive that *Cherub*, signifieth properly the figure of an oxe, under which Hieroglyphically was represented an Angel; as indeed in the Syriac tongue, the word *Cherub*, is taken from a word which signifieth drawing the plough, which is the Oxe his proper labour; and therefore they are called the *same faces*, ver. 22.

Howbeit, *Cherub* is commonly taken for a beautiful childs face.

V. 15. *The living Creature*] So ver. 17, 20. and so Chap. 1. 20. yet called also *living Creatures*, Chap. 1. 13, 14, 15, 19. and four in number, chap. 1. 5, 21, 22. This is the same living wight, with the difference aforenamed.

V. 16. *And when the Cherubims went, the wheeles*] There was one consent between the Cherubs and the wheels, chap. 1, 19, 20.

V. 17. *Spirit of the living*] Or, *of life*.

V. 18. *Then the glory of the Lord*] Chap. 10. 4. & 9. 3.

stood over the Cherubims] Came from the threshold of the house, chap. 9. 3. & 10. 4. and stood over the Cherubims, that stood on the right side of the house; ver. 3.

V. 19. *At the door of the East gate of the Lords house*] Namely of the peoples court, which was the first coming in of the Temple: and so by degrees the Lord and his glory departed more and more from his temple. See chap. 11. 22, 23.

V. 20. *And I knew that they were the Cherubims*] The same, though with these small variations.

V. 22. *same faces*] ver. 14.

CHAP. XI.

Vers. 1. MOreover] The Chapter which ends the vision, sheweth Gods fierce wrath pursuing the remnant of the wicked desperate Idolaters, that should escape out of the destruction of Jerusalem; the promises of Gods mercy to the godly penitents among those that were already in Captivity in Babylon: and the glory of God finally departing, leaving, and forsaking the Temple and city of Jerusalem.

The Spirit lift me up] In vision I thought I was carried up into the ayr from the Priests Court.

to the East gate] Of the court of the people, that chap. 10. 19. where the glory of the Lord now was.

five and twenty men] These seem not to be the same that were spoken of, chap. 8. 16. But these seem rather to be the Senate of Jerusalem, whereof the two here named, were chief. And hither the Princes and Magistrates did often use to resort, for judgment: as Ier. 26. 10. These twenty five, being after that charge given, chap. 9. 1, 2, 5, 6, 7. seem to be freed from that judgment in the city; and are sentenced to another judgment afterwards, ver. 7, 8, 9, 10, 11. save that Pelatiah, one of the chief among them, was strucken with present sudden death, ver. 13. for a sign and token of Gods wrath against them.

V. 3. *It is not neer*] Or, it is not for us to build houses neer. There is no likelihood that these Prophets predictions, concerning the taking and desolation of Jerusalem, should happen so soon; wherefore without taking any more care about it, let us take our ease; the storm is fallen, and hath spent its rage upon the Jews which are already gone into Captivity with Jehoiakim. See Ezek. 1. 2, 3, 27. Amos 6. 3. 2 Pet. 3. 4. or rather, if we should build houses neer the walls of Jerusalem, the Chaldeans would come, and make use of them against us, and thereby th: rather take the city; and so indeed it should become the Cauldron, and we the flesh in it. They likely herein having an eye to Jeremies prophecie, chap. 1. 13. though betwixt fear, and scorn.

V. 4. *Prophesie against them*] Namely, in vision, using such gestures, and doings, as if thou were in Jerusalem speaking to this people.

V. 5. *And the Spirit*] Chap. 1. 3. & 3. 14.

O house of Israel,] And chiefly thole, chap. 5. 1, 2.

V. 6. *ye have multiplyed*] This may as well be referred to the murthers and violences committed by the Inhabitants of the city; as to the occasion which they had given, through their perfidiousnesse to the king of Babylon, and their obstinacy in not yeelding to him according to Gods command, to cause a very great number of the people to dye by famine and pestilence; and so they made up the flesh for the cauldron.

V. 7. *your slain*] Chap. 24. 3. to the 14. Mic. 3. 3.

they are the flesh] They indeed shall remain there: but you the chief and heads shall be carried out to the slain, Ier. 39. 6. & 52. 10, 24, 25, 26, 27.

¶. ¶. 8. *ye have feared the sword*] Isa. 66. 4. Ier. 42. 16. Prov. 10. 24.

V. 9. *hands of strangers*] That is, of the Chaldeans.

among you] Or, *upon*, or *against you*.

V. 10. *In the border of Israel*] That is, in Riblah, 2 King. 25. 6, 21. which city was placed in the land of Hamath, 2 King. 23. 33. & Ier. 39. 5. on the Northern border of Israel. Num. 34. 8. Iosh. 13. 5. 1 King. 8. 65. See the fulfilling of this prophecie, Ier. 52. 10, 24—27.

V. 11. *Shall not be your Cauldron*] That is not to say, ye shall not remain in it, nor dye in it; but in the border of Israel.

V. 12. for ye have not] Or, *which have not walked.*

V. 13. when I prophesied] The Prophet saw this sudden death in vision, as an execution of the forefaid threatnings; whereupon he feared that God would presently destroy every thing, and make a full end.

fell I down] Chap.9.8.

V. 15. Thy brethren] They in the captivity in Babylon, are they that are thus wronged and reproached: They that remain still at Jerusalem, thus deem and doom you, as cast off and forsaken of God, who forsook his land and worship, and have nothing now to do with the Lord: and that they remaining in Jerusalem, are alone Gods people, and heires of all the privileges of grace.

V. 16. Yet I will be to them] That is, though they want that in Jerusalem, yet they shall have from me really, and in spiritual vertue, that which was figured by the material Sanctuary in Jerusalem, namely the presence of my grace and favour; my protection, comfort, and conduct of my Spirit, &c.

a little Sanctuary] Heb. *little is after Sanctuary*: and it may be read, yet will I be to them a Sanctuary for a little, (to wit time) in the countries where they are, or shall come to; namely for those 70 years in Babylon, Jer. 25. 11. & 29.10. Or, a little Sanctuary imports no little blessing of Gods favour to them, and protection over them, in the countries where they shall be scattered.

V. 17. I will even gather you] Under the corporal return from the capativity, is also understood the spiritual gathering together of the Church under the Messias.

V. 19. I will give them one heart] Chap.36.26,27. Jer. 24. 7. & 31.33. & 32.39.

a new spirit] Psal.51.12. Eph.4.23. inlightning the mind, which before was darknesse in spiritual things, neither seeing nor able to perceive them; and changing the will which before was enmity against God his grace, neither subject to it, nor could be subject. So God challengeth the whole work of mans first conversion to himself.

stony heart] Zach. 7.12. neither millstone: meaning the heart whereinto nothing can enter and regenerate them; giving them a will pliable to my Word and Spirit, sensible of my motions, and of my acts of mildnesse, or severity; soft and ready to receive my grace, 2 Cor.3.3.

V. 20. will be their God] Chap.1.4.11. & 37.27.

V. 21. Whose heart walketh] Who cannot turn by any good reason, or found judgment, from their foolish inclination to Idolatry.

I will recompense] Chap.9.10.

V. 22. Then did the Cherubims lift up their wings] And the whole heavenly vision of the glory of the Lord.

V. 23. from the midst of the city] Whither it was formerly come from the door of the East gate of the Lords house, or of the utter court of the Lords house, chap.10.19.

and stood] This is Gods last step at his departure; by which is signified, that God would yet make one tryal more, to see if the people would call him back by invocation, and lively repentance: Or, that God being gone out of the city, stood there to be present at, and see the ruine of it. See the promise of his returning upon the selfsame hill, Zach.14.4.

the mountain] Which is the mount of Olives, 2 Sam. 15.30.

V. 24. by the Spirit of God] Not corporally, nor in a dream and natural imagination, but in a divine and supernatural rapture, caused by the Holy Ghost.

went up from me] As Gen.17.22.

V. 25. into them of the captivity] To those Elders, that were in some kind witnesses of this rapture and exstasie, chap. 8.1. and to the rest of the captivity.

CHAP. XII.

Vers. 1. THE word] This Chapter shadows out the flight, deportation, captivity, and calamity of King Zedekiah, and of the Jews yet remaining in Judea; and avoucheth the truth and speedy execution of it, against their proverbial scoff, and stout scorn to the contrary. This prophesie, and the rest to the 20. Chapter, came to Ezekiel, and were uttered by him, within the space of eleven moneths and few dayes, in part of the fifth and seventh year of Jehoiachims captivity, and Zedekiahs reign, and within three years before the siege began, Chap. 8.1 & 20.1. & 24.1. & Jer.52.4. compared together.

V. 2. *have eyes to see*] Isa.6.9. & 42.18.19,20. Which is taught, and illuminated in the knowledg of my will, but make no use of this gift; but doth out of meer malice withstand it, and endeavours, and strives as much as it can to put it out; wherefore the sin is so much the more aggravated, Job.9.41. Eph.4.18.

V. 5. *prepare thee*] This is a sign or type, whose interpretation is set down, vers.7.10.11.

stuff] Or, *instruments*; as thy Hat, Cloak, Shoes, Staff, Houshold-stuff, &c. Mat.10.9,10.

It may be] Whiles there is any hope left, trial shall be made even this way, to convert them, or else convince them the more.

They be a rebellious house] Because they are not touched with thy plain ordinary preaching, therefore add this expresse sign thereunto.

V. 4. *Bring forth thy stuff*] Take all these things which thou hast prepared, to have them all ready at thy need.

by day] that they may be eye-witnesses of it.

at even in their sight] as the fitteest time for stealing away by flight, 2 King.25.4. Jer.39.4. & 52.7.

V. 5. *Dig*] the more lively to expresse their fearfull flight.

V. 6. *in the twilight*] vers. 12. By night, Zedekiah fled through the kings garden, and through the gate, between the two walls; and he went through the fields: the Chaldeans took him at Jericho, brought him to Riblah, condemned him, slew his children before his eyes, and brought him to Babel; but he never saw Babel, being made blinde before.

Cover thy face] vers. 12.

a sign unto the house of Israel] Chap. 4. 3. Psal. 71.7. Thus the wheels of Gods government appear full of eyes, that so accordingly ruled Zedekia's case.

V. 8. *And in the morning*] after that he had done that, vers. 7.

V. 9. *What doest thou*] Do they not deride thy doings? Not ask thy meaning in shewing this type and figure? Are they so stupid, nor so much as to enquire? The false Prophets, it seems, had strangely bewitched them, Chap. 13. & Jer.28.1,13,16,10,11. & Chap. 29. 8,9.15,21. to the end of the Chapter.

V. 10. *This burden*] a prophetical sign of threatning, and calamity, Isa.13.1. Jerem.38.23.

Prince in Jerusalem] Namely, Zedekiah.

V. 11. *I am your sign*] Isay 7. 3, 16. & 8. 3, 4, 18. and 20. 3.

they shall remove] they in Jerusalem, and in the land of Judea.

captivity] that is, into the Babylonish captivity. See the accomplishment of this, 2 King. 25.

V. 12. *and the Prince*] ver. 4, 5, 6. to wit, Zedekiah with his Courtiers, shall flee in the night time; he in the habit of a poor traveller; his face covered, either that he might not be known; or by reason of sorrow and grief. See 2 King. 25. 4. Jer 39. 4.

V. 13. *My net also will I spread*] When the king shall think to escape by flying, I will take him in my net; as Chap. 17.20. (& 32.3.) by sending after him the Chaldean souldiers which shall pursue and catch him, 2 King. 25. 5.

yet shall he not see it] For his eyes were put out at Riblah, 2 King. 25.7.

dye there] in Babylon.

V. 14. *Draw out the sword after them*] Chap.5.2,12.

V. 15. *And they shall know*] Even experience shall teach them, the school-mistriss of fools; when they shall see me to be the God of truth, in the executing my judgments upon them, which I know threaten against them: that I do not threaten in vain, but say the word, and perform it; as it is, Chap. 12.25,28.

V. 16. *A few men*] Heb. *men of number*; that is, which may easily be numbred; or few in number; as Gen.34.30.

declare all their abominations] that is, confessing their sins and idolatries, give testimony for Gods judgements against them.

V. 18. *Eat thy bread with quaking*] Another prophetical sign or type: that is, in the taking of thy food, seem to be an affrighted and perplexed person, Chap.4.16.

V. 19. *people of the land*] Namely, the common sort of the people of Judah, of the city and land.

They shall eat their bread with carefulness] During the distress of the siege; by the means of which, and after which, all the country shall be wasted, according to my decree.

all that is therein] Heb. *the fulness thereof.*

V. 22. *the dayes are prolonged*] Of Gods judgement, foretold by the Prophets, they shall either be prolonged, or disannulled and brought to nothing. Because they did not immediately see the prophesies accomplished, they contemned them, as if they should never be fulfilled; see vers. 27. Chap.11.3. Amos 6. 3. 2 Pet.3.4.

V. 23. *effect of every vision*] that is, the things fore-told, and signified by the visions.

V. 24. *There shall be no more*] I will confound and disanul all false prophesies, made according to every ones fancy, and for to gain favour; by the accomplishment of my true prophesies.

vain visions] Chap. 13.23.

V. 25. *in your dayes*] Within six years, all these judgements threatned, were executed and accomplished.

V. 27. *for many dayes to come*] vers.22. that is, It shall not come to passe in our dayes, and therefore we care not for it. Thus the wicked ever abuse Gods patience and benignity.

CHAP. XIII.

Vers. 1. AND the word] In this Chapter, Ezekiel, from God, prophesies against the false Prophets, and Prophetesses.

of the Lord] Chap. 1. 3. This command from the Lord, which hereafter follows.

came unto me] The manner how, not particularly set down.

V. 2. *out of their own hearts*] And not by Gods commission and direction, ver. 3. Jer. 14.14. & 23. 9,13,14,15, 16,17,21,22,25,26,27,28,30,31,32.

V. 3. *follow their own spirit*] Heb. *walk after*. That do meddle with prophesying after their own proper motion, being driven thereunto by their own carnal affections; and declare nothing but their own imaginations, and inventions, fancies and dreams.

V. 4. *Foxes*] Which spoil the Lords vine-yard; as Foxes do, Cant.2.15.

deserts] Heb. *in dry places*. Where no poultrey, or other birds are to feed upon; whereupon, being hunger-starved, they gape after prey; and feaze upon the meanest food, ver. 19.

V. 5. *Ye have not gone up*] Manners of speech taken from siegers, in which the duty of Captains are to repair and fortifie the place, and then stand to defend it, if there be any breach made. The true strength of the Church, is faith, obedience, piety, &c. The defence, is, invocation, intercession, repentance, and zeal to repress the wicked, &c. Psal. 106.23, 30. Chap. 22.30. The false Prophets are here reproved, for failing in both these duties.

day of the Lord] Of his judgements.

V. 6. *The word*] Which they fallsly fained, Jer. 28.2,3,4, 10,11.

V. 9. *And mine hand*] See Jer. 20.3, 4. & 28.16. & 29. 21,22,31,32.

They shall not be] I will root them out of the world; so that they shall not onely be debarred from having any voice or place, in publike assemblies, Jer. 26.7. but they shall not so much as be members of the people.

Assembly of my people] Or, *secret, or, counsel.*

they shall not be written] Not written in the Registers among the number of them, that shall return out of the Captivity; nor shall enter and repossess the land, Ezr.2. & Chap. 8.Neh.3, & Chap.7. & 10. & 11. & 12.

And ye shall know] See Chap.12.15.

V. 10. *Peace*] They did not as was requisite, ver.5. See ver.16. Jer.6.14. & 8.11. & 7.4,10.

built up a wall] Whereas the true Prophets prophesied the destruction of the city to bring the people to repentance; the false Prophets spake the contrary, and flattered them in their vanities, (Jer.28.8,9.) so that what our false Prophet said, (which is here called the building of the wall) another false Prophet would affirm, though he had neither occasion, nor good ground to bear him out in it.

daubed it with unsemptered morter] See ver. 15. Chap. 22.28.

V. 11. *an over flowing showre*] Hereby are meant Gods extreme judgments.

V. 12. *shall it not be said unto you?*] You will bear the just reproofs of your flattering predictions.

V. 14. *in the midst thereof*] You shall be enfolded in the ruines of it.

and ye shall know] Ver.9. So ver.21. & 23.

V. 15. *untempered morter*] Whereby is meant whatsoever man of himself setteth forth falsly, under the colour and authority of Gods Word.

The wall is no more] I will presently destroy both the wall and the daubers thereof.

V. 17. *Against the daughters*] Women that were false Prophetesses; that look so much upon them contrary to the modesty of their sex, and to the truth of God. Indeed God raised up *Miriam*, Exod.15. *Debora*, Judg.4.5. *Huldah*, 2 King.22. 2 Chr.32. *Anna*, Luk.2.36. *Philip's* daughters, Act.21.9. and the Devil would never be behind to raise up his like Instruments; as these here; as Noadiah in the dayes of Nehemiah, Neh.6.14. Jezebel in the Church of Thyatira, Apoc.2. women laden with sins, led away with divers lusts, 2 Tim. 3.6.

their own hearts] See ver.6.

V. 18. *That sew pillowes*] They did use these signes and ceremonies after the manner of the Prophets: and it should seem that the pillowes were a sign of peace and ease for the one; and the vailes, of mourning and calamity for the other; according to the custome of covering their faces in like cases, 2 Sam. 15.30. & 19.4. Esth.6.12. & 7.8. Job 9.24. And to this, that which is spoken, ver.19, & 22. seemes to have relation.

To all] Indifferently to whom they please, without regarding either Gods Will, or the worth, or the unworthiness of men.

arm-holes] Or, *elbowes.*

and make kerchiefs] Head-tires, vailes, bound to the heads, and to cover the faces.

every stature] Namely, of all conditions and qualities of men, great and small, young and old, to fit all sorts.

hunt soules] To ensnare them in errour; and consequently in perdition.

V. 19. *pollute me*] Making me the author and maintainer of your lyes, and deceits; without any respect to my most holy name.

handfuls of barley] For any light reward, Mic.3.5.

slay the soules] Denouncing death and unhappy chances to good men, and raising persecution against them among the people; and contrariwise promising life and prosperity to wicked men, and so some way defending them against the justice of men.

V. 20. *Behold, I am against your pillowes*] I will quickly cause you and your false Ceremonies to perish.

To make them fly] Or, *into gardens, or, groves*, for spiritual and corporal idolatries.

V. 22. *heart of the righteous sad*] By threatning them that were godly, and upholding the wicked.

strengthened the hands of the wicked] Jer.23.14.

by promising him life] Or, *that I should save his life.* Heb. *by quickening him.*

V. 23. *See no more vanity*] I will root you out, that you may no more seduce my people, with your deceits, Chap.12.24.

CHAP. XIV.

Vers. 1. THEN came] This Chapter shews the Idolatry and impiety of the Jews; and denounceth Gods judgments against them, and their false Prophets; and that by an irrevocable decree.

came] To inquire of the Lord, ver.7. Chap.20.1.

Certain of the elders of Israel] Namely, of the heads of the people that were in Babylon.

sate before me] In Babylon. Therefore these seem to be elders that were already captives in Babylon. Indeed some learned men take these to be certain elders, not yet in captivity, but sent as ambassadours from King Zedekiah to Nebuchadnezzar, or prime men in the ambassadours company: And this the rather, because the matter and contents of this Chapter seem best to agree to the Jews in Jury, under the reign of Zedekiah, not yet captivated. But that ambassage being in the fourth year of Zedekiah; and this being two years after, as appears by Jer.28.1. & 29.3. & 51.49. & Ezek 8.1. & 20.1. compared together, makes that opinion the less probable. However this their gesture and demeanour shewes the hypocrisie of the idolatours, who will dissemble to hear the Prophets of God, thought in their hearts they follow nothing less then their admonitions; and also how by one meanes or other, God doth discover them.

V. 3. *Idols*] The word signifies dung: such are idols, base things, or dunghill deities: and as dung offends a mans eyes and nose, so do idols offend God; yet Idolatours will make their hearts Temples for them.

and put the stumbling block] They are not onely Idolatours in heart, but also worship their filthy Idols openly; seeking out objects and baites fitting to nourish and kindle that wicked inclination to Idolatry, and catching occasion to fulfill it. See Zeph. 1.3. or they themselves by their sins will be the causers of their own ruine, Chap.18.30.

should I be enquired of at all by them?] Being such, how dare they once appear before me, to inquire counsel of me? is it not a mere hypocrisie and scoff in them, to come to me to ask for help and counsel, in their distresse, seeing their hearts are separate from me, and they being the onely causers of the evils which they suffer? Should I answer them when they seek me?

V. 4. *Prophet*] To inquire of things which the Lord hath appointed to come to pass.

according to the multitude of his idols] Not answering him to what he asketh; but to speak onely as his abomination hath deserved: his Idols shall not shut up or close my mouth, but

but they shall rather open it against his Idolatries, ver. 5, and to denounce the sentence of punishment against him for it.

V. 5. *That I may take*] That is, my answers shall be like so many snares, or stings, to their consciences convinced by my Word, will they, nill they; and thereby will I keep them, as it were, shut up in expectation and fear of my unavoidable judgments; or, I will give them over to the delusion of their own hearts, as their idols lead them, 2 Thess. 2. 11, 12.

V. 7. *stranger that sojourneth*] Strangers and sojourners not to be tolerated in their idolatry, Exod. 20. 10.

separateth himself] Like unto a harlot that separateth her her self from her husband. See Hos. 4. 14. 10. & 9. 10.

by myself] Not according to his design that asketh the question, nor merely and solely according to the Prophets pleasure; but I will take the matter upon me my self, and I will answer according to my most holy truth and justice; as in the verse following.

V. 8. *Set my face*] Chap. 15. 7. Lev. 17. 10.

a sign and a proverb] Deut. 28. 37. Chap. 5. 15. namely for a spectacle of my judgments, of whom every body shall speak.

cut him off] Some for example.

yes shall know] See Chap. 12. 15.

V. 9. *If the Prophet be deceived*] God, for mans ingratitude, raiseth up false Prophets, to seduce them that delight in lyes, rather then in the truth of God; and thus without sin, in justice he punisheth sin by sin, 1 King. 22. 20, 22. and destroyeth as well those Prophets, as that people, ver. 10. See Job 12. 16. Ier. 4. 10.

when he hath spoken a thing] Or, *word*, to please them; *platentia*.

I the Lord have deceived] 1 King. 22. ver. 23. 2 Thess. 2. 11, 12. Rom. 1. 24. He deceives him by suffering him to be deceived, by their rewards as Judges sometimes are by bribes; and birds, and fishes by baites; by withdrawing also his *spirit*, and restraining grace from him; and by ordering wisely and justly such occasions, and occurrences as work upon his corruption.

I will stretch forth mine hand] Though he doth but what I by my secret providence, have suffered him to do, yet will I punish him, because he sinneth against my law, which is the rule of humane actions.

V. 10. *And they shall bear*] Both the false Prophet whom God makes use of in seducing of others; and the seduced; though they would plead for themselves, and lay the fault upon their seducers; yet God will punish both.

V. 11. *Israel may go no more astray*] Thus Gods judgments against the wicked, are admonitions to the godly to cleave unto the Lord; and not to defile themselves with the like abominations.

V. 13. *Land sinneth*] The meanig is, when I have once resolved to punish a land, I will not forbear to do it for any manner of intercession: all intercession were but lost labour, the final decree being once past, Jer. 7. 16. & 11. 14. and 14. 11.

Then will I stretch] Or, *and I stretch*.

and will break] Or, *and break*.

staffs of bread] Chap. 4. 16. & 5. 16. Lev. 26. 26. Esay 3. 1.

and will send] Or, *and send*.

and will cut] Or, *and cut*.

V. 14. *Though these three men*] A case supposed; as Jer. 5. 1. & 15. 1. to shew his sentence here to be irrevocable, his decree unalterable (as those of the Medes and Persians, himself inflexible, inexorable

Noah, Daniel, and Job] Jer. 15. 1. *Moses* and *Samuel* are named in the like case. *Daniel* a man here of this singular note and eminency, though living now among them in the Captivity, and being carryed away young, about 14. years at the most before this time, 2 King. 24. 1. Jer. 25. 1. Ezek. 20. 1. Dan. 1. 1. & 2. 1. compared together. See Ezek. 28. 3.

were in it] Living, supposing the other two, were living as well as *Daniel* now was.

their own souls] Neither Sons nor Daughters, verses 16, 18, 20.

by their righteousnesse] Though in other cases the effectual fervent prayer of one, righteous man availeth much, Jam. 5. 16. And the sentence against Sodom was revocable, if ten righteous persons could have been found in it, Gen. 18. 32. and Jerusalem it self, in some part of Josias time, would have been spared and pardoned, if a just man could have been found in it, Ier. 5. 1. But here now the decree was past, an end was come, Chap. 7. 2, 4, 5, 6, 10. However no place here for the prayers of the dead; nor for the pretended works of superrogation, which the Papists imagine: The meaning in this place is, that a very few, (which he calleth a remnant, ver. 22.) should escape these plagues, whom God hath sanctified and made righteous: So that this righteousnesis is a sign that they are the Church of God, whom he would preserve for his own sake.

V. 19. *In blood*] The pestilence by corruption of the bloud, is deaths bloudy and speedy executioner.

V. 21. *How much more*] That is, I do alleadge all these examples of particular scourges, to conclude, that I shal much less be entreated, when I shall resolve to joyn them all together, for a deluge of evils, which are brought to the height.

four sore judgments] Chap. 5. 17.

V. 22. *A remnant*] Chap. 5. 3.

come forth unto you] Within a very short time they shall be brought hither to Babylon into Captivity, like as you are.

comforted concerning the evil] When ye shall know their grievous sins, you will have cause to acknowledge Gods justice, and strengthen your selves against the scandal of this destruction, and give glory to God; and likewise be comforted in your Captivity, knowing the far greater evils and miseries which they in Jerusalem and Judea had suffered and endured.

V. 23. *When ye shall see their ways, and their doings*] The just rewards of their evil works; as the words following do shew.

CHAP. XV.

Vers. 1. *And the word*] This short Chapter again sets forth Gods heavy judgment, against Hierusalem and the land of Judea; in a type, and the exposition of it.

V. 2. *What is the Vine-tree more*] As if he should say, What is there in the Jewes at Hierusalem, and in the land of Judea: yet under the reign of King Zedekiah, why they should so vaunt, and sooth up themselves? or why I should so spare them?

V. 3. *shall wood*] The wood of the Vine, which is the thing here brought in comparison, is of less use then other wood; not good to make so much as a pin of it; nor for any other use, but fit for the fire.

V. 4. *Is it meet for any work?*] Much less is it meet when it is half burnt: so it is expounded in the next verse, Joh. 15. 6.

V. 6. *As the Vine-tree*] The explication of the former Type.

V. 7. *And I will set my face*] See Chap. 14. 8. Levit. 17. 10.

and another fire] They shall go out of one fiery judgment into another; as 1 King. 19. 17. Amos 5. 19. Ier. 48. 43, 44.

V. 8. *Committed a trespass*] Heb. *trespassed a trespasse*, Chap. 14. 13.

CHAP. XVI.

Vers. 1. *Again*] In this Chapter the Prophet sets down the history of Gods dealing with the Church of the Jewes from first to last, under a continued allegory of a wretched maid, miserable in her birth and infancy, unpitied and cast away; till God took care of her life and preservation, caused her to grow up to comlinesse and beauty, and by Covenant took her unto himself. After which he bestowed all manner of rich and pretious blessings upon her; till the became renowned through his comelinesse which he had put upon her. But she then shamefully abused all his blessings, and played the whore in all abominable manner: whereupon he pours out his wrath upon her even by her idolatrous Lovers: and recounting her sinnes above Samaria's, and Sodom's, he awardeth her a condigne punishment, and yet addeth, in the end of all, Evangelical promises of repentance, grace and mercy in after times.

V. 2. *Cause Jerusalem to know*] Namely the remnant of the Jews which are in Jerusalem, which represent the whole body of the Nation and State, as being the seat of the Church, and head of the Kingdom.

V. 3. *Thy birth*] Heb. *Cutting out*; or, *habitation*. Though you be of Abraham's race, yet you are so degenerate, that you deser ve rather to be called Amorites and Hittites which were two accursed nations, ver. 45. Gen. 26. 34, 35. & 27. 46. See Isa. 1. 10. Ioh. 8. 33, 37, 40, 44. Rom. 2. 28. & 9. 7, 8.

V. 4. *Thy nativity in the day thou wast born*] Hos. 2. 3 An allegory, continued in all this Chapter; wherein the peoples estate, both spiritual and temporal, is represented by a wretched maid; after fostered, marryed, exalted, and enriched through mere grace. If their *Nativity* be referred to the time when it came to some form and perfection of a Nation; and was brought from Egypt, the multitude of Israel, then forsook not the idols of Egypt, Ezek. 20. 8. But more likely it is to be referred to the calling of Abram their father out of Ur of the Chaldees, where, he likely, and his ancestors sure, were idolators, Ios. 24. 2, 14, 15.

Thy navel was not cut] Terms taken from that which useth to be done to little children newly born, to shew, that the people had no humane help or assistance, but were utterly forlaken in their misery.

thou was not salted at all] Salt being used about these little creatures, to bathe and rub them, to dry up, cleanse and strengthen the body of the child.

V. 6. *Polluted in thine own bloud*] Heb. or, *trodden under foot*. Being thus in thy filthiness, and forsaken of all men, I took thee, and gave thee life; whereby is meant, that before God was his Church, and give it life, there is nothing but filthiness and death.

yea I said] God often repeated his promise to Abraham, Gen. 12. & 13. & 15. & 17. & 18. & 22. Chapters.

V. 7. *I have caused thee to multiply*] Heb. *Made thee a million*.

To multiply] According to my promise, Gen. 12. 2. & 13. 16. & 15. 5. & 17. 2, 4. & 22. 17. See the accomplishment of it, Exod. 1. 7. Deut. 1. 10.

excellent ornaments] Heb. *ornament of ornaments*.

thy breasts are fashioned] He continueth the same figure of a maid, that is now come to age to have a husband: to signifie the time appointed by God to see his people at liberty, and honour them with the title of his Church, and to make his covenant with them in Horeb, Canes, 8. 8. Hos. 2. 15.

naked and bare] Without any honour, or defence; as ver. 4, 5, 6, yea even in Egypt thou wast in misery and Captivity.

V. 8. *was the time of love*] For me to marry thee: That time fore-told, Gen. 15. 13. yet the true cause of this love is set down, Deut. 7. 7, 8.

I spread my skirt over thee] Took thee to wife, Ruth 3. 9. Gen. 20. 16. This seemes to be an ancient ceremony, wherein the husband, in sign of the right and property which he obtained in his wife, and for a pledge of his duty of protection and love, did when he marryed her, cover her with the skirt of his garment. Figuring here the righteousnesse, innocency, and merit of Christ, which hideth all the blemishes of his Church from his sight, and protects her; and hereby shewes himself to be her head, Lord, and husband; which hath at all times been the foundation and sum of the Covenant of Grace.

and covered thy nakednesse] These words, as bloud, pollution, nakednesse, and filthiness, are oft-times repeated to beat down their pride, and to cause them to consider what they were before God received them to mercy, favoured them, and covered their shame.

I sware unto thee] I made a solemn Covenant with thee, that I would take thee to be my people, Exod. 19. and 24. Chapters. Jer. 2. 2.

V. 9. *Then washed I thee with water*] Corporally, I took away from thee all signes and tokens of misery, and of thy former oppression; and inriched thee with my gifts and benefits: and spiritually, I purged thee from thy sins, which are the uncleanness of thy soul, in which man is born; and indued thee with the graces of my *Spirit*, signified by the anointing.

bloud] Heb. *bloods*.

V. 10. *Badgers skin*] Which were some way neatly dressed for to make handsome shoes.

V. 11. *I decked*] I furnished thee with all things necessary, and delightful; with grace, and glory.

V. 12. *Thy forehead*] Heb. *thy nose*. See touching this kind of ornament, Gen. 24. 47. Ila. 3. 21.

Crown upon thine head] Hereby he sheweth how he saved his Church, enriched it, and gave it power and dominion to reign.

V. 13. *Prosper into a Kingdome*] That is, didst grow up so high, that thou became a great and glorious Kingdome.

V. 14. *Thy renown*] 2 Sam. 8. 13. 1 King. 4. 31.

Comelinesse which I put upon thee] He declareth wherein the dignity of Jerusalem stood, to wit, in that the Lord gave them of his beauty and excellency.

V. 15. *But thou didst trust*] Here comes in her lewdnesse; Thou are become presumptuous and bold, by reason of the gifts received from me, and wouldst be no longer subject to me, nor contain thy self within the Chastity of my service and obedience, but didst choose to live a loose life.

playedst thy harlot] In the times of the Judges and Kings; but specially for these three hundred and ninety years, mentioned Chap. 4. 5. See Chap. 22. Isa. 57. 8. Ier. 2. 20. & 3. 2, 6, 20. Thou hast joyned thy self also by unlawful covenants, and by imitation of Idolatry to profane people, which thou hast drawn to thee by the greatnesse of thy State, and the preheminency which thou hadst above other Nations.

poured it out] Thou hast indifferently, and impudently prostituted thy self. See Chap. 16. 36. Ier. 3. 13.

but it was not] He might satisfie his lust as he would, for thou gavest him free liberty to do it.

V. 16. *High places*] Namely, the Altars, Chappels, and Temples of thine Idols, garnished with ornaments and rich tapestry, which I had bestowed upon thee for thine own use, Hos. 2. 8.

V. 17. *of men*] Heb. *of a male*. Namely, of idols, which were as adulterers to the Idolatrous souls; though there were many female Idols also.

V. 18. *Coveredst them*] Thus Idols cloathed, served, and worshipped.

V. 19. *a sweet savour*] Heb. *a savour of rest*: burning those offerings, as it were, to please and appease the Idols; as God had appointed they should do to him.

Thus it was] All these things were notoriously known and verified; and they are not to be denyed, nor excused.

V. 20. *whom thou*] Who at their birth were mine, by virtue of my Covenant, wherey the whole body of the Nation was a wife to me, and the particular persons as Children, wherefore thou should st have consecrated them to me.

And these hast thou sacrificed] Chap. 20. 26. 2 King. 16. 3. & 17. 17. & 21. 6. Psal. 106. 37. Isa. 57. 5.

to be devoured] Heb. *to devour*: meaning by fire, read Levi 18. 21. 2 King. 3. 27. & 23. 10. Jer. 7. 31.

V. 22. *in all thine abominations*] Thine unbridled idolatry hath been accompanied with an infamous ingratitude, and presumptuous confidence, that thou could st no more fall into thy former misery.

V. 24. *Thou hast also*] Like to an unchaste woman, who after she hath used dishonesty privately with some particular men, doth also prostitute her self publikely in a brothel-house; whereby is meant Idolatry which is commonly practised, and allowed by publike authority. See Esay 3. 9.

eminent place] Or, *brothel-house*.

and hast made thee an high place] Isa. 57. 5, 7. Ier. 2. 20, 23. & 3. 2, 6. & 13. 27.

V. 25. *Thou hast built*] Prepared all accommodations for thy notorious and raging Idolatry.

V. 26. *with the Egyptians*] He noteth the great impiety with this people, who first falling from God, to seek help from strange Nations, (Esay 30. & 31. 2 King. 24. & 25.) did also at length imbrace their Idolatry, thinking thereby to make their amity more strong. See Chap. 8. 10, 14. & 23. 19.

great of flesh] A figurative term taken from the shameless desires of lascivious unchaste women, Chap. 23. 20. to signifie that the power and wealth of Egypt did intice the people to desire to adhere, and to be linked unto them.

V. 27. *have diminished thine ordinary food*] I have weakened thy estate, and taken away the abundance of my blessings from thee.

the daughters of the Philistines] 2 Chr. 28. 18.

Are ashamed] They detest and abhor thine unconstant and wavering Idolatry; they holding themselves constant to their ancient Idolatry, which was first established. See Jer. 2. 10, 11, 33.

V. 28. *with the Assyrians*] Chap. 23. 12. 2 King. 16. 7, 10. 2 Chr. 28. 23. Jer. 2. 18, 36.

V. 29. *of Canaan unto Chaldea*] Chap. 23. 14, 15, 16, 17. ever and anon since that time, 2 King. 20. 12. Esay 39.

V. 30. *weak is thine heart*] Weakened and melted in spiritual lust; which worketh the same effect in the soules, as bodily lust doth in the bodies; extinguishing all manner of true vertue in them, and effeminating them to a base and sensual esteem of God and his service, and weakening the true worthip of him in Spirit and truth.

an imperious whorish woman] That is to say, licentious, unbridled, and uncorrigible; that taketh liberty to do what she pleaseth.

V. 31. *Thou earnest hire*] As much as to say, thou hast not been fought after, nor sollicited, nor rewarded, nor payed; but thou thy self hast sollicited and payd thine adulterers, which in a woman, is the extream of impudency. See 2 King. 16. 7, 8, 10. 2 Chron. 28. 21, 22, 23. Isa. 30. 6. Hos. 8. 9.

V. 34. *And in that thou gavest*] No body hath desired nor sollicited thee. So is the sin of the people aggravated, who without any bodies inducement of their own proper motion, were run into Idolatry.

V. 35. *O harlot hear*] The denunciation of judgment, and condigne punishment upon her.

V. 36. *Thy filthinesse*] Heb. *Thy poyson*, Jer. 2. 23, 24. The meaning is, Thou hast sinned without shame, and I will punish thee with infamy and disgrace, even by them with whom thou hast sinned.

V. 37. *All thy Lovers*] The Babylonians, and other Nations in their armies, whom thou tookest to be thy Lovers, they shall come and destroy thee, Chap. 23. 9, 22, 23, 24, 28.

and all them] Assyrians, Egyptians, &c.

hated] Chap. 23. 28.

and will discover] Chap. 23. 29. Ier. 13. 22, 26. Lam. 1. 8. Hos. 2. 10.

V. 38. as, &c.] Heb. *with judgements of.*
break wedlock] I will judge thee to death as adulteresses, Lev.20.10. Deut.22.22. and murtherers, Gen.9.6. Exod.21. 12. deserve.
shed blood] That do murther the Children which they do bring forth, ver.36.
V. 39. thine eminent place] Namely, the City Jerusalem itself, or the whole State where Idolatry had been publickly practised, and without controll, ver.24,31.
Thy fair jewels] Heb. *instruments of thine ornaments*, verf. 10, &c.
V. 40. stone thee] He hath relation to the punishment appointed for adulteresses by the Law, Deut.22.24.
V. 41. they shall burn] 2 King.25.9. 2 Chron.36.19. Jer. 52.13.
in the sight of many women] Namely, of many kind of people, and Nations, whereof the Chaldean Army shall be composed; of all the Nations round about, that thou shalt be an example, or rather a mocking flock unto them, Psal. 137. 7. Lam.1.7.21. Ezek.25.3,6,8. & 26.2.
V. 42. my jealousie] When it is fully satisfied with revenge upon thee.
V. 43. Thou hast not remembred] ver.22. thy first condition, and my first dealing with thee, ver.4,8&c.
fretted me] Thus God takes on for Idolatry.
V. 44. Proverb] Taunting proverb.
so is her daughter] As were the Canaanites, and the Hittites (who were taxed with serving of devils, and sacrificing their children to them, Levit.18.21,24. Deut.18.9,10.) and others your predecessors; so are you their successors, ye do not degenerate from them.
V. 45. thy mothers daughter] She an Hittite, in the end of this verse.
her husband] Namely, God the Creator of all, and Lawgiver to all, whose knowledge and service those Nations utterly forsook, to worship devils; and so did the.
thy sisters] that is, of Samaria and Sodom. Thou, and Samaria, (that is, the ten tribes) and Sodom, are like one another in sinning, as if ye were one and the self-same Mothers daughters, Deut.32.32. Isa.1.10. Jer.3.8.
your mother was an Hittite] verf.3.
V. 46. Thine elder sister] Having more Tribes, and a larger Countrey.
at thy left hand] That is Northward; for the Hebrews call the forepart the East, and the hinder part the West, the left side the North, and the right side the South: supposing the posture of a man with his face toward the East, as hath been said, Exod.26.18. Southward, or on the right hand.
thy younger sister] Heb. *lesser then thou.*
at thy right hand] Southward, Exod.26.18.
V. 47. their abominations] Thou hast not been content with imitating and equalling them, but hast gone beyond them; as is further avowed in the verses following.
as if that were a very little thing] Or, that was loathed as a small thing.
V. 48. As I live] God confirms it by an oath.
Sodom thy sister] Mat.10.15. & 11.24.
hath not done] Sodom wanted all spiritual means of grace, Mat.11.23.
V. 49. Pride] Sodoms sins here recorded are only against the second Table. Out of that plenty, Gen.13.10. and after that Abram had rescued them from their enemies, Gen. 14. she had gotten none but temporal excellencies from me, and not the spiritual ones of my Word and Covenant, as thou hast: and besides, her greatest sin was but against the second table, and not against the first, as thine is in violating my service.
strengthen the hand] See their sins against the two Angels, and Lot, Gen.19.
V. 50. before me] Gen. 13.13.
I took them away] Both Sodome, and Samaria, Gen. 19. 24. 2 King.17.
as I saw] Or, *after I had seen*; to wit, their abominations, Gen.18.21.
V. 51. Neither hath Samaria] Which worshipped the Calves in Dan and Bethel.
half of thy sins] Because thou received't more favours at my hands, the true Priesthood being in Judah, and hast been longer suffered, exhorted, and corrected; and hast seen my judgments upon the other: therefore thy ingratitude, rebellion, and obstinacy, cannot be equallized, Chap. 23.11. Jer. 3.6,7,8.
hast justified thy sisters] Made their sins to seem but little ones, and excuseable, by the excesse of thine; and them innocent in comparison of thee, Jer.3.11.
V. 52. judged thy sisters] Condemned them without any pity as wicked, and not deserving any mercy.
bear thine own shame] Mat.10.15. & 11.24. Lam.4.6.
V. 53. When I shall bring] That is, as I will never re-establish those Cities and Nations into their former estate; so the Jewish Nation, whatsoever their false Prophets say, yet shall never be perfectly restored after the ruine which shall come upon them by the Chaldeans; in respect of the glory of the Temple, and the state of the Kingdom, and other advantages. But as concerning the spiritual good, the people had alwaies a remainder of grace, and hope of reforement to salvation, verf. 60, &c. which the other Nations had not, Isa. 1. 9.
the captivity] This word is taken for all kinds of extream misery, Job 42.10.
the captivity of thy captives] Namely, free them from servitude, and other continued and succesive Calamities.
V. 54. A comfort] Chap.14.22. A common kind of speech; as if those other Nations had any way been eased, by seeing the Jews as much, or more punished then they were, Lam.4.6.
V. 55. Then thou] As verf.53.
V. 56. mentioned] Heb. *for a report, or, hearing.*
by thy mouth] Thou wouldest not call her punishment to mind, when thou wast aloft, to learn by her example to fear my judgments.
pride] Heb. *prides, or, excellencies.*
V. 57. discovered] Till thou was brought under by the Syrians and Philistines, 2 Chr.28.18,19. Or thus, thou wast not convinced in thy conscience, of thy obstinacy and wickednesse, when thy sister Samaria was reproachfully handled by the Syrians and Philistines, which should have been a lesson unto thee.
Syria] Heb. *Aram.*
about her] Which joyned with the Syrians, or compassed about Jerusalem.
despise thee] Would have spoiled thee, but for my preserving of thee, Esay 7. & 8. Chapters.
V. 59. the oath] Joyned with an execration, or curse, in case of failing. By which oath thou hadst bound thy self to me, as a people to their King, and a wife to her husband; as ver.8.
V. 60. Nevertheless I will remember my Covenant] I will pity thee, and so stand to my Covenant of Mercy and Love; though thou hast deserved the contrary, Gen.8.1. & 9.15,16. Exod.6.5.
I will establish] Jer.31.31,32. Hos.2.19.
everlasting Covenant] Namely, a spiritual Covenant, made with the true Israel in spirit.
V. 61. Then thou shalt remember] Chap.20.43. thou shalt be touched with true compunction and repentance.
when thou shalt receive] Namely, when I shall convert both Israel, and the Gentiles, and make them members of the Church, (and perform that great promise, Gen.9.27.) whose body was represented by the old Jewish Nation, which was also first employed in the preaching of the Gospel.
elder and thy younger] Samaria, Sodome; Jew, and Gentile.
for daughters] Gal.4.26. See Esay 54. & 55. Chapters.
but not by thy Covenant] Not by virtue of the old, external, and outward Covenant, in which the natural Jews had onely part, or such as joyned themselves to their Religion and Ceremonies; but by vertue of the new, (spiritual, and eternal one, grounded upon the Messias, and upon his righteousnesse, redemption and Spirit, which is made with the whole Israel, according to faith, Jer.31.31,32,33,34. 2 Cor.3.3. Gal.4.24, 25. Heb.8.8.
V. 62. That thou mayst remember] These things are here written and set down, to the end, that after thy re-establishment, especially in the time of the Gospel, thou mayst give God all the glory for thy delivetance, by a sincere acknowledgment and confession of thy sins, approving of, and adoring in silence those judgments, which had been formerly inflicted upon thee, Job 5.16. Rom.3.19.

CHAP. XVII.

Verf. 1. AND the word of the Lord] The Prophet under the parable of two Eagles and a Vine, sets forth the taking of Jechoniah from the Kingdome, and the placing of Zedekiah in his room, by the King of Babylon: Zedekiah's rebellion by relying upon the King of Egypt: Gods severe threatning of him, and his adherents for the same. And lastly, concludes with Evangelical promises of Christ, and of the largenesse and benefits of his Kingdome.
V. 2. Put forth a riddle] Or, parable; or a figurative speech, representing one thing by another, with a convenient correspondency.
the house of Israel] Principally is here meant the Kingdom of Judah.
V. 3. A great Eagle] That is, Nebuchadnezzar, Jer. 48. 40. & 49.22. who hath great power, riches, and many Countries under him, shall come to Jerusalem, and take away Jeconiah the King, as ver.12.
divers colours] Heb. *embroidering.* Hereby is meant Nebuchadnezzars Empire over many Nations of divers customes, and languages; or his Army composed of several forts of people.
unto Lebanon] To Judea, which is oftentimes likened to a wood of excellent trees.
highest branch] Namely Jehojachin, led into captivity, 2 King.24.12.
V. 4. He crept off] Hereby is signified the captivity of the chief of the Kingdome, led away with Jehojachin, ver. 12.
merchants] Or, *traffick.* He meaneth Babylon, famous for merchandise and traffick.
V. 5. of the seed] Seed-Royal; namely, Zedekiah, the uncle of Jeconiah, who was of the blood-Royal. See Annotations upon ver.13.
planted it in a fruitful field] Heb. *put it in a field of seed*; to wit, in the Kingdome of Judea, not yet made desolate, where Zedekiah was made King instead of Jeconiah, 2 King. 24.17. Jer.37.1. and might have maintained himself, and grown prosperously.
and set it as a willow-tree] Or, *with most curious circumspection*; that is, with all cautions and conditions, oath and pledges, to make firm the Covenant between him, that is, Nebuchadnezzar, and Zedekiah. See ver.13,14.
V. 6. And it grew] Zedekiah prospered while he was faithful to the Chaldeans.
of low stature] Signifying that he was but a Vassal, not Soveraign, nor absolute; that he might not have power to rebel against Babylon; as ver.14.
whose branches] Being a dependant, and subject to Nebuchadnezzar.
the roots] That is, he stayed in his own countrey, and was not transported into any other place; and the State remained in its ancient form and seat: onely the Kings power was diminished, and subjected to the King of Babylon.
brought forth branches] Zedekiah begat and brought up Children, Jer.52.10.
V. 7. another great Eagle] Namely, the King of Egypt, who was also a mighty King, with whom Zedekiah joyned himself against Nebuchadnezzar, verf. 15, 17. 2 King. 24.20. Jer. 52.3.
This Vine] King Zedekiah.
her roots] By secret embassies, ver.15.
water it] That is, uphold and relieve him with his forces, against the Chaldeans. See Jer.37.7.
the furrowes] He alludeth to the Channels and pipes wherewith the Egyptians conveyed the waters of Nilus to their Land. See Deut.11.10.
V. 8. it was planted] There was no cause for Zedekiah to rebel, and fly to Egypt for succour; for he prospered well under the Babylonian; as ver.6. Or, though it were very likely that Zedekiah and Judah, by his league with Egypt, might have maintained and bettered himself, and rid himself from subjection to Nebuchadnezzar; thinking to be mastered, by the waters of Nylus; (whence to get Chariots and horses to keep them from Babylon) yet in vain did they resist one set up a Conqueror for their sins, when they daily more and more provoked God against them.
soil] Heb. *field.*
V. 9. Shall he not pull] Shall not Nebuchadnezzar the great Eagle destroy it? ver.3.
without great power] He shall not need a great Army to subdue King Zedekiah, for God will deliver him into his hand for violating his oath. The King Nebuchadnezzar himself was not there with all his Army; but his Princes took Jerusalem, and brought Zedekiah to the King to Riblah, Jer. 37.7,8,9,10. & 52.7,8,9.
V. 10. East-wind] East wind is hurtful to vines, Jonah 4. 8. By this tempestuous and scorching wind, is meant Gods Judgments executed by the means of the Chaldeans, chap.19. 12. Hos.13.15.
furrowes] Notwithstanding Egypts assistance and relief.
V. 12. The King thereof] That is, Jehojachin, ver. 2, 3. 2 King.24.12,15. who was called Jeconiah, 1 Chr.3.16. and Coniah, Jer.22.24. & 37.1.
V. 13. of the Kings seed] To wit, Mattaniah, whose name was changed to Zedekiah, 2 King. 24.17. who was son to King Josiah, 1 Chr.3.15. yet he is called son to Jeconiah, 1 Chr.3.16 not by nature, for he was uncle; but son, by succession in the Kingdome: also Zedekiah is called Jeconiahs brother, 2 Chr.36.10. by general term of kindred.
taken an oath of him] Heb. *brought him to an oath*, ver. 16. 2 Chr.36.13. for his subjection and obedience.
the mighty of the Land] That is, he hath carried them away with him, to weaken the Kingdome, and for to have hostages by him.
V. 14. But that by keeping of his Covenant, it might stand] Heb. *to keep his Covenant, to stand to it.*
V. 16. But he rebelled] 2 King.24.20.
horses] Isa.31.1,3.
V. 16. in the midst of Babylon he shall dye] Jer.32.5. & 34.3 Chap.12.13.
V. 17. Make for him] He shall do Zedekiah no good, who was straitly besieged by Nebuchadnezzar, Jer.37.5,7,8.
by casting up mounts] Chap.4.2. Ier.52.4.
V. 18. He had given his hand] Because he took the name of God in vain, and brake his oath, whereby he had confirmed by giving his hand, therefore the Prophet declareth, that God would not suffer such perjury and infidelity to escape punishment. See Ier.50.15. Job 17.3.
V. 19. Mine oath] Namely, the punishment for breaking the oath he had made in my name. God calls it his oath, though made to an Heathen King. See Josh. 9. 19. 2 Sam. 21.1.
V. 20. I will spread my net upon him] Chap.12.13. & 32.3.
V. 21. and all his fugitives] Chap.12.14. which fled with him, Ier.39.4.
They that remain] As we see in Gedaliah, Johanan, and those that fled into Egypt, Ier.41,42,43,44. Chapters.
V. 22. I will also take] Promises of restoring and enlarging of the Church in Christ. This begun to be put in execution in Zerubbabel, who was of the blood-Royal, and brought the people out of Babylon; but the perfect accomplishment is in Christ, the everlasting King, and Son of David, Isa. 11.1.
a tender one] Hereby are meant Christs weak beginnings in his humane nature, who was descended from the ancient stock of the Kings of Judah.
And will plant it upon a high mountain] That is, God would set this King upon his *holy hill of Sion*, Psal. 2. 6. and over his Church.
V. 23. of the height of Israel] Namely, in my Church, which spiritually is higher then any worldly height, Chap. 20. 40. Isa.2.2,3. Mic.4.1.
and under it] The Israelites, and all the Tribes, and spiritually the Elect of all Countries, both Jewes and Gentiles, shall come under the Messias, to shelter themselves from all evils, Isa.66.23.
V. 24. All the trees] All the great ones of the world shall know, that I have plucked down the proud enemies; and set up my Church, which was low and contemned. So it came to passe by Gods ordering, that Babylon was overthrown by Cyrus; and the spiritual kingdome of the Devil by Christ; that the Jewish people were returned from Captivity, and the Elect from their spiritual bondage into the liberty of the sons of God.

CHAP. XVIII.

Verf. 1. AND the word] The Prophet sharply reproves, and strongly refutes, a wicked proverb used in Israel, impeaching the justice of God, in his judgments; and seriously calls them to repentance; with assurance of life and safety thereupon.
V. 2. The fathers have eaten] That is, have sinned, and the Children have suffered for it; as the sins of Manasseh are remembred upon Judah; and the sins of Jeroboam upon the ten Tribes. See Lam.5.7. See more, Ier.31.29.
V. 3. any more] Since you make my patience an argument whereupon to taxe my Judgments, I will hereafter bring them presently upon him that sinneth; and lay open your iniquities, like unto the iniquities of your fore-fathers, for which I have heretofore punished them.
V. 4. All soules are mine] I am equally God, and Judge of all, not accepting of persons; and if I do delay my general punishments, it is out of my superabundant goodnesse; and if the children do bear the iniquities of their fathers, it is to terrifie the fathers the more from sinning; and yet done according to justice: The children imitating their fathers in sinning, and having sufficient and abundant cause in themselves for the punishment; else in no wise should they dye. But seeing such ill use is made of my delaying, and putting off my judgements, as I have formerly done in your fathers times, I shall hereafter lesse use it, and make speedy demonstration of my justice, by my deeds; to cleer it the more from these wicked aspersions.
V. 5. 5. That which is lawfull and right] Heb. *Judgement and Justice.*
V. 6. hath not eaten] Namely, of the idols sacrifices, whose service was done upon hills and mountains, Ezek.22.9. See Deut.32.38. Psal.16.4. & 106.28. 1 Cor. 8.1,4,7,10,13. & 10.19,20,21.

to lift up his eyes] To pray to them, or make worship to them, Psal. 121.1.2. but doth detest them rather.

defiled his neighbours wife] Lev. 18.20. & 20.10. by adultery.

To a menstruous woman] Lev. 18.19. & 20.18.

V. 7. *And hath not oppressed any*] Exod. 22.21. Lev. 19.15. & 25.14.17.

pledge] Exod. 22.26. Deut. 24.12.

hath spoiled] Lev. 19.13.

hath given his bread to the hungry] Deut. 15.7. Isa. 58.7. Mat. 25.35.

V. 8. *upon usury*] Exod. 22.25. Lev. 25.36,37. Deut. 23.19, 20. Psal. 15.5. usury, and increase: the first word in Hebrew properly signifieth biting, from the effect, because it doth bite or eat out a mans estate; the latter word signifieth multiplication, or increase; in Greek it is τόκος, Mat. 25.27. Luke 19.23. a birth, because hereby money begetteth money, as Arist. shewes, in Polit. book 1. Chap. 7. Thus money was not to be lent to the poor, Exod. 22. 25. Levit. 25. 35, 36, 37.

V. 10. *That doth the like to any one of these*] Or, *that doth to his brother besides any of these*; or, *any one of these*; in vers. 9.

V. 11. *and that doth not any of those*] Or, *though he hath not done any of these things*: hath not done all the good deeds set down before, ver. 7, 8, 9.

even] Or, *either*.

and defiled] Or, *defiled*.

V. 12. *hath oppressed*] Or, *or hath oppressed*. And so in the clauses following, in this and in the next verse.

all these abominations] Or, *any*.

he shall surely dye] He sheweth how the son is punished for his fathers fault; that is, if he be wicked as his fathers was, and doth not repent, he shall be punished as his fathers was; or else not.

his blood] Or, *his bloods*. He shall suffer capital punishment for his own sin, and he shall be the cause of his own death, Lev. 20.9. Act. 18.6.

V. 16. *Hath not withholden the pledge*] Heb. *hath not pledged the pledge*, or, *taken to pledge*.

V. 17. *Hath taken off*] That is, keeps himself from wronging or oppressing, though he might have some reason to do it.

V. 19. *Yet say ye, Why? doth not the son*] He sheweth that those profane men contending with the Prophets did seek still to urge and press on that proverb; and haply to teach them, and make them confess, that either Gods judgments were not just, in punishing the child for the fathers sins, or at least that the Prophets limitations and expositions, were contrary to Gods law, Exod. 20.5. Deut. 5.9. Thus the wicked persist in their blasphemies, and will not be beaten off from them.

when the son] God again avowes his just dealing in his judgments against their blasphemy, as if he should say, The meaning of my law is, that I will punish the sins of the father upon the children, in case that they follow their fathers examples, which I do often suffer to fall out so, through my secret judgment; and if through my special grace I do sanctifie them, so that they do not follow their fathers steps, they shall also be exempted from their fathers punishments.

V. 20. *The son shall not bear*] Deut. 24. 16. 2 King. 14. 6. 2 Chr. 25. 4. Jer. 31. 29. Namely, the innocent son which is by my spirit purged from his fathers wickedness: yet this is no general rule, in respect of the body and bodyly goods, in which God hath, and may, visit and chastise the child for his fathers sins, by temporal chastisements. But this must principally be understood of the everlasting punishment of soul and body.

the righteousnesse] That is, every one shall receive either a reward for his good workes, or punishment for his evil workes.

V. 21. *But if the wicked*] Chap. 33. 12.

my statutes] He joyneth the observation of the Commandement with repentance: for none can repent indeed, except he labour to keep the law.

V. 22. *He shall live*] He shall be delivered from the plagues and punishments of the wicked, and shall attain to everlasting life; to which the true way and direction, is the pure conversion of a sinner, and perseverance.

V. 23. *Have I any pleasure at all*] Ver. 32. Chap. 33. 11. He speaketh this to commend Gods mercy to poor sinners; who rather is ready to pardon, then to punish, as his long suffering declareth.

V. 24. *But when the righteous*] Chap. 3. 20. and 33. 12, 13.

his righteousnesse that he hath done] That is, the false opinion that the hypocrites have of their righteousnesse, shall not move God to spare them. See ver. 22.

V. 25. *Yet ye say*] Or, in Heb. *and will ye say?* Will you yet dare to ease, either mine actions with injustice, or my words and my law with contradiction?

The way of the Lord is not equal] Chap. 33. 20. in punishing the father with the children.

are not your wayes unequal] All the injustice is in you who follow your fathers ways, and not in me: my law agreeth well with this doctrine, but your understanding is perverted.

V. 26. *when a righteous man*] This is the rule of my soveraign justice, that the death of every one shall be the punishment of his own proper sin: as the order of my mercy is, to give a sinner hope that he shall be restored by repentance. Both the one and the other is well enough known unto you, but that in this contestation, you fight against your own consciences.

V. 29. *Yet saith*] The wicked, desperate sinners, will never make an end of cavelling and sinning.

V. 30. *Every one according to his wayes*] And not for the sins of their fathers, as you impute it to me.

ruine] Heb. *a stumbling block*; to cause the ruine, Jer. 5. 25.

V. 31. *Make you a new heart*] Chap. 11. 19. & 36. 26. Jer. 32. 39. Eph. 4. 22, 23, 24. 2 Cor. 5. 17. Give way to the Spirit of Grace, to whom it properly belongeth to regenerate a man, who cannot do it of himself, Jer. 13. 23. Rzek. 11. 19. and 36. 26.

V. 32. *I have no pleasure in*] Chap. 33. 11. 2 Pet. 3. 9. to the great comfort of poor penitent sinners.

CHAP. XIX.

Vers. 1. Moreover] This Chapter contains a Lamentation for Jehoachaz, and Jehoiakim, Kings of Judah, under the parable of a Lyonefs and her Whelps; and for the whole Kingdom and State of Judah under the parable of a vine.

for the Princes of Israel] Namely for Jehoahaz, and Jehoiakim; which indeed were rather Princes then Kings, as being under the Kings either of Egypt, or Babylon. And under the King of Babylon were also Jehoiachin, and Zedekiah, the two last Kings of Judah.

V. 2. *What is thy mother*] Namely, the mother of the Kings, or the royal stock, or the nation of the Jewes?

she lay down] Securely in former ages.

she nourished] Her self brought up, and made her Kings; but not to now.

V. 3. *One of her whelps*] Namely Jehoahaz, who was made King three moneths in Jerusalem, 2 King. 23. 30, 31.

it devoured men] Turned his regality and soveraignty, to inhumane cruelty, 2 King. 23. 32.

V. 4. *He was taken in their pit*] A term taken from the manner of hunting of Lyons. Pharaoh Necho carryed him to Egypt, and put him in chains, 2 King. 23. 33. Of him Ieremy told he should return no more to his native country, but dy in Egypt, Ier. 22. 10, 11, 12. So it fell out, 2 King. 23. 34.

Egypt] See 2 King. 23. 34. Ier. 22. 11, 12. the places afore cited.

V. 5. *when she saw that she had waited*] Namely Ierusalem, when the saw that there was no hope that Iehoahaz should be restored.

another of her whelps] Namely, Iehoiakim, appointed to be King, by the King of Egypt, 2 King. 23. 34.

V. 6. *He went up and down*] This haply may relate to his various estate, between the King of Egypt, and the King of Babylon.

devoured men] As ver. 3, see Ier. 26. 20, 21, 22, 23.

V. 7. *And he knew*] That is Iehoiakim vitiated and spoyled the palaces of those whom he did destroy, or in hostile manner slew with the sword, ver. 6.

their desolate palaces] Or, *their widows*.

he laid waste] 2 King. 23. 35, 37. & 24. 3, 4. 2 Chr. 36. 8. Ier. 22. 17, 18.

noise of his roaring] By his cruel and tyrannical commands.

V. 8. *The nations set against him*] Nebuchadnezzar with his great army, which was gathered of divers nations, 2 King. 24. 2.

and spread their net] 2 Chr. 36. 6. Ier. 22. 18.

V. 9. *into holds*] Where it seems he dyed, being upon the way to Babylon; and his body was afterward thrown out upon a dunghill. See 2 Chron. 36. 6. Ier. 22. 18, 19.

V. 10. *Thy mother is like a vine*] After thy tyranny was ceased, which was signified by the Lyons roaring, Ierusalem seemed to flourish again, especially under Zedekiah, who had many sons fitting to succeed him in his Kingdom, and to prop him up; which is signified by the following terms: or else,

else, this verse, and the next, may relate to the flourishing state of the Kingdom of Iudah, in former times and ages, for the majesty of their Kings, largeness of dominion, multitude and wealth of subjects.

V. 12. *But she was plucked up*] In such manner, and by such means, as were shewed in the former part of this Chapter.

East wind] Hos. 13. 15. meaning that the Chaldeans, which were East from them, should destroy them, as the East-wind doth the fruit of the vine. See Chap. 17. 10.

her strong rods were broken] Namely, all the young men, and the royal issue. See 2 King. 25. 7.

V. 13. *She is planted in the wilderness*] The whole body of the nation, is partly already, and the rest shall be carryed away into Babylon within a short while, to live there in extream misery.

V. 14. *Out of a rod of her branches*] Namely, out of Iehoiakim, or rather Zedekiah, who through his perfidiousness, and rebellion against Nebuchadnezzar, shall be the cause of the last desolation, 2 Chr. 36. 13. So that none of Judah's Kings were strong, nor after should be, till Christ came, to whom the Kingdom did belong.

And shall be for a lamentation] Not onely at the present time, but in after ages likewise: like that of Ieremies, in his book of *Lamentations*.

CHAP. XX.

V. 1. And it came to passe] In this Chapter the Prophet reprehends certain elders of Israel, for their vile and base hypocrisie, pretending to ask counsel of God by him, and yet continuing in the abominations of their fore-fathers. Whereupon he recounts their rebellions and idolatries, against God, notwithstanding his marvellous, and merciful good dealings with them: and all this, in Egypt, in the wilderness, and in the land of Canaan. He denounceth therefore grievous judgments against them, with promises of comfort to a repenting remnant. And lastly, in the end of this Chapter under the type of a Forest, he denounceth extream desolation unto Ierusalem and Iudah.

In the seventh year] Of Jechoniah's Captivity, or Zedekiah's reign: that is two years, one moneth, and five dayes, since the beginning of Ezekiels prophesie, Chap. 1. 1, 2. And two years and five moneths before the siege began, Ier. 52. 4. and two years, ten moneths, and nine and twenty dayes, before the city was taken, Ier. 52. 5, 6.

certain of the elders] See Chap. 8. 1. & 14. 1.

came] In dissimulation and hypocrisie, ver. 31.

V. 3. *Are ye come to inquire of me*] In that true manner as I have appointed you, to desire my favour, by the way of faith and repentance? with a mind willing to learn, and obey my Word; or rather with prejudicate opinions, and hearts settled upon your own wayes, whatsoever you shall hear from my Prophet? Ier. 42. Do ye not come to tempt me, having no other aym, but to get something out of my Prophet, as may be pleasing to you? Chap. 14. 3.

I will not be inquired of by you] Or, *I will not answer you*, or, *you shall not find me*.

V. 4. *Wilt thou judge them?*] Chap. 22. 2. & 23. 26. or, *shouldest thou plead and intercede with me for them?* Ier. 14. 11. They should rather be roughly handled with checks, and cominations, Chap. 14. 3.

Cause them to know their] This declareth his goodness and justice, which calleth sinners to repentance, before he condemn them, though here he doth it with a kind of indignation.

The abominations of their fathers] Imitated, and increased by their children; who would not amend by the examples, nor the punishments of their fore-fathers, ver. 30.

V. 5. *In the day when I*] When as my people belaig in Egypt, I declared by effects, Exod. 3. &c. that I had chosen them to be mine. Deut. 10. 15. according to my promises made to their fore-fathers, Gen. 15. 14.

Lifted up mine hand] Or, *sware*. And so ver. 6. &c. and ver. 23. did shew my soveraign power for their deliverance, to the destruction of their enemies. See Exod. 14. 8.

known unto them] Exod. 3. 8. & 4. 31.

V. 6. *I sighed for them*] That is, appointed it for them by my decree, as the most excellent above all other Countries: and for the conquest of which, I had prepared all things in my secret counsel; as into which I had marched before mine ark, to give them a secure entrance into it. See Numb. 10. 33.

glory of all lands] Or, *flower*. A title of the land of Israel, or Canaan, Ver. 15. Dan. 8. 9. & 11. 16. Psal. 48. 2. So, by its natural qualities, and by Gods singular blessing upon it, and being made a Type of the heavenly Canaan.

V. 7. *Said unto them*] These things are not specified in so many words in Exodus, but may be gathered thence. Exod. 3. 12. & 5. 1. and are revealed by the Spirit to the Prophets, and do agree with what is written, Josh. 5. 9.

abominations of his eyes] That is, the idols, to the spiritual desiring of which, mans heart is induced by the eyes, delighted with the matter, or the form of them: and generally by all the outward senses, seeing they could not apprehend any deity in them by the Spirit. See Numb. 15. 39. and to which they lifted up their eyes, Chap. 18. 6.

defile not your selves] God had forbidden them to make mention of the idols, Exod. 23. 13. Deut. 12. 3. Psal. 16. 4. Hos. 2. 17.

V. 8. *And would not*] Exod. 5. 21. & 6. 9. & Chap. 32.

their eyes] Which thing declareth the wickedness of mans heart, which judgeth Gods service by their eyes and outward senses.

Then I said] Or, *Though I said*, Exod. 5. 3.

V. 9. *But I wrought for my names sake*] Ver. 14. and 22. I proceeded on in my delivering of them. God hath ever this respect to his glory, that he would not have his name evil spoken of among the Gentiles, for the punishment that his people deserved; in confidence whereof the godly ever prayed; as Exod. 32. 12. Num. 14. 13. &c. Deut. 9. 28. Josh. 7. 9. 1 Sam. 12. 22.

V. 10. *Caused them to go forth*] Exod. 13. 18.

V. 11. *Showed them*] Heb. *made them to know*.

which if a man do] Lev. 18. 5. Deut. 30. 15. Mat. 19. 10, 17. Gal. 3. 12. So he shall be preserved from all dangers, and shall, at the last, obtain everlasting life; the way to which, and the beginning and pledge of which, is new obedience: though it be no way a meritorious cause of it.

V. 12. *Sabbaths*] Exod. 16. 23. &c. and 20. 8. & 31. 13, &c. and 35. 2. Deut. 5. 12.

V. 14. *Heathen*] Who might thereby take an occasion to blaspheme my name, and to accuse me of lack of ability; or else, that I had sought a means to destroy them more commodiously.

V. 15. *Given them*] That is, had promised and resolved to give them, if they had not made them selves utterly unworthy of it. Numb. 14. 29. and 26. 65. 1 Cor. 10. 5, 6.

V. 16. *Sabbaths*] That is, my true religion (the publick worship being on the Sabbath) which I had commanded them: and gave themselves to serve me according to their own fantasies. See Isa. 56. 4.

V. 18. *Children*] Whom I spared. Numb. 14. 31.

Not in the statutes of your fathers] Whereby the holy Ghost confuteth them that say, they will follow the Religion and example of their fathers, and not measure their doings by Gods Word, whether they be approvable thereby or no. See Jer. 44. 17.

V. 20. *A sign between me and you*] A sacrament of an enterchangeable agreement; namely, that I shall sanctify you by my spirit, causing you to cease from your evil works; and you likewise shall be conformable to the working of my grace.

V. 21. *The children*] Verf. 18.

I would no more] Numb. 21. 1. and 25. 9. Psal. 106. 26, &c.

V. 22. *Nevertheless I withdrew*] Psal. 78. 38.

V. 23. *I lifted up mine hand*] Though I did forbear them for that time; yet I swore to them, that if they continued in their sins, after I had performed my promises unto them, by bringing them into the promised Land, I would drive and scatter them out of it. See Verf. 5.

and disperse them] After they should be come into the land. See Levit. 26. 33. Jer. 15. 7.

V. 24. *They had not*] The children in the Wildernes had not executed my judgements; nor their posterity after they were come into the land of Canaan.

Their fathers Idols] Meaning, that they set their delight upon them.

V. 25. *I gave them also statutes that were not good, and judgements whereby they should not live*] I gave them in the Wildernes decrees and ordinances, that were not good for them, but hurtful; and judgments that did sentence them to death; as that to hang up the heads and chief of the people before the sun; and for the Judges of Israel to slay every one his men that were joyned to Baal-Pehor, Num. 25. 4, 5. and that judgment for the death of Korah, Dathan, and Abiram, and the 250 Princes, and the 14700 mutinyers, Num. 16. And as that sentence and judgment was of the fiery serpents, Num. 21. Besides that the Lord by his just judgment gave them up to themselves, that they should follow their own lusts, because they would not obey his laws; as ver. 39. Psal. 81. 12. Rom. 1. 21, 24.

V. 26. *And I polluted them*] So deemed them, used them, and deale with them, and their gifts, as polluted things, cast them from me as unclean things.

to passe through the fire] Ver. 31. Chap. 16. 21. Though Mo-

fes expresse not this particular, yet it is most likely it was done then when Israel joyned himself to Baal-Pehor, Num. 25. 3. See 2 King. 17. 17. and 21. 6. 2 Chron. 28. 3. and 33. 6.

That openeth the womb] That is, the first born, which ought to be sanctified to the Lord, Exod. 13. 2.

V. 27. *Yet in this*] Seeing that I give thee Commission to lay all their Fathers sins open before them, ver. 4. add this to all the rest, this their trespass in the land of Canaan.

committed a trespass] Heb. *trespassed a trespasse*.

V. 28. *For when I had*] Not onely in the wilderness, when I brought them out of Egypt, but since I placed them in this land: which declareth how prompt mans heart is to Idolatry; seeing that by no admonitions he can be drawn back.

Then they saw] Isa. 57. 5, 6.

the provocation of their offering] That is, their offering which was the object and provocation of my wrath.

V. 29. *Then I said unto them*] Or, *I told them what the high place was*, or, *Bamah?* I did often admonish them by my Prophets, and reproved them for their Idolatry. See Chap. 23. 43.

what is the high place?] Do you not know sufficiently, by the very name of high place, which at all times been infamous, as a place of idolatry, and unlawful worship, that all that is done there is abominable? as the very name of a brothel is sufficient to make any honest woman to fly the conversation and neighbourhood of it.

Bamah] Which signifieth an high place, so that for all that it was so odious to God, yet they continued it, and the Name of it, declaring thereby that they vaunted themselves of their idolatry, and were not ashamed thereof.

V. 30. *Wherefore say*] Seeing that reproving of the fathers sins, ought to serve for a correction to the children which follow them; which thing yet they neglect; therefore tell them that I reject all their false shews of piety, which they make in seeking after my word, ver. 3.

V. 31. *For when ye offer*] Ver. 26.

shall I be inquired of?] Ver. 3. He sheweth that the ingratitude of the people deserved, that God should cut them off, and that they should not have the comfort of his Word; that he would notheneceforth suffer them, in this base and treacherous way, of such gross hypocrisie, to have any thing to do with him, or his Prophets; or so much as to pretend any thing thereunto, ver. 37.

V. 32. And that which cometh] Your projects and purposes shall not take place.

we will be as the Heathen] Idolatours as they; and so we shall prosper as they do, Jer. 44. 17.

V. 33. *I will rule over you*] I will shew my self a King, and exercise my power over you in punishment, as over rebellious and disloyal subjects; seeing you have not accepted of my government in due obedience: And I will not suffer in you, that are bound unto me by duty and obedience, the excuses which I wink at in other nations, strangers to my Covenant. See Hos. 9. 1. Amos 3. 2.

V. 34. *I will bring you out*] I will not let you live at ease in the idolatrous countries, where you had sheltered your selves, See Jer. 40. 11, 12. & 43. 7. & 44. 1, 7, 8, 11, &c.

V. 35. I will bring you into] I will drive you into the most solitary and savage places of the world, for a fulness of misery, ver. 38.

there will I plead with you] Execute my revenge; and yet so, as follows, ver. 37.

V. 37. *I will cause you to passe*] Even as a shepherd maketh his sheep to passe one by one when they come out of the sheepcote, and marketh them distinctly with his rod, to distinguish them from other, Lev. 27. 32. So I will sever those that are rebellious from among you, to punish them; and shew favour to the other, Ezek. 34. 17. Mac. 25. 32, 33.

I will bring you into] Will constrain you to acknowledge me for your God and King by those punishments, the threatnings whereof I have joyned to my Covenant: by which I will chain you up like wild beasts, and will tame your stubbornesse.

V. 38. *I will purge out from among*] Signifying that he will not burn the Corn with the chaffe; but choose out the wicked to punish them, when he will spare his.

I will bring them forth] As ver. 35.

they shall not enter] Jer. 44. 14.

V. 39. *Go ye*] I do cast you off quite, and give you over to all manner of wickednesse; that my name which you make profession of worshipping, may be no more profaned by your hypocrisie, nor be exposed to the scorn of mine enemies.

with your gifts] Offered indeed to the true God, but defiled with the Idolatry which is joyned to it. See Isa. 1. 13. & 61. 8. or else really presented to Idols.

V. 40. *for in mine holy mountain*] Isa. 2. 2, 3. Ezek. 17. 23. Mic. 4. 1. I do cast all you apostates off, and will onely hold the true Israel, which truly believeth, and is truly converted, for to be my people, and will gather them into my Church, to be by them served in spirit and truth; whereof the ancient service was but onely a figure; An Evangelical Prophecy, whereof the return from Babylon was onely an essay.

accept them] An ordinary term for lawful sacrifices which were duly performed.

require your offerings] Shunning them no more as I had done the offerings of Idolaters, and hypocrites, ver. 39. Isa. 1. 13.

V. 41. *Sweet savour*] Heb. *savour of rest*.

sanctified in you] I will cause my self to be reverenced, praised, and blessed for your sakes; and the sacred and inviolable truth of my promise shall be acknowledged by all men.

V. 43. *and there shall ye remember*] Chap. 16. 61.

loath your selves] Chap. 6. 9. Your own consciences shall convict you, after that you have sclt my mercies.

V. 46. *Toward the South*] That is, toward Judea, which lay most Southward from Chaldea, where the Prophet was, Chap. 21. 2.

and drop thy word] That is, speak, and preach like a Prophet. A term which seems to be taken from Deut. 32. 2. See Amos 7. 16. Mic. 2. 6, 11.

forrest of the South-field] City of Jerusalem, and land of Israel, Chap. 21. 2. And in such a sense is the similitude of forrests often used, Esay 9. 18. & 10. 18. & 32. 19. Jer. 21. 14. & 46. 23.

V. 47. *kindle a fire in thee*] The Chaldean War, whose a fierce enemy.

green tree in thee] All manner of people indifferently, both young and old, weak, and strong, poor and rich, good and bad, Chap. 21. 3, 4. Many righteous men being also entangled in these temporal judgments. See Luke 23. 31.

All faces] Those that are not consumed therewith, shall be brought unto extream misery. See Lam. 4. 8. & 5. 10.

from the South to the North] From one end of the Country to the other.

V. 48. *that I the Lord have kindled it*] That it is not mans work, but Gods work; and so by man not to be mastred.

V. 49. *They say of me*] These prophane people do scoff at my prophesies, which thou dost dictate to me, in allegorical and enigmatical terms, as if they were dreams and imaginations.

CHAP. XXI.

Vers. 1. A*Nd the word of the Lord*] Ezekiel again doth prophesie and fore-tel against Jerusalem, and the land of Israel, the sword of the Chaldean: is commanded to sigh at the grievousnesse of it. And upon further declaration of the sharp terrors of it, he is commanded to smite upon his thigh for sorrow. After, by command, he smites his hands together; and God himself doth so, to hearten on the Chaldean to slaughter. He fore-telleth the manner of the King of Babylons consulting about his coming against Jerusalem; the overthrow of it, and of the King thereof. And lastly, he prophesieth the destruction of the Ammonites.

V. 2. *set thy face toward Jerusalem*] Seeing it is so, prophecie the same things in plain and proper terms.

the holy places] Namely, against the Temple, and the buildings adjoyning to it; which were not to be spared in this general desolation. See Jer. 7. 14. Ezek. 9. 6.

V. 3. *my sword*] The Chaldeans.

the righteous and the wicked] Chap. 20. 47. Righteous, here, may signifie those less wicked then the others: for all were naught, Chap. 22. 18. Jer. 3. 8.

V. 5. *it shall not return*] Until it hath performed all its execution, Chap. 20. 47.

V. 6. *the breaking of my loynes*] Doing like a woman that travelleth, bowing and wringing her self. See Esay 16. 11. & 21. 3. Jer. 4. 19.

V. 7. *for the tidings*] Because of the great noise of the coming of the army of the Chaldeans, which I see approaching to Jerusalem to destroy it, as I have fore-told,

shall be weak as water] Heb. *shall go into water*.

V. 9. *a sword, a sword is sharpned*] Deut. 32. 41. My judgment is ready to be put in execution; the instruments fully prepared.

V. 10. *that it may glitter*] That it may terrifie, and affright with the brightness of it, Job 20. 25.

should we then make mirth] Can one do any thing but lament, as I do?

it contemneth the rod of my son, as every tree] Or, *it is the rod of my son, it despiseth every tree*. Heb. *the rod of my son contemning every tree*. That is, the rod appointed by me to chastise my people, which is dear to me as a son, is now become a sword; and so being used against such a wicked people, is con-

contemns all resistance. Or thus, this sword contemns, despiseth, slights, as a small matter, my other rods wherewith I chastised my children, or any rod that could be made of any tree or wood: this being a sword far surpassing them. And should we then make mirth? The meaning then is to this effect, Thou Nation, hardned against all fatherly punishments, as an evil child is against a rod, thou shalt now be punished by the sword. In the Hebrew text, there is an allusion, between a rod or staff, and tribe: The meaning whereof, is, Whilest thine afflictions are moderate, as from rod to rod, thou dost contemn them; but this shall be, as from rod to sword, which thou shalt not be able to endure, nor withstand.

V. 11. *The hand of the slayer*] To the King of Babylon, who is the executioner of Gods judgments.

V. 12. *terrors by reason of the sword*] Or, *they are thrust down to the sword with my people*.

smite therefore upon thy thigh] Jerem. 31. 19. Devise all the actions of a grieved and moaning person.

V. 13. *because it is a trial, and what if the sword contemn even the rod*] Or, When the trial hath been, what then? Shall they not also belong to the despising rod? I am almost forced to come to the extremity of punishment; for all chastisements, to try to bring them to repentance, would be vain, Isa. 1. 5. Jer. 6. 28, 29, 30. Or, as if God had said; Because I have tried Judah with two captivities, and they are not bettered, therefore they are worthy to be further punished with famine, pestilence, sword, and the burning of Temple and City; and Nebuchadnezzar, set up a Conquerour by me for their sins, shall be the rod they shall not resist.

V. 14. *smite thine hands together*] Heb. *hand to hand*. Either in token of extream sorrow, Ezek. 6. 11. or, in an holy spleen and rage against them for their sins, in that manner to animate the Chaldean to take revenge upon them. See ver. 17.

the third time] The Chaldeans forces came three times against Jerusalem after this prophesie; first time, when the City was taken in the eleventh year of Zedekiah, fourth moneth, ninth day, 2 When Nebuzaradan came in the nineteenth year of Nebuchadnezzar, fifth moneth, seventh day. 3 when Nebuzaradan came in twenty third year of Nebuchadnezzar, when Gedaliah was slain, &c. 2 King. 25. 1, 2, 3, 8. Jer. 52. 5, 6, 12, 30.

the sword of the slain] By which there shall be a great slaughter in Jerusalem, not onely of mean people, but of Princes and great ones also: and the King himself being overcome by this sword, shall dye in capivity.

V. 15. *I have set the point of the sword against all their gates*] Or, *glittering*, or, *fear*. I have caused their cities to be furiously besieged, and set upon.

wrapt up for the slaughter] Or, *sharpened*.

V. 16. *Go thee one way or other*] Heb. *smite thy self*, &c. In which words, by Apostrophie, God speaketh to the sword, comparing it to a souldier, because he commands it to unite it self to wit, with fellow-souldiers, to invade, with joyned forces, all parts of the land of Judah, and to oppose the Jews, whether they turn to the right hand or the left. Or, it is an expression of the permission which God gave the Chaldeans, to rout out at their pleasure,

or on the left] Heb. *set thy self, take the left hand*.

V. 17. *I will also smite*] As I have commanded three Ezekiel, to smite thy hands, ver. 14. so will I likewise smite mine, in signe of joy that I have vented my wrath, and satisfied my justice. See Deut. 28. 62. Isa. 1. 24. Ezek. 5. 13. & 16. 42.

V. 19. *appoint thee two ways*] God comands the Prophet to draw out two ways upon a tyle; as Chap. 4. 1, 2. the one leading to Rabbah, the royal city of the Ammonites; the other to Jerusalem, v. 22. And because the king of Babel was purposed to go against both the Prophets choice of, or pointing the side to which the King should turn at the head of the way, (or crossing of the road,) sheweth his army should take the way to Jerusalem. The meaning then is, draw out in prophetick action, upon a tile, or upon the ground, two wales, coming both from one plain place, to represent Nebuchadnezzars deliberation, where he had gathered his army, whether he should go against Jerusalem, or against the land of the Ammonites.

Choose thou a place] To make a mustering place to muster the Army in.

the head of the way] At the crossing of a road way; such as those high-wayes were which led to great Cities.

to the City] Jerusalem.

V. 20. *Rabbah*] The Royal City of the Ammonites, 2 Sam. 11. 1. & 12. 26. Ier. 49. 2.

Jerusalem, the defenced] The fortified Jerusalem.

V. 21. *for the King of Babylon*] Thus he shewes the meaning of the Type.

At the parting of the way] Heb. *mother of the way*. To know whether he should go against the Ammonites, or them of Jerusalem.

to use divination] According to the custome of the Heathens in deliberations of any importance.

his arrows] Or, *knives*; likely to slay the multitude of his sacrifices; as were usual in divinations, Numb. 23. 1, 2, 14, 29.

images] Heb. *teraphim*.

he looked in the Liver] This was a kinde of divination, by the shape, colour, posture, &c. of entrails of sacrificed beasts, and especially of the Liver.

V. 22. *At his right hand*] They used lots, also in their divinations; as Esther 3. 7. & 9. 26, 28, 92, 31, 32. And the lot which had Jerusalem on it, came to the right hand; and likely the way, on the right hand, led to Jerusalem.

to appoint Captains] The lots, and all his divinations, shewed, that he was throughly to prepare all things needful for the strait siege and war against Jerusalem: wherein he should prosper and obtain a glorious victory.

to open the mouth in the slaughter] That he should take it by assault, with shouts and cryes, used in such actions, and with a general slaughter of the inhabitants of Jerusalem.

V. 23. *And it shall be to them as a false divination*] The Jewes, who had oftentimes before broken, and renewed their Covenants with the Chaldeans, without falling into final ruine, shall think that the business will passe so for this time also; and that Nebuchadnezzars enterprise will come to nothing, and thereupon they will charge and scorn thee as a false diviner, and as one that seeks to betray them into Nebuchadnezzars hands; but care not for it: thereby they shall not hurt thee, but themselves.

To them that have sworn oathes] Or, *for the oathes made unto them*; and are so often forsworn and perjured: and mind still to go on in their perfidious treachery.

but he will call to remembrance] Nebuchadnezzar will at this time pay them for their former treacheries: And this very act of theirs against thee, shall conduce to the same end, Exod. 32. 34.

V. 24. *Ye have made your iniquity to be remembred*] Through your wickednesse and impiety which you make open profession of; even by this your scorning of my Prophet, and slighting of your oathes, you give cause, first to me, whose name hath been used in your oathes, and next the King of Babylon, to punish you at once for your perjuries, and reiterated rebellions.

ye shall be taken with the hand] Of the Babylonian, ver. 9.

V. 25. *wicked Prince of Israel*] Namely, Zedekiah; who practiced with the Egyptians to make himself high, and able to resist the Babylonians. He speaketh to him in Gods name, and sentenceth him by his authority; and so omitting any honourable compellation, he slights him, as his sin deserved. So, 1 Sam. 13. 13. 1 King. 18. 18. 2 King. 3. 13, 14.

whose day is come] To wit, of thy just punishment.

V. 26. *remove the Diadem*] The royal ornaments.

this shall not be the same] The kingdome of Judah shall no more be that triumphant kingdome, which it was at other times.

exalt him that is low] This seems to relate to Jehoiachin, now a prisoner; and afterward set at liberty, and exalted, 2 King. 24. 12. & 25. 27, 28, 30. Jer. 52. 31.

abase him that is high] Zedekiah. See his abasement, 2 King. 25. 7.

V. 27. *I will overturn, overturn, overturn it*] Heb. *perverted, perverted, perverted will I make it*.

until he come] The Kingdom of Judah shall never be restored to its former lustre, (for after the return it was but very mean, and full of troubles and miseries, as the books of Ezra, Nehemy, and Esther, and the 11. Chapter of Daniel, and the history of the Maccabees do declare,) until the Messiah come, to whom by right it belongeth, as Davids Successor according to the flesh, and established by God to be King over his Church, who shall after it into a spiritual and everlasting kingdome. See Gen. 49. 10. Luk. 1. 32, 33. To this place of Ezekiel Nathaniel seems to have respect, Joh. 1. 49. acknowledging him come, to whom the Kingdome did belong.

V. 28. *Thus saith the Lord God concerning the Ammonites*] This Prophecy against the Ammonites is inferred here, by occasion of those words, ver. 20, 21. Their fullers history, and Gods Judgments against them, are set down, Chap. 25. 1——7. Though this expedition of Nebuchadnezzar proved, not to fall out against them; yet shortly after he should destroy them; as is most likely, in the three and twenty year of his reign, when Ishmael sent by *Baalis* King of the Ammonites had slain Gedaliah, and the Chaldeans that were with Gedaliah at Mizpah; and after returned to the Ammonites again, Ier. 40. 14. & 41. 2, 3, 10, 15. & 52. 30. Of Gods judgments

ments against the Ammonites, see more, Jer. 49.1—7. Amos 1.13, 14, 15. Zeph. 2. 7, 8.

concerning their reproach] Namely; the wrongs and outrages offered unto my people, and their insulting over them, Chap. 25. 3, 6. Zeph. 2. 8, 9.

V. 29. *whilest they see vanity*] Whilest thy Diviners and Soothsayers do foretel thee all manner of happinesse and security; perswading thee that thou shalt trample upon the Jews necks, which are slain for their sins; and that no harm shall come to thee.

the necks of them that are slain] Insulting over the dead carcasses of the Jews.

their iniquity] Ver. 25.

V. 30. *Should I cause it to return?* Or, *cause it to return*; insult over them no more.

in the place] O ye Ammonites, I will not scatter you into strange lands, as I have done my people, but will destroy you in your own land.

V. 31. *I will blow against thee*] I will light and kindle it; as Chap. 20. 47.

burnish] Or, *burning men*; the Chaldeans burning in wrath against thee.

V. 32. *thy blood shall be in the midst of the land*] All thy Country shall be overflown with blood.

CHAP. XXII.

Vers. 1. Moreover] This Chapter contains a Catalogue of sins in Jerusalem, and of Gods judgments following thereupon: And that in Jerusalem he will melt them, as dross in a furnace. After more particularly, the Prophet from God chargeth upon her the sins of her Prophets; of her Priests; of her Princes; of her People: And not a man seeking to stop Gods anger against them.

V. 2. *wilt thou judge*] Or, *plead for*, Chap. 20. 4. & 23. 36. are thou ready to execute thy charge which I commit unto thee against Jerusalem, that murderesth the Prophets, and them that are godly?

bloody City] Heb. *City of bloods*, Chap. 24. 6, 9. Nah. 3. 1. Abak. 2. 12.

yea, thou shalt shew her] Or, *wilt thou shew her*. Heb. *make her know*.

V. 3. *That her time may come*] The time of her destruction.

against her self] To her own undoing.

V. 4. *Thou hast shed*] 2 King. 21. 16. & 24. 4. Jer. 26. 21, 22, 23.

reproach] As was threatned in the Law, Deut. 28. 37.

V. 5. *infamous, and much vexed*] Heb. *polluted of name, much in vexation*: whose very name all men hate; that shall be famous for the greatest desolation that ever befell any City.

V. 6. *power*] Or, *arm*; lending also the arm of their authority unto others, for the shedding of blood.

V. 7. *In thee*] Hereby he meaneth, that there was no kind of wickedneſſe which was not committed in Jerusalem, and therefore the plagues of God should speedily come upon her.

V. 9. *men that carry tales*] Heb. *men of slanders*, Exod. 23. 1. Lev. 18. 16.

they eat upon the mountains] Chap. 18. 6.

V. 10. *discovered*] Lev. 18. 8. & 20. 11.

set apart] Lev. 18. 19. & 20. 18. & 15. 25.

V. 11. *Committed abomination with his neighbours wife*] Lev. 18. 20. Jer. 5. 8.

another hath] Or, *every one hath*.

lewdly] Or, *by lewdneſſe*.

humbled his sister] Lev. 18. 9. & 20. 17.

V. 12. *Have they taken gifts*] Against Gods Lawes, Exod. 23. 8. Deut. 16. 19. & 27. 25.

Thou hast greedily gained] Against Gods Lawes, Exod. 22. 25. Lev. 25. 36. Deut. 23. 19.

V. 13. *I have smitten mine hand*] Chap. 21. 14, 17. in token of my wrath and vengeance. A sign, either of great joy; or of extream sorrow and anger: as in this place.

V. 14. *Can thine heart endure*] Wilt thou have Courage and strength enough to withstand my judgments? or be able to defend thy self? thine heart, how hard soever, cannot bear it out.

V. 15. *I will scatter thee*] Deut. 4. 27. & 28. 25, 64.

and will consume] Thy filth of sin, and filthy sinners out of thee; cause thee to perish, that thou mayest no more provoke me by thy enormities, Chap. 23. 27, 48. Or, I will take away the occasion of thy wickednesse.

V. 16. *And*, &c.] Thou shalt be no more the inheritance of the Lord, but forsaken; or, Heb. and thou shalt be profaned, and defiled; that is to say, filled with blood, desolated, not regarded as a holy City; but like a wicked place, which God hath cast off, and abandoned.

V. 18. *become dross*] Isa. 1. 22. Ier. 6. 29, 30. it is quite degenerate, like to good silver turned to drosse.

drosse] Heb. *drosses*.

V. 19. *midst of Jerusalem*] As in a furnace, Chap. 24. 10.

V. 24. *Say unto her*] Namely, to the Jewish Nation, or to Jerusalem.

not cleansed] The fire of my judgements hath not cleansed thee from thy filthinesse, and there is nothing found, nor good in thee; therefore I will lay a moft extream burthen upon thee, and use no clemency at all towards thee, Chap. 24. 6. See Ier. 4. 11. & 6. 28, 29, 30. & 24. 8.

nor rained upon in the day of indignation] Not eased or holpen with any showre of rain, to quench and allay the flame and fire of my indignation.

V. 25. *There is a Conspiracy*] All this may have relation to the perfecutions which the false Prophets by plots and conspiracies used against good men. See Ier. 20. 2. & 26. 8, 20. & 29. 25, 26. Lam. 4. 13.

They have devoured soules] Chap. 13. 18. Mat. 23. 14.

V. 26. *have violated my Law*] Heb. *offered violence to*: have openly and impudently gone and done against it, Zeph. 3. verse 4.

They have put no difference] See Chap. 44. 23. Ier. 50. 19.

have hid their eyes] They have winked at the violation of my Sabbaths; or they themselves have framed pretences whereby they might safely violate it.

profaned] Continued and dishonoured, without any reverence to my sacred majesty.

V. 27. *Her Princes*] Mic. 3. 11. Zeph. 3. 3.

V. 28. *And her Prophets*] Chap. 13. 4, &c. They which should have reproved them, flattered them in their vices, and covered their doings with lies.

V. 29. *Oppressions*] Or, *deceit*.

wrongfully] Heb. *without right*.

V. 30. *And I sought for a man*] Jer. 5. 1. Esay 59. 16. and 63. 5.

that should make up the hedge] Chap. 13. 5. which should shew himself zealous in my cause, by resisting vice; and also pray unto me to with-hold my plagues, Psal. 106. 23.

V. 31. *Their own way*] Their evil deeds have I punished; as Chap. 16. 43.

CHAP. XXIII.

Vers. 1. The word of the Lord] This Chapter under the names of Aholah, and Aholibah, two sisters, sets down the spiritual whoredomes of Samaria, and Jerusalem. How Aholah played the harlot with the Assyrian, and formerly with the Egyptian; and was therefore delivered into the hands of the Assyrian, to execute judgments upon her. How Aholibah, notwithstanding plaid the whore more then her sister, and doted upon the Assyrian, and the Chaldean, and not forgetting the Egyptian; and therefore is she also delivered up into the hands of her lovers, the Chaldean and others with them, for sorer Judgments. And afterwards it joyns them both together, in sins, and in punishments.

V. 2. *Two women*] Meaning Israel and Judah, divided into two Kingdomes; both came out of one family. See Ier. 3. 7, 8, 10. Ezek. 16. 44, 45.

V. 3. *And they committed whoredomes*] Lev. 17. 7. Josh. 24. 14. Ezek. 20. 8. spiritually, by idolatry.

There were their breasts pressed] A figurative description of the peoples first going astray after idols.

V. 4. *Aholah the elder*] These feem names framed and fitted to the present purpose in hand. Aholah signifieth a mansion, or dwelling in her self, meaning Samaria, which was the head city of the ten Tribes, Isa. 7. 9. who having forsaken the Temple of God, had established a Worship of God according to their own minds, 1 King. 12. 16, 28, 31. and Aholibah signifieth my mansion in her, whereby is meant Jerusalem, where Gods temple was, in which the pure worship of God remained, 2 Chr. 13. 10, 11.

and they were mine] Chap. 16. 8, 20.

V. 5. *when she was mine*] Heb. *under me*: which may be understood thus, being my wife, subject to me. Some render it, in my stead, or, in stead of me.

her lovers] An ordinary title for profane Nations, with which Gods people joyned in idolatry and impiety.

on the Assyrians her neighbours] 2 King. 15. 19. after the Assyrians had conquered Syria, which bordered upon the ten tribes.

V. 6. *Clothed with blew*] A magnificent, gentle, rich, and powerful nation.

V. 7. *Committed her whoredomes with them*] Heb. *bestowed her whoredomes upon them*.

the chosen men of Assyria] Heb. *the choice of the Children of Ashur*.

V. 8. *From Egypt*] Ver. 3. He seemes to have relation to the golden Calves set up by Jeroboam, in imitation of the Calf Apis, dedicated to the Egyptians chiefest idol Serapis. See Exod. 32. 4. This may also be understood of the unlawfull covenants made with Egypt, 2 King. 17. 4.

they lay with her] The Holy Ghost useth these terms, which seem strange to chaste eares, to cause this wicked vice of Idolatry so to be abhorred, that seiner any should abide to hear the name thereof mentioned, Psal. 16. 4.

V. 9. *I have delivered her*] 2 King. 17. 3, 4, 5, 8, &c.

into the hand of the Assyrians] 2 King. 17. 23.

upon whom she doted] And fell from them in Hoshea his time, 2 King. 17. 4.

V. 10. *These discovered her nakedness*] Chap. 16. 37. that is, they have shamefully punished her: a term taken from the disgraces which are done to poor women taken in the wars, Isa. 20. 4. & 47. 3.

and slew her] Namely the body of the nation, taking away their Kingdom: whereof see 2 King. 17. 4, 5, 6. & 18. 11.

famous] Heb. *a name*: that is a noted and memorable example of Gods judgments.

V. 11. *Her sister Aholibah*] Ver. 3. she was more corrupt in her inordinate love.

then she] Heb. *she corrupted her inordinate love more then she*, Chap. 16. 47. Ier. 3. 8, 11.

more then her sister in her whoredoms] Heb. *more then the whoredoms of her sister*.

V. 12. *upon the Assyrians*] Chap. 16. 28. 2 King. 16. 7.

her neighbours] Ver. 3, 5, 6.

V. 14. *Increased*] Not satisfied and content with the Assyrians.

men pourtrayed upon the wall] A description of unbridled lust; like a woman that should fall in love with strangers that are absent, only by seeing their pictures, and should send to seek after them into far Countries.

V. 16. *And as soon as she saw them with her eyes*] Heb. *as the sight of her eyes*.

sent messengers] Likely in Hezekiah's time. And partly thereupon that judgment seems threatened, 2 King. 20. 17, 18. Esay 39. 6, 7. and afterwards in the times of Manasseh, and the succeeding Kings.

V. 17. *Babylonians*] Heb. *children of Babel*.

her mind was alienated from them] Heb. *tasted*, or, *disjointed*. So Jer. 6. 8. and often here in this Chapter. The meaning is, the Jews had broke the league which they had made with the Chaldeans, to joyn with the Egyptians, their enemies and emulators, 2 King. 24. 1, 20.

V. 20. *Their paramours*] Heb. *concubines*. By the Egyptians *concubines or paramours* are to be understood the neighbouring nations, adhering to them, and imitating their idolatry. And so likewise did *Aholibah*.

whose flesh is as the flesh of asses] Chap. 16. 26. These are terms taken from the shameless lusts of unchaste women, and do shew the strength and riches of Egypt, which moved the Jewes to make a league with them.

V. 21. *Thou calledst to remembrance*] Repeating thy filth lewdness, ver. 3. which yet was often more excusable, then now it is: because when thou wast in thy spiritual Childhood, thou hadst but small knowledge and experience of my pure worship; which thou canst not now pretend, being fully instructed in it: as a young maid, if she were seduced, might partly be excused for her simplicity, which a marryed woman which is of age can not plead.

for] Heb. *because of*.

V. 22. *Behold I will raise*] Chap. 16. 37.

V. 23. *Pekod, and Shoa*] Names of some people of Asia, which were subjects to Nebuchadnezzar, of which his army was also composed, Jer. 50. 21.

V. 24. *with chariots, waggons, and wheels*] Such were the ancient manner of Carriages and weapons in war.

judge thee according to their judgments] They shall indeed by the secret guidance of my Spirit, execute my judgments; but I will leave the manner of the execution of them to their discretions. And men usually do it with less mercy, and pitty, then God doth, 2 Sam. 24. 14. Zach. 1. 15.

V. 5. *They shall take away thy nose*] A kind of speech taken from the ignominious punishments used in some countreyes against adulterous women; so to deform the beauties they so abused: or, from the cruelties of enemies enraged against prisoners before they kill them.

V. 26. *They shall strip thee*] Chap. 16. 39.

fair jewels] Heb. *instruments of thy decking*.

V. 27. *Thus will I make thy lewdnesse to cease*] Vet. 48. Ch. 22. 15.

from the land of Egypt] I will hinder thee from going any more into Egypt to commit fornication. Or, I will cause thy fornication which thou hast brought out of the land of Egypt to cease.

V. 28. *whom thou hatest*] Ver. 17. 22. Chap. 16. 37.

V. 29. *All thy labour*] All thy creatures and riches which thou hast gotten by labour.

shall be discovered] Even as a malefactors misdeeds are discovered, when he is once sentenced to death. Or, all the world shall see thy shamefull forsaking of God to serve idols.

V. 31. *I will give her Cup into thine hand*] I will execute the same judgments and vengeance against thee. See Psal. 75. 8. Ier. 25. 15. Mal. 20. 23.

V. 34. *Suck it out*] Psal. 75. 8. Isa. 51. 17.

break the shards thereof] Thou shalt grow mad therewith, like a drunken man, who after he is overcome with wine will break the cups and pots, and will tear his flesh with his nails, and with his teeth, Jer. 25. 16.

V. 35. *And cast me behind thy back*] 1 King. 14. 9. Neh. 9. 28.

V. 36. *Judge Aholah*] Chap. 20. 4. & 22. 2. or, *plead for*.

V. 37. *And blood is in*] Chap. 16. 38, 20.

V. 38. *They have defiled my sanctuary in the same day*] Having done so wickedly, yet they come into my sanctuary the same day, making a show of serving me at the same time, ver. 39. which is most odious to me, Chap. 20. 39. Esay 66. 3.

V. 39. *La, thus have they done in the midst of my house*] Have committed these abominations in my Temple, Chap. 8. 3, 6. 2 King. 21. 4, 5, &c.

V. 40. *That ye have sent for men*] A figurative description of the profane entertainment given to the Chaldeans, Egyptians, and others, sent for by the Jewes, to treat of unlawful Covenants, taken from a whores preparation, when she entertaineth her expected ruffian.

to come] Heb. *coming*.

washest thy self] He directeth his speech to either of them two; namely, Aholah, or Aholibah.

V. 41. *Stately bed*] Heb. *honourable*. According to the manner of many ancient Nations, and also of the Jewes; who at their most solemne feasts, used to sit or ly upon beds, Esth. 1. 6. & 7. 8. Joh. 13. 23.

whereupon thou hast set] Prov. 7. 17.

mine incense and mine oyl] Which thou hadst received of me, together with other blessings, and with which they did rub and anoint themselves at banquets and publick feasts: as if he would say, the had imployed Gods gifts in gaining their favour and friendship of profane Nations, Isa. 57. 9.

V. 42. *With her*] Heb. *in her*: Namely, Jerusalem and Samaria, upon these occasions have been full of strangers, walking, and taking their pleasures, like fornicators in a brothel-house.

with the men] Heb. *to the men*; that is, Besides those great and noble Nations, the Jewes have also desired the friendship and relief of the Arabians, Ethiopians, and other base Nations, who thinking themselves much honoured by such a request, have carefull them presents, which the Nobler Nations have not done, but have received presents of the Jews, Chap. 16. 33, 34.

of the common sort] Heb. *of the multitude of men*.

drunken] Or, *drunkards*.

V. 43. *Then said I*] Admonishing her.

unto her that was] To either of those Nations, which were grown old in their idolatry.

they now commit] Words of disdain; as much as to say, Now they will satisfie their unbridled lust; having all their fornicators at their command; sometime with the one, and sometime with the other; yet their Lovers will not be true and truly to them, but ready to forsake them, and fall to others, as the times, and their best advantages shall require.

whoredomes with her] Heb. *her whoredomes*.

V. 45. *Righteous men*] Namely, the Assyrians and Chaldeans executioners of Gods Justice, who shall have a just cause, according to mens opinions, to revenge themselves of the Jewes and Israelites perjuries and rebellions. Or, your lewdnesse is such, that all just men shall judge you worthy of all that shall befall you.

judge them after] Chap. 16. 18.

V. 46. *I will bring up*] Chap. 16. 40. the Chaldeans.

to be removed and spoiled] Heb. *for a removing and spoil*.

V. 47. *stone them*] Deut. 22. 24.

V. 48. *Thus will I cause*] verf. 27. Chap. 22. 15.

all women may be taught] Meaning all other cities and countries; especially those where God hath planted his Church.

V. 49. *your lewdnesse upon you*] Namely, the just punishments for it.

CHAP. XXIIII.

Vers. 1. A*Gain*] This Chapter contains the last denunciation of judgment against the Jews, before the final ruine and destruction of that kingdom: uttered in Babylon, the very day that Nebuchadnezzar began his last siege against Jerusalem; declaring then, and there, the very day of the siege. And prophesying the utter destruction of the City, under the parable of a boyling pot, whose scum is in it. And under the sign of the Prophets not mourning for the death of his wife, shewing the woful calamity of the Jews, to be indeed; either beyond all sorrow; or to be such, and so suddain, as they should not dare, or else not have time to bemoan it: shutting up this prophecie (and so confirming it) till the time that the news should be brought to Ezekiel of the fulfilling of it.

in the ninth year] Of the second captivity, viz. since Jeconiah, Mordecai, Esth. 2.5,6. and Ezekiel, Chap. 40. 1. were carried captives, and Zedechiah made King; the tenth month, and the tenth day of the month, Ezekiel is sold in Mesopotamia, that Nebuchadnezzar, that very day, in Judea laid siege to Jerusalem, 2 King. 25.1. Ier. 39.1. and 52.4.

in the tenth moneth] Called Tebeth, which containeth part of December, and part of January.

V. 2. *write thee*] That so it may be certainly remembred and known.

this same day] Ier. 52.4.

V. 3. *Set on a pot*] That is, set a pot on the fire. See such a similitude, Ier. 1.13. Ezek. 11.3,7. The pot is Jerusalem; the flesh and fat pieces, are the chief, the richest, and the Nobleſt that are in her; the fire, are Gods judgements, by which he would have humbled, and mollified his peoples hearts, to bring them to repentance; but that having taken no effect, by reason of their obstinate rebellion, he would convert those judgments, into a total consumption.

V. 4. *every good piece*] The great ones.

V. 5. *burn*] Or, *heap*.

bones under it] Meaning, it seems, the bones of the innocents whom they had slain; who were the cause of kindling Gods wrath against them.

seethe the bones of it therein] It seems that the bones were put into the bottom of the pot, verf. 4.10. and not, as others have understood it, without the pot to kindle the fire. By the bones, may be meant the great ones and Governours, which bear up the body of the State: Or rather, the mean and vulgar sore of lesse esteem; as opposed to the former.

V. 6. *wherefore*] To shew the accomplishment answerable to the figure.

woe to the bloody Citie] Chap. 22. 2. Nah. 3. 1. 2 King. 21. 16.

to the pot whose scum] Namely, to Jerusalem, that hath not been cleansed from her open and notorious sins, by my punishments, Chap. 22. 24. See Ier. 4. 11. & 6. 29.

let no lot] Let all the people, without any difference, be burnt in it, or driven out of it, and carried away; let none be pardoned: though in Wars, oftentimes, they cast lots to slay some, and to save some.

V. 7. *her blood is in*] She is full of misdeeds, especially of murders and oppressions.

she set it upon] This City shewed her cruelcie to all the world, and was not ashamed thereof, neither hid it; contrary to what God had commanded, namely, that the very blood of beasts should be covered over with duſt, Levit. 17. 13. Deut. 12.16,24. & 15.23.

V. 8. *set her blood upon the top of a rock*] I will punish her openly; and the signs and monuments thereof shall remain for ever.

V. 9. *Woe to the bloody city*] verſ. 6.

I will even make the pile] That is, what I have commanded thee to do for a sign, that I will do in act, making ready the Chaldeans great fire, Ier. 1.13.

V. 10. *kindle the fire*] God would do it, that so the City should be utterly destroyed; and that he would give the enemies an appetite thereunto.

V. 11. *set it empty*] To signifie, that Jerusalem, after the inhabitants were gone out of it, should be burnt by the Chaldeans, as it were, to cleanse it perfectly from all its excrements, Chap. 16.36,37.

V. 12. *She hath wearied*] Instead of the onely means of deliverance, which was repentance and conversion, the hath with great care and toyl, sought out other worldly and unprofitable means, that will prove false and unsaithful to her, and in the end deceive her.

V. 13. *lewdnesse*] Thy wicked obstinacy, hath been the onely cause that thou hast not been cleansed.

I have purged thee] I laboured, by sending my Prophets to call thee to repentance; but thou wouldest not, 2 Chro. 36. 15. Ier. 18.11,12. & Ch. 25.3.&c, & 35.15.

till I have caused] Chap. 16.42.

V. 14. *I will not go back*] Esay 47. 3, 11, 12, 13. Nothing shall hinder or alter me.

shall they judg thee] That is, the Babylonians. See Chap. 23.45. & 16.38.

V. 16. *the desire of thine eyes*] Namely, thy dear wife; as ver. 18. Another type of their doleful and desperate condition.

with a stroke] By a sudden death, proceeding from some supernatural and divine cause, for whom he is forbid to mourn; signifying, that their sorrow for the losses of their dearest things, in their miserable calamities, should be greater, then open mourning might express. See verſ. 22. Ier. 22. 10.

run] Heb. *go*.

V. 17. *Forbear to cry*] Heb. *be silent*.

bind the tire of thine head upon thee] Use thy ordinary attire, and shew no sign at all of mourning; such as those were of going bare-headed, Lev. 10. 6. & 21. 10. and bare-footed, 2 Sam. 15.30. Isa. 47.2. Of covering the lips, Lev. 13.45. Mic. 3.7. and eating of food brought in, and given by neighbours and friends, Ier. 16.5,7.

lips] Heb. *upper lip*. And so ver. 22.

V. 18. *morning*] Meaning the morning following.

V. 21. *I will prophane my sanctuary*] The exposition of the type. Prophane, by sending the Chaldeans to destroy it; as Chap. 7.22.

the excellency of your strength] Namely, the temple, the ark, and other signs of my presence, wherein consisted the glory, and the strength of your substance and defence.

the desire of your eyes] Namely, your wives, verſ. 16.

that which your soul pitieth] Heb. *the pity of your soul*. That which you are most jealous and tender of.

your daughters whom ye have left] In Judea: for the Prophet spake to those which had been carried away prisoners with Jehoiachin.

V. 22. *ye shall do as I have done*] You shall be forced to digest all these sorrows, not daring so much, as to seem to be grieved thereat, for fear of angring your enemies: or because, that in so great a desolation, every one shall think upon himself, without taking any care for others: Or, because that there will an expresse curse of God be perceived in it. Or, for that there will be more cause of weeping for these that are alive, and languish in sorrow, then for the dead. See Job 27.15. Psal. 78. 64. Ier. 16.5. Amos 6. 10. & Ierem. 22. 10.

ye shall not cover] verſ. 17. Ier. 16. 6,7.

V. 23. *but ye shall pine away for your iniquities*] Chap. 33. 10. Lev. 26.39. In a desperate and stupid senselessnesse ye shall stand astonished and waste away, Amos 6.10.

and mourn one towards another] Benoon your selves one to another, for your miseries, and wonder at them; rather then, knowing the plague of your sins in your heart, 1 King. 8.38. mourn to God in true repentance for them.

V. 24. *a sign*] Chap. 12.6. & 4.3. Esay 8.18.

V. 25. *In the day when I take*] In the time when I shall have fulsilled these Prophecies, by the taking and ruine of Jerusalem, I will cause tydings thereof to be brought unto thee, and then shalt thou put the people in mind of these things, for their instruction and conviction.

that wherewpon they set their minds] Heb. *the lifting up of their soul*; that is, that which they desire most, all those things which are most dear unto them.

V. 26. *He that escapeth in that day*] Of my visitation, and their destruction. See the accomplishment of this, Chap. 33. 21,22. The distance of time betwixt the taking of Jerusalem, and that tydings brought to Ezekiel, was one year, five moneths, and twenty six dayes. No doubt but the Prophet heard of it long before that time. But at that time he received the most full and perfect relation, of all that Nebuzaradan also had done, since the taking of the City. And that was the time that it pleased the Lord to open his Prophets mouth again.

V. 27. *In that day shall thy mouth be opened*] See Chap. 3. 26,27. & 33.22. not that he was miraculously strucken dumb in the mean time; for we may not multiply miracles, without a just and sufficient warrant. But he became as dumb, for holding his peace; as if God had said, Thou hast spoken enough already to this people for to warn them sufficiently; forbear that argument any more: let them alone, until that by the bringing to passe of these things thou hast already told them, thou mayst thereupon take occasion to convince and waken them again. And therefore in the mean time, He prophesies only against the Forrain Nations, from this place to Chap. 33. that is, from the time of beginning the siege, in the ninth year, tenth month, tenth day, till this newes here spoken

spoken of was brought to the Prophet, in the twelfth year, tenth month, fifth day. And so in that mean time, he prophesies against Egypt, on the tenth year, tenth month, twelfth day, Chap. 29.1. And again on the eleventh year, first month, seventh day, Chap. 30.20. And again on the eleventh year, third month, first day, Chap. 31.1.

CHAP. XXV.

Vers. 1. T*He word of the Lord*] In this Chapter, the Prophet denounceth Gods vengeance against the Ammonites, against the Moabites; against the Edomites: against the Philistines, for their insolency and insulting over the Jewes in their Calamity.

V. 2. *Set thy face*] Chap. 20. 46. & 6. 2.

against the Ammonites] Chap. 21. 28. Ier. 49. 1. Amos 1. 13. Zeph. 2. 8.

V. 3. *Thou said, Aha*] ver. 6. because thou hast injuriously scoffed and joyed at the miseries of my people, Chap. 21. 28. Zeph. 2. 8.

V. 4. *to the men of the East*] Heb. *Children*; the Babylonians, ver. 10. Ier. 25. 21.

palaces in thee] Namely, their holds, fitted for war, and for defence of the Country.

V. 5. *Rabbah*] Which was the chief City of the Ammonites, and full of Conduits, 2 Sam. 11. 1. & 12. 26, 27.

V. 6. *because*, &c.] Their Sin and Punishment both again insisted upon, and foretold.

clapped thine hands] Heb. *hand*. This here is a signe of joy, derision, and insulting.

feet] Heb. *foot*.

heart] Heb. *soul*.

V. 8. *because that Moab*] Ier. 48. 1, &c. Amos 2. 1, 2, 3. See Esay 16. 6, &c.

Seir] This was Edoms, the Idumeans country, Gen. 36. 8. Deut. 2. 1, 4. bordering upon the Moabites: whereby these Nations did oftentimes joyn against the Jews; and joyned here in their derision.

house of Judah] Though the boast of having alone the true God, yet he hath not protected her, no more then the gods of other Nations have protected them against the Babylonians: words of contempt and blasphemy against God himself, as 2 King. 18. 33, 34, 35.

V. 9. *I will open the side of Moab*] Heb. *shoulder of Moab*. I will cause the Chaldeans to break through that part of the Country, where the strong and frontier Cities are, which are here understanded: for a difference between that, and the other part of the land, which lay open, and was not fortified, Ier. 48.

from his Cities] Har, and Haroher, seated upon the river Arnon, the border of Moab. See Num. 21. 28. Deut. 2. 9, 36. Josh. 12. 2.

Bethjesimoth] Josh. 13. 20. & 12. 3.

Baal-meon] Numb. 32. 38.

Kiriathaim] Num. 32. 37. See Ier. 48. 1. & ver. 23.

V. 10. *with the Ammonites*] Or, *against the children of Ammon*. As I have already adjudged the Ammonites, and by my sentence have given them up to the Babylonians, verſ. 4. So I do the Moabites.

and will give them] Have given them by my prophetical sentence and doom already.

V. 12. *Because that Edom*] Ier. 49. 7, 8. Ezek. 35. 2. Amos 1. 11. Obad. 1. 1. Out of their ancient hatred, derived from Gen. 27. 43.

by taking vengeance] Heb. *by revenging revenvgement*. See the like, ver. 15. for the title of birth-right, which Jacob did get away from Esau the father of the Edomites: Or of Davids conquering of Edom, 1 Chr. 18. 13. See Ezek. 35. 5. Amos 1. 11.

and hath greatly] Psal. 137. 7.

V. 13. *Teman*] Ier. 49. 7, 8. the place, or country denominated from Teman, the Grandchild of Esau, Gen. 36. 15.

They of Dedan shall fall by the sword] Or, *they shall fall by the sword unto Dedan*, Ier. 49. 8. of the posterity of Abraham by Keturah, Gen. 25. 3.

V. 14. *by the hand of my people Israel*] We read nothing of this execution done by the Jewes upon the Edomites, but onely 1 Mac. 5. 3. & 2 Mac. 10. 16, 17. Some do understand this of that same hand which overthrew Gods people Israel, the hand of the Babylonians. Some spiritually, of the Churches victory over her deadly enemies, as the Edomites were to the Jews; as Isa. 11. 14. Ier. 49. 2.

They shall know] Namely, my people: or Edom; shall know by experience.

V. 15. *Because the Philistines*] See Ier. 25. 20. & 47. 1, 4, 5.

have dealt by revenge] See 2 Chr. 28. 18. Amos 1. 6.

for the old hatred] Or, *with perpetual hatred*.

V. 16. *Cherethims*] Which were a part of the Philistines, of whom mention is in the verse before. Confer with this 1 Sam. 30. 14, 16. Zeph. 2. 5. Of the Cherethims David had also a guard, 2 Sam. 8. 18. which most likely were out of some Colonies of the Israelites, that then were planted in their room.

Sea Coast] Or, *Haven of the Sea*; upon which was the Philistines land, and had many haven Townes. Hezekiah had formerly spoiled them, 2 King. 18. 8. And after that Psammeticus, father of Pharaoh-Neco King of Egypt, as Herodotus relates in his Euterpe. But this last was the most grievous, by the Chaldeans. See Esay 14. 29, &c. Ier. 25. 20. & Chap. 47.

V. 17. *Vengeance*] Heb. *vengeances*.

CHAP. XXVI.

Vers. 1. A*Nd it came to passe*] In this Chapter the Prophet denounceth Gods fearful judgments against Tyrus, for insulting against Jerusalem: and to be executed by Nebuchadnezzar king of Babylon. The destruction and desolation he makes: The Isles tremble at it; for so woful and irrevocable a downfal.

The eleventh year] Of the captivity of Jeconiah, and the reign of Zedekiah.

moneth] Some say it was the first, Ezek. 40. 1. But it rather seems to be the fifth; that is to say, the first after the taking of Jerusalem: which was the cause of the Tyrians insulting which is here mentioned. See Ier. 52. 6.

V. 2. *because that Tyrus hath said against Jerusalem, Aha*] The sin of Tyrus, Amos 1. 9. Zach. 9. 2, 3. Thus Chap. 25. 3.

the gates of the people] That is, the famous City Jerusalem, whereunto all people resorted, both for Religions sake, and for traffick. A manner of speech taken from that, that near the chief gates of the City, there were commonly great places for market-meetings, and law pleas, &c.

She is turned unto me] That is to say, I being the second City in Palestine for commodiousnesse and repute, shall obtain all those priviledges which Jerusalem now hath, for traffick, concourse of people, and for wealth.

be replenished] My riches and fame shall increase. Thus they promise mountains of gold to themselves; and thus the wicked rejoyce at their fall by whom they have any profit or advantage.

V. 3. *I am against thee*] Gods judgment upon her for her sins. See Esay 23. Ier. 25. 22. & Chap. 47. 4. Amos 1. 9. Zach. 9. 4.

Many Nations] Or, *great Nations*; Namely, the Chaldeans army, composed of divers mighty Nations, ver. 7.

V. 4. *scrape her dust from her*] That is, I will destroy it utterly. This did not befall Tyrus the first time the Chaldeans took it, Isa. 23. 15. But the ruine of it began then; and then from time to time it came to that degree at last as the Prophet speaketh of, in Alexander the great in his time.

the top of a rock] ver. 14. Chap. 24. 7, 8.

V. 5. *The spreading of nets*] As who should say a waste and desolate place; as those shoares are on which fishers do use to spread their nets.

the midst of the Sea] Because that Tyrus was an Island encompassed with the Sea.

V. 6. *her daughters*] The Townes that belonged unto her, as a mother-City; or rather, her people, without sparing of either sex.

V. 7. *Nebuchadnezzar*] Shewes now by whom this judgement shall be executed, Chap. 28. 7. & 30. 11. & 32. 12. This name Nebuchadnezzar, is no lesse then seven divers ways written in Scripture. There were divers of this name; Pontomuch, as some think this to be a common name to the Kings of Babylon; as Pharaoh was to the Kings of Egypt; Abimelech to the kings of the Philistines; Sylvius to the Latin Kings: Cæsar and Augustus to the Roman Emperours; Arsacidæ to the Persians: and Ceropidæ to the Athenians. But this Nebuchadnezzar appears by the sacred History to be the same that had taken Jehoiakim, Jehoiachin, and Zedekiah, destroyed Jerusalem, burnt the Temple; and in after times, through Gods just judgment, became mad for seven yeares, as a mad beast. We may not then take this Nebuchadnezzar to be him that is mentioned in the Apocryphal story of Judeth; and much lesse to be either Cyrus, or Alexander the Great; as some have weakly imagined.

a King of kings] Namely, him that is possessor of this mighty Monarchy, which calleth it self the universal. See Ier. 27. 6, 7. Dan. 2. 37. See the phrase, *King of Kings*, Ezr. 7. 12. and such like is the phrase, *God of gods*, Deut. 10. 17.

from the North] From Chaldea, which was partly Northward from Tyre and Palestine.

V. 8. *Cast a mount*] Or, *pour out the engine of shot*.

and lift up a buckler against thee] That is, coming to the assault.

V. 10. Chavets] Chap.23.24.
as men enter into a City] Heb. *according to the entrings of a City broken up.*
V. 11. strong garrisons] Or, *pillars of strength*: for Tyrus was built and fortified by much art, and labour of men, against the Sea, and against all enemies.
V. 12. Thy pleasant houses] Heb. *houses of thy desire.*
in the midst of the water] The Sea round about thee.
V. 13. And I will cause the noise] And to this expression used Esay 24.8. Ier.7.34. & 16.9. & 25.10. Hos.2.11.
thy songs to cease] The Tyrians having at all times been much given to Musick, Chap.28.13. Esay 23.16.
V. 14. Thou shalt be a place to spread nets upon] I will make thee so bare, that thou shalt have nothing to cover thee, verse 4,5.
shalt be built no more] At least, it shall be no building, in comparison of that in its former glory.
V. 15. Shall not the Ilses?] The horrour and consternation of the Ilses and neighbouring Nations, being astonished at her fall, Chap.32.10.
V. 16. Cloath themselves with trembling] At the hearing of her fall, and for feat of the Chaldeans.
V. 17. A Lamentation for thee] Rev.18.9.
of Sea-faring men] Heb. *of the Seas.* Meaning Merchants, which by their traffick did enrich her wonderfully, and increase her power.
her inhabitants] Those that were born and brought up there. See Esay 23.8.
on all that haunt it] haunt the Sea; neighbours and strangers.
V. 18. at thy departure] Into exile, likely, and captivity.
V. 19. the deep upon thee] As ver.3.
V. 20. thee down, with them that descend] When I shall cause thee utterly to perish, as many Nations and Cities have done before, especially in the general deluge, to which he may seem to have some relation; having before likened the invasion of Tyrus to an overflowing.
with] Or, *to.*
of old time] Which were dead long ago.
I will set glory] I will gloriously re-establish my people; and cause them to live and flourish again, for to be the honour of the world. See Chap.20.6. & 28.25,26.
Land of the living] Psal.27.13. Esay 38.11. The meaning here is, in Judea, when it shall be restored. See Chap.28.25, 26. Or else thus, By thy destruction I will glorifie my self among the living.
V. 21. I will make thee a terrour] Heb. *terrours*, Chap. 27. 36. & 28.19. Thou shalt be brought into such an extreme desolation, full of horrour in thy self, and a subject of terrour to others. Others render it, *I will bring thee to nothing, and to perdition.*
shalt be no more] Verse 14.

CHAP. XXVII.

Ver.1. THE *word of the Lord*] In this Chapter the Prophet sets down a Lamentation for Tyrus; by setting forth her former glory, in her building, shipping, army, power, merchandizings, praise; and then opposing to it her present ruine; concluding with the extream wailing and astonishment of the neighbouring Ilses, Nations, and Kingdomes, at her fall.
V. 3. *The entry of the Sea*] Built there first by the Sidonians, as Justin relateth; in a very commodious place to resort into by Sea, from divers places, and to carry merchandize from thence into the Continent or firm Land.
of perfect beauty] Heb. *perfect of beauty.*
V. 4. *thy borders*] Thou art encompassed round with the Sea.
midst] Heb. *heart.*
V. 5. *made*] Heb. *built.*
of Senir] This mountain was Hermon, called by the Sidonians, Syrion; but the Ammorites called it Seniz, Deut.3.9. by Moses called, Sion, Deut.4.48.
V. 6. *the Company of the Assharites*] Heb. *the daughter.*
Thy benches of Ivory] Or, *They have made thy benches of Ivory well wrodden.* Ivory wherewith they covered the walls and floores of Chambers, and the decks of ships. Which shews their profuse rior, and excesse of delicacy.
of Chittim] Cilicia, rather then Italy. See Gen. 10.4. Num.24.24. Esay 23.1. Ier.2.10. 1 Macc.1.1. Cilicia joyns to Syria. In Tarsus, the chief city thereof was Paul born, Act.21.39. & 22.3.
V. 7. *blue and purple*] Or, *purple and scarlet.*
of Elishah] It is thought, that hereby are meant the Eolians, a people of Greece. Elishah is Javans son, Japhets Grandchild, Gen.10.4.
which covered thee] Namely, the poopes of thy ships; Or, which was thy rayment.

V. 8. *Arvad*] It is thought to be the Iland, called Aradio, and Arlarado, neer to Sidon, Gen.10.18.
that were in thee] Other Nations were thy Marriners; but thy own Tyrians were thy Pilots, and chief in thy Navy.
V. 9. *of Gebal*] A Prince in Phœnicia, and nigh to Sidon.
Calkers] Or, *stoppers of chinks.* Heb. *strengtheners*: Meaning, the chief of this Nation, which were cunning Ship-Wrights, were employed in mending and making of Shipping.
V. 10. *of Lud*] See Gen. 10. 13. inhabitants of part of Egypt.
Phut] In Lybia, Gen.10.6.
they hanged the shield] According to the Custome of Garison Souldiers.
they set forth thy comelinesse] These Souldiers being there continually, did much increase thy splendour and Majesty.
V. 11. *The men of Arvad with thine Army*] Those of Arvad which lived by the Sea Coast, ver.8. and thine own Souldiers, kept a continual watch about the City.
And the Gammadims were in thy towers] Dwelling in a province of Phœnicia.
V. 12. *Tarshish*] Namely the people that lived along the Coast of the Mediterranean sea, and especially the City of Tharsus, a Tyrian Colony. Others will have it to be Carthage. Some
they traded in thy faires] That is, these Kings they gave for thy commodities.
V. 13. *Javan*] That is, Greece, *Javan* was *Japhets* Son, Gen.10.2. of whom came the Greeks. See Dan.8.21. Joel 3.6.
Tubal] The posterity of *Tubal Japhets* son, Gen.10.2. inhabiting likely in a part of Cappadocia.
Meshech] *Tubal* and *Meshech* are usually joyned together. So Chap.33. 26. & 38. 3. & 39. 1. being brethren, Gen. 10.2.
persons of men] Heb. *soul of man*: that is, soules of men, or persons, by selling slaves. See Apoc.18.13.
Market] Or, *Merchandise.*
V. 14. *Togarmah*, Chap.38. posterity of the grand-child of *Japheth*, Gen.10.3. thought to inhabit the lesser Armenia; some say, the lesser Asia.
horsemen] Men which were expert in managing and taming of horses.
V. 15. *Dedan*] Ver.20. people of Arabia of Cham's posterity, by Cush, and Rhama. Or of Abraham by Keturah, Gen. 25.3. dwelling in some part of Syria, Gen.10.6,7.
they brought thee (for) a present] To have the benefit of being free of thy Faires and Markets; or else to traffick therewith.
horns of ivory and ebony] So the great teeth of the Elephant, which on either side of his mouth stand out, are called; because by their crookednesse they are like horns.
V. 16. *The waves of thy making*] Heb. *thy works.*
agate] Heb. *Chrysoprase.*
V. 17. *wheat*] By 1 King. 5.9. Act.12.20. it appears, that Tyrus was furnished with corn out of the land of Israel.
Minnith] The name of a town, upon the border of the Ammonites, on the South side of Canaan: whereof mention is Judg.11.33. where the best wheat grew.
Pannag] Some will have it to be the name of a Country; and the name of Phœnicia to be taken thence. Others translate it rozen, or balsome.
balm] Or, *rosin*, or *turpentine*, wherein Gilead abounded, Gen.37.25. Ier.8.22. & 46.11.
V. 18. *Helbon*] A place of Syria, which is thought by some to be that which at this time is called Aleppo.
V. 19. *Dan*] Likely he meaneth those which after the Captivity of the ten tribes, came and inhabited the ancient countrey belonging to *Dan*, in Lahh, a city neer to Tyre, Judg.18.28,29.
Going to and fro] Or, *Meuzal*: to seek what they may give for thy commodities. The Greekes have been always great travellers: and the trade at Tyrus so great, that those countreyes which had nothing to exchange, went to other countreyes to get something, to trade with Tyre.
V. 20. *Dedan*] Ver.15.
precious cloathes for Chariots] Heb. *cloathes of freedom.* It may be, they were such, as wherewith they covered their horses and chariots, to fit upon them.
V. 21. *Kedar*] Which came from Kedar the son of Ishmael Gen. 25. 13. inhabiting Arabia Petrea, which countrey abounded with cattel, Isa.60.7. See Psal.120.5.
they occupied with thee in lambes] Heb. *they were the merchants of thy hand.* Or, *they occupied with thee at hand in lambs*, &c. for lambes and such like cattel could not be carryed far, as other wares.

V. 22. Sheba, &c.] Names of Arabia felix. See Gen. 10.7.
V. 23. Haran, &c.] Gen.11.31, 32. & 12.4,5. places of Mesopotamia.
Asshur] *Northern Nations.*
Chilmad] It is thought to be Media, or some part thereof.
V. 24. All sorts] Or, *excellent things.*
blew clothes] Heb. *foldings.* Namely, silkes and wools died in this noble colour, inclining to a violet.
V. 25. *The ships of Tarshish did sing of thee in thy market*; That is, they which were carryed in the ships, did praise thee for thy wares. Others, read it according to the Hebrew, *The ships of Tarshish were thy chief, and thy caravanes*: as those places which are haunted with wild beasts upon the land, are travelled through with great companies of travellers, and loaded cattel; so do the ships flock towards thee in great numbers together.
very glorious] Inriched in goods.
V. 26. Thy rowers have brought thee into great waters] The ruine of Tyre. Thou hast been like unto a well furnished ship, brought into the main sea of greatness, riches, and power, by thy Gouernours, and there left to suffer ship-wrack.
the East-wind] Most tempestuous and dangerous in those countries, Psal.48.7. meaning Nebuchadnezzar with his army, which lay East from Tyre.
midst] Heb. *heart.*
V. 27. Thy riches and thy faires] Rev.18.9, &c.
thy calkers] Heb. *those which mend thy breaches*: Which some take, for the breaches of walls, and buildings.
And in all] Or, *even with all.*
shall fall into the midst of the seas] Heb. *heart.* Shall be all intolded in thy ruine. A continuation of the same similitude of a broken ship.
V. 28. The suburbs shall shake, &c.] Or, *waves.* Heb. *the boates.* The Hebrew word seemes to signifie a cock-boat, which they throw out of the ship; it signifies also suburbs, which are as it were expulsed the city. The meaning is, that the Cities and Colonies subject to Tyre, should be surprised with terrour, at the fall and ruine of their chief city: and all other lesser States should be likewise so terrified.
V. 30. Against thee, or for, or over, ver.31. Rev.18.11,15, —16.
dust upon their heads] Which is a sign of great sorrow and mourning, Ier.6.26.
V. 33. when thy waves went forth out of the seas] Thou wast the Magazine, and staple of victual and merchandises, which thou didst transport by sea, and distribute them to divers Nations.
V. 34. Thou shalt be broken by the seas] That is, by the overflowing of wars, ver.26. See Chap.26.19. Isa.8.7,8. & 28.2. & 59.19. Psal.124.
V. 36. Hisse at thee] In token of wonder. See 1 King. 9. 8.
a terrour] Heb. *terrours*: a subject of terrour to all men, by reason of thy terrible fall. Or, Thou that hast been a terrour, art brought to nothing, Chap.26.21.
never shalt be any more] Heb. *shalt not be for ever.* See the Annotations on Chap.26.4,14.

CHAP. XXVIII.

Ver.1. THE *word of the Lord*] In this Chapter the Prophet sets down the blasphemous pride, and presumptuous confidence of the King of Tyrus: Gods great Judgments against him; and a lamentation which the Prophet is commanded to take up, at his fall. Afterwards he prophesies against Zidon; and concludes with a prophetical promise of the restauration of Gods own people.
V. 2. I am a God] Thou art grown vain, and hast exalted thy self, through thy glory, wisdome, and happinesse, as if thou were no more a mortal man, but a petty god.
I sit in the seat of God] I reign in a most strong place, full of glory and delights: which are the properties belonging to heaven, which is Gods habitation.
midst of the seas] Heb. *heart*, Chap.27.4.
yet thou art a man, and not God] Isa.31.3.
though thou set thine heart, as the heart of God] Thou didst think thy self to be endowed with divine, more then humane understanding, and wisdome; the Tyrians wisdome being very famous, Zach.9.2.
V. 3. Behold] Zach.9.2.
wise] In thine own conceit and opinion.
Daniel] Who for the incomparable gifts of Gods holy Spirit, as well in prophesie, as in counsel and wisdome, Dan. 1. 17. & 4.9. was by a common proverb set as a pattern of wisdome in Babylon, where Ezekiel then prophesied. See Chap. 14.14.

V. 4. Riches] Or, *power.*
V. 5. By thy great wisdome] Heb. *by the greatnesse of thy wisdome.*
V. 7. Strangers] Those Chap.26.7.
the terrible] Chap.30.11. & 26.7.
against the beauty] By strength they will overcome all thy counsels, and arts of prevention and defence. Or, they will kill thee, not respecting thy wisdome, which maketh thee so majestical and venerable.
V. 8. The deaths] Namely, of all kinds of violent death, in the general slaughter of thy people. See Isa.14.19.
V. 9. Slayeth] Or, *woundeth.*
V. 10. The uncircumcised] Like the rest of the Heathen and Infidels, which are Gods enemies: for circumcision was a sign of the Covenant of saving grace. Others, like to the ancient Canaanites, condemned to a curse, See Chap. 32. 21.
V. 12. A lamentation] As Chap.27.2, &c.
thou sealest up the sum] Ruleth the matter in the affaires of merchandise. Or, thou makest up the accompt: a term which may seem to be taken from them which tell money.
full of wisdome] He derideth the vain opinion and confidence, that the King of Tyre had in his riches, strength and pleasures.
V. 13. In Eden] Like to a tree planted in an earthly Paradise, Gen.2.8. See the like said of Assiur, Chap. 31. vers. 8, 9.
Sardius] Or, *Rubie.*
beryl] Or, *Chrysolite.*
Emerald] Or, *Chrysoprase.*
workmanship] He hath relation to that, that the art of Musick was always held in great esteem amongst the Tyrians, Chap.26.13. Esay 23.16.
in the day that thou wast created] Even at the first founding of thy State, musick began to flourish in thee, and all pleasures.
V. 14. Anointed] Endowed by God with several prerogatives.
Cherub] Amongst the great Ones of the world, which are Gods Ministers upon earth, thou wast exalted in glory, even as the heavenly Cherubins are.
covereth] Being a secure defence to thy people, covering them with thy wings; which are attributed to this King, because he is called Cherub, whose shape and form is set down in the Scripture with wings, which shadowed the ark.
the holy mountain] Having likened him to a Cherub, he compares his seat, being full of magnificence, to Mount Sinai, where God appeared with millions of his angels, having a fiery pavement under his feet, Exod.24.10.
in the midst of the stones of fire] To wit, among my people Israel, which shined as precious stones: or, clad with a garment of pearl and precious stones, glittering, and sparkling, as fire, such as were in the breast-plate of Israels high Priest; as appeareth by comparing with this the verse before. Or rather, as having power among, and over the fiery thunder-bolts, and meteors.
V. 15. Perfect in thy ways] Which may be also understood of the state and condition, or of the enterprises, ver.12.
from the day that thou wast created] From the time thou wast first a settled Kingdom; as ver. 13. He may haply seem to allude to the fall of wicked angels.
till iniquity was found in thee] Whilest thou hast continued in Justice and integrity, I have been thine up; but since thou and thy city have given your selves to violence, deceits, and other manner of wickednesses, thy ruine hath been ready at hand.
V. 16. I will cast thee] That is, *I will subvert thy glorious state.*
the mountain of God] Ver.14. thy seat and state, which thou didst esteem so divine.
covering Cherub] Ver.14.
from the midst of the stones of fire] See Annot. on ver.14.
V. 17. Thou hast corrupted thy wisdome] Thy glory and greatnesse have caused thee to lose thine understanding, and wise carriage, for which thy predecessours were admired; and thine own splendor hath dazled thee.
V. 18. Defiled thy sanctuary] Thy sacred places in thy esteem; and thy Seats of Justice, thou hast prefaned with all manner of impieties, and iniquities.
afire from the midst of thee] He seems to intimate, that the occasion of the ruine of Tyre did proceed from it self, by some means, or accident, which the history doth not specifie.
V. 19. Thou shalt be a terrour] Heb. *terrours*, Chap.26.21. & 27.36.
and never shalt thou be any more] See *Annotations* on Ch. 26.4,14.
V. 22. Set thy face against Zidon] Isa.23.4,12. Ier.25.22. & 27.3.

V. 22. *I will be glorified*] Exod.14.4. in the manifestation of my justice, and my power, exercised over thee.

be sanctified in her] Lev.10.3. I shall give sufficient cause to be feared and worshipped; yea, blessed and praised.

V. 24. *A pricking briar*] Numb.33.55. Josh.23.13.

V. 25. *Then I shall have gathered*] This prophesie hath in part, and according to the letter, a relation to the return from the Captivity of Babylon; but perfectly and in spirit, to the spiritual re-establishing of the Church by the Messias.

sanctified in them] He sheweth for what cause God will assemble his Church, and preserve it still, though he destroy his enemies; to wit, that they should praise him, and give thanks for his great mercies.

V. 26. *Safely*] Or, *with confidence*.

despite] Or, *spoil*.

CHAP. XXIX.

Vers.1. IN] In this Chapter are two grievous prophesies, against Pharaoh and Egypt. One in the time of Jerusalem's siege. Another about 16 years after Jerusalem was taken: with a promise, both of Egypts restauration, though not in its former splendour and power, at the end of 40 years, after it had been laid waste by Nebuchadnezzar; and also of some good and comfort to Gods people at that time.

the tenth year] To wit, of the Captivity of Jeconiah, or of the reign of Zedekiah; that is, one year, and two dayes, after the siege of Jerusalem was begun.

V. 2. *Pharaoh*] This was *Pharaoh Hophra*, Jer.44.30.

against all Egypt] Isa.19.& 20. Chapter, Jer.25.19. and 46. Chapter.

V. 3. *Dragon that lyeth in the midst*] Chap.32.2. Psal. 74. 13,14. Isa.27.1. & 51.9. The Hebrew word signifieth any great water creature. Here is meant the Whale, or Leviathan Job 41. or the Crocodile, the figure of Pharaoh.

my river is mine own] Ver.9. I possess a most fruitful Kingdom, and so strongly situated by reason of the river Nilus, that it cannot be taken from me by any strength.

I have made it for my self] I do not depend upon any one: as I have gotten, and increased my kingdom of my self, so am I sufficient to maintain it against all men.

V. 4. *But I will put hooks*] See this phrase, Chap.38.4. Esay 37.29.

I will bring thee up] I will draw thee out of the country which is so strong, together with all thy subjects, which will follow thee, to the end, that you being all slain, your bodies may lie for food for the fowls of the air, and the wild beasts of the field, Psal.74.14.

V. 5. into the wilderness] If we may give credit to the history of Herodotus, this is to be understood of the deserts of Lybia, neer Cyrene; where the Cyreneans gave a great overthrow to Pharaoh, soon after he fled from Nebuchadnezzars hoast, that left the besieging of Jerusalem, to go against him. Otherwise, if we understand it of the overthrow and conquest, made of him, by Nebuchadnezzar, we must refer it to a later time, according to that prophesie, particularly uttered against him, above fixteen years after this, set down in the latter part of this Chapter. vers.17. to the end.

thou shalt fall] Thy army: For he escaped back to Egypt.

open fields] Heb. *face of the field*.

nor gathered] To be buried.

V. 6. have been] They have solicited my people to rebel against the Chaldeans, promising them assistance, and have violated their faith; and so have not been only unprofitable, but also very hurtful unto them, Esay 30.1, &c.

staff of reed] vers. 7. 2 King. 18. 21. Isa. 36. 6. Ierem. 37.7,8.

V. 7. and makest all their loyns to be at a stand] The meaning seems to be this, Thou hast left them to defend themselves with their own strength, and alone to bear the burden of the War, which they had undertaken for thy advantage, or at thy instigation.

V. 8. *Therefore*] Ier. 43.8. & 44. 30. & 46. 13, &c. This seems to fore tel their desolation by Nebuchadnezzar.

V. 9. *The river is mine*] vers.3. Thus God cannot suffer that man should arrogate any thing to himselef, or put his trust in any thing, save in him alone.

and I have made it] He speaketh in the person of this King, or in general, of all the kings of Egypt, his predecessors, who with great charges and labour, had brought Nilus with channels, over all the land of Egypt.

V. 10. *utterly wasted*] Heb. *wasts of wasts*.

from the tower] From one end of Egypt to the other. See Chap. 30.6.

Syene] Heb. *Seveneh*. It hath been, and is commonly thought, by reason of the likelinesse of the name, that it was the City of Syene, standing upon the South confines of Egypt, in Thebais, where there might be some tower, to mark the defect of shadows, in the very day of the Summer-solstice; as there was a well also to that purpose; as some write.

of Ethiopia] Heb. *of Chush*. That is, to the borders of the Chushites, or Arabians, Gen.10.7. for beween Seveneh and Arabia, is situated all Egypt: for Seveneh was South-border of Egypt, confronting and joyning to Ethiopia; and the Chushites or Arabians, the North-border. So we are to understand, Chap.30.4,5,9.

V. 11. *Neither shall it be inhabited fourty years*] vers. 12. From the time it shall be destroyed by Nebuchadnezzar.

V. 13. *At the end of fourty years*] Likely about the time, Cyrus took Babylon, Ier.46.26.

V. 14. *Pathros*] Gen.10.14.

habitation] Or, *birth*.

base Kingdome] Heb. *low*. Namely, subject and tributary to the Persian, who shall people it again. See Chap. 17. 6, 14.

V. 16. *the confidence*] For any greatnesse and power the house of Israel shall see hereafter to be in them.

which bringeth] By their former trusting and confidence in them, and not in me. And thereupon breaking their faith and oath to the Babylonian, Chap.21.23,24. and by corrupting with them also in their Idolatry, Chap.8.10,14.& 23.19, 20,21.2s Ahaz did. 2 Chr.28.22,23.

V. 17. *Seven and twentieth year*] Counting from the captivity of Jeconiah. Of the order of these prophesies, and how the later sometimes stand before the former, see the *Annotations* on Jer.27.1. This here placed is the last in time of all Ezekiels prophesies. For that, Chap 40,&c. was almost two full years before this. Two years spent in subduing Moab, Ammon, and neighbouring Nations; and 13 years in besieging Tyrus, as Josephus relates, *libro 1. cont. Appionem Alexandrinum*, will rise up to this accompt of 27 years, in which year Tyre was destroyed.

V. 18. *Caused his army to serve*] Namely, to execute my judgments upon Tyre, and therefore I will require him.

every head was made bald] That is, they have suffered long and hard labours, and toyles, and have worn out themselves about it.

for Tyrus] Or, *from*, or, *out of Tyrus*.

V. 19. *Take her spoils, and take her prey*] Heb. *spoil her spoil, and prey her prey*.

V. 20. *For his labour*] Or, *for his hire*.

they wrought for me] To execute my judgments, though they did not know my will, nor had any intent to obey it, Isa.10.7.

V. 21. *In that day*] When I shall beat down the Egyptians, then will I begin to raise up my people again in Babylon, by the exaltation of Jeconiah, Jer.52.31. which certainly caused a great deal of ease, and liberty to the Jewish prisoners. See Dan.2. 2 King.25.27,&c.

horn] Psal.132.17.

I will give thee] The like words see Chap.24.27. & 33.22. The meaning is, I will make it so, that thou Ezekiel, as all the rest of the true believers, may freely, and with open mouthes, praise the Lord in your assemblies.

CHAP. XXX.

Vers.1. THen the word] A prophesie of the destruction and desolation of Egypt, and her helpes and confederates, by Nebuchadnezzar King of Babylon. And again repeated, in the eleventh year, first moneth, seventh day of Jehoiachins Captivity.

V. 2. *Howl ye*] Namely, ye Egyptians and other Nations, which are subject to, and confederates with you.

woe worth the day] To wit, the day of the ruine of Egypt; whereof he speaketh hereafter.

V. 3. *A cloudy day*] Of horrible and strange calamities: as rainy dayes are very rare and strange in Egypt.

heathen] In which the profane Nations, Egyptians, Chushites, and others, their confederates, shall be visited, and punished.

V. 4. *Pain*] Or, *fear*.

Ethiopia] Heb. *Chush*. A neighbouring and confederate Nation with Egypt; a people of Arabia.

V. 5. *Lybia, and Lidia*] Heb *Phut and Lud*. Here are meant two Nations, auxiliaries to the Egyptians; the one a people living in Asia; the other, in Africa, if not both in Africa. Lydia seems to be Marzolis in Egypt, or Cyrene, the Southern parts of Africa. See Gen.10.6,13,22. Esay 66.19.

mingled people] See Jer. 25.20,24. auxiliaries likewise to the Egyptians.

Chub] The name of some part of Africk, not mentioned elsewhere; yet most likely here are meant the inhabitants of the

the inner Lybia, by the river Niger. See Ptolomy in the fourth book of his Geography.

men of the land] Heb. *children*.

that is in league] It might be some land that was confederate with Egypt: or some country of divers Nations, which governed themselves in Communalties, which were confederate one with another.

V. 6. *They also that uphold*] Namely, those armies, or nations, which shall take their parts, or relieve them.

Syene] Which was a strong city of Egypt, Chap.29.10. on the South border of it.

V. 7. *And they shall be desolate*] Chap.29.12.

V. 8. *Fire in Egypt*] By the Chaldeans indeed, but by my inward and secret working in them.

destroyed] Heb. *broken*.

V. 9. *From me*] Namely, from Egypt; but by my secret instinct and providence.

in ships] Upon the red sea, Isa. 18.2.

as in the day of Egypt] As formerly all neighbouring Nations were astonished at the report, of this plague that shall now come upon Egypt. Or, at the report of the Egyptians plagues, and final discomfiture, of old, in the red Sea, Exod. 7,8,9,10,11,12,14. Chapters.

it cometh] To wit, the foresaid Calamity.

V. 11. *the terrible*] Chap.26.7. & 28.7.

V. 12. *And I*] Isa.19.5.

will make the rivers dry] Heb. *drought*. That which is most fruitful by reason of the abundance of waters which are in it, shall become barren, and desolate, as if it were scorched up with the Sun. Or, I will make the rivers thereof to be no safeguard for it; but I will dry them up, to make the way plain and easie for the Babylonian to come, and destroy it. See Ier.50.38. & 51.32.

all that is therein] Heb. *the fulnesse thereof*.

V. 13. *destroy the Idols*] Zech. 13. 2. Ier. 43. 12. and 46. 25.

Noph] Called *Moph*, Hosh 9.6. afterward by the ancients, *Memphis*; seated upon Nile in Egypt on the borders of Ethiopia. See Esay 19.13. Ier.46.14.

Prince of the land of Egypt] Heb. *out of the land*; that is, a Native, or Egyptian shall rule them; but strangers.

V. 14. *Pathros*] The name of a Country in Egypt. See Chap.29.14.

Zoan] Which is Tanais, one of the chief Cities of Egypt. See Num.13.22.

No] Ier.46.25. Nah.3.8. which is Alexandria.

V. 15. *Sin*] Which is Pelusium, a strong frontier City of Egypt, over against Arabia Petræa. Whence likely the wilderness of Sin hath its name.

V. 17. *Aven*] Or, *On*. Which is the City Heliopolis, Gen. 41. 45.

Phi-beseth] Called by Authors *Pubastum*.

These Cities shall go into captivity] ver.18. to wit, the multitude of people which is in them.

V. 18. *Tehaphnehes*] This is the City of Daphne, called here Tehaphnehes, and Tahpanhes, Ier. 43. 7. likely from the name of that Queen, 1 King.11.19. This seems to be as it were the gate of Egypt, at which the Chaldeans came in, Ier.43.7,8,9.

darkened] Or, *refrained*. An extream Calamity, desolation, and confusion shall overtake them.

yokes] Their imperious tyranny. See Lev.26.13.

a cloud shall cover her] As if one should say, a sudden storm of evils, ver.3.

daughters shall go into Captivity] That is, the Cities which are subject to the City-Royal, Chap.26.6.

V. 20. *eleventh year*] Of the Captivity of Jeconiah, or Zedekiah's reign. In which year Jerusalem was taken, three moneths and two dayes after.

V. 21. *broken the arm*] This hath relation, either to the first overthrow of the Egyptians under Neco at Carchemish, Ier. 46.2. 2 Chr.35.20. 2 King.23.29. Or rather, to that newly received by the Cireneans, as was shewed upon Chap. 29. 5. After which losse they could never recover, nor defend themselves, against the Chaldeans. See Chap.29.14,15.

it shall not be bound up] Ier.46.11. See Esay 1.6.

V. 22. *break his armes*] His Forces and powers.

V. 24. *sword in his hand*] To execute my judgements.

V. 25. *When I shall put my sword*] Whereby we see, that Tyrants have no power of themselves, neither can do any more harm, then God appointeth; and when he will, they must cease, Esay 10.5.

CHAP. XXXI.

Vers. 1. ANd it came to passe] In this Chapter the Prophet confirms the truth of his former Prophesie concerning the overthrow of Pharaoh, and Egypt, by the example of the like Judgment upon the Assyrian; seeing forth the Assyrians pride, his downfal; and How others were affected with it: with an application of it to Pharaoh.

in the eleventh year] Of Zedekiah's reign, or Jeconiah's Captivity, Chap.1.2. one moneth, and 24 dayes, since the former prophesie, Chap.30.20. and one moneth and 8 days before the taking of Jerusalem, Ier. 52. 5. 6.

V. 2. *Whom art thou like*] Meaning, that the Egyptian was not like in strength to the King of the Assyrians, whom the Babylonians overcame. This again is repeated in the conclusion, vers. 18. fee Isa. 23. 13. where the example is to be understood, of the Assyrian formerly overcoming the Babylonian; as more appears, 2 King. 17. 24, 30. and 10. 12.

V. 3. *Cedar in Lebanon*] See Chap. 17. 3. 22, 23. Dan. 4. 10.

with fair branches] Heb. fair of branches.

V. 4. *Waters*] The Assyrian was grown great, through abundance of all prosperity.

made him great] Or, nourished.

set him up] Or, brought him up.

with her rivers] The great sea of his happiness did seem to run round, as it doth at the coming in of great Rivers, at the foot of this tree: and he, the Assyrian, out of his grace and plenty, seemed to send forth some smal streams out of it to other kingdoms; alluding likely herein, to the waters of *Nilus*, Chap. 29. 3.

little rivers] Or, conduits.

V. 5. *When he shot forth*] Or, when it sent them forth.

V. 6. *Fowls of heaven*] Dan. 4. 12. The greatest part of mankinde, retired under dominion and protection of the Assyrian.

V. 8. *Cedars in the garden*] Gen. 2. Signifying that there was no greater power in the world, then that was of the Assyrian.

V. 10. *Mighty one of the heathen*] Vers. 12. Chap. 28. 7. and 30. 11. that is of the Babylonian. Some understand this of Merodac Baladan, who, as they say, overthrew Esarchaddon the Assyrian: but Ptolomy theares in his *Can. Regnum*, that this Merodac died before Esarchaddon (otherwise called the great and noble Asnapper, Ezr.4.2,10.) reigned, and that Esarchaddon left Saosduchinus his successour in the Assyrian and Babylonian Empire. This mighty one here is rather to be understood of Nebuchadnezzar, who after was the Babylonian Monarch, and onely ruler of the world.

he shall surely deal with him] Heb. *in doing he shall do unto him*.

V. 12. *Strangers*] Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

V. 13. *Shall*] Or, *did*.

fowls of the heaven] The Nations which were subject to the Assyrians, after the overthrow of the empire, did prey upon them with contempt.

Shall] Or, *did*.

V. 14. *To the end that*] I have set forth this spectacle of my judgments upon Assur, to this end, for to teach all Princes that are grown great through my blessings, not to raise themselves against me, through pride; for they are all mortal by Nature, and I can bring down their estates as I have raised them.

neither shoot up their top] As the Assyrian did.

stand up in their height] Or, *stand upon themselves for their height*.

for they are all delivered] Psal. 82.7.

V. 15. *Caused a mourning*] By this fall of Assyria, I raised a general horrour, and terrour in them all, seeing him on a sudden deprived of my help and blessing, by the meanes of which he had prospered so well.

to mourn for him] Heb. *to be black*.

V. 16. *All the trees*] Ver.8,9.

shall be] Or, *were*.

comforted in the nether parts of the earth] To cause this destruction of the King of Assyria to seem more horrible, he setteth forth other Kings and Princes which are dead, as though they rejoyced at the fall of such a Tyrant. A figurative and Poetical representation; as Isa.14.8,9,10. Ezek.32.31. Hab.1.6,7,8.

V. 17. *His arm that dwelt under his shadow*] That is, all under his power and dominion.

V. 18. *To whom art thou*] He appleyth the foresaid things by comparison to Pharaoh; as if he should say, Compare thy self to whom thou wilt, thou canst not avoid the ruine that I shall bring upon thee; as thou mayst see in the foresaid example of the Assyrian.

uncircumcised] Chap.28.10.

This is Pharaoh] All this allegorical speech hath relation to Pharaoh.

CHAP. XXXII.

Verſ. 1. A*Nd it came to paſs*] In this Chapter are the two laſt prophecies againſt Egypt: the one a fortnight after the other. In the former under the title, and by the ſimilitude of a Whale, is ſet down the fearful deſtruction of Egypt, by Gods judgments; with the manner of them, and univerſall aſtoniſhment at them, and by whom to be executed. In the latter is ſet down Egypts Funeral ſolemnity, as it were, and manifold welcoming to the grave.

in the twelfth year] Of the Captivity of Jehoiachin, Chap. 1.2. one year, ſeven moneths, and 22 dayes after the city was taken, Jer. 52.5,6. a moneth after the taking whereof, both Temple and City were burnt, Jer. 52.12.

V. 2. Lyon of the nations] In cruelty and violence. See Ch. 19.2, &c.

Whale] Or, *Dragon*, or *Crocodile*. See Chap. 29.3. Thus the Scriptures compare tyrants to cruel and huge beaſts, which devour all that be weaker then they, and ſuch as they may overcome.

cameſt forth] By reaſon of the convenient ſituation of thy Kingdom, Nilus at many ports running into the midland ſea, thou diddeſt undertake divers enterpriſes, annoying and invading other Countries: a ſimilitude taken from Crocodiles which come up into the land by divers armes of Nilus.

their rivers] The States of neighbouring Nations.

V. 3. Spread out my net] Chap. 12.13. & 17.20.

with a company of many people] That ſhall be as it were my fishers, under the ſtandart of the Babylonian.

V. 4. Then will I leave thee] Chap. 29.5.

V. 5. With thy height] With heapes of the carcaſſes of thine army, ſeemeſt thou in thine own eyes never ſo high and haughty.

V. 6. The land wherein thou ſwimmeſt] Or, *the land of thy ſwimming*; that is, the land ſubject to thy empire; namely, Egypt; and as Nilus overfloweth Egypt, ſo will I make the bloud of thine hoſt to overflow it.

V. 7. Put thee out] Or, *extinguiſh*.

I will cover the heaven] Joel 2.31. & 3.15. Mat. 24.29. I will fill the world with horrour, and terrour, at thy ruine. See Iſa. 13.10.

V. 8. bright lights of heaven] Heb. *light of the light in heaven*.

darke over thee] Heb. *them darke*.

ſet a darkneſſe upon thy land] The darkneſs of ſorrow, the darkneſs of confuſion. I will deprive thee of all wiſdome, and direction, and will bring all thy ſtate into confuſion, extream miſeries, and deſolation.

V. 9. I will alſo vex] Heb. *provoke to anger*, or *grief*, with horrour and fear, they ſeeing Egypt ſo mighty a Kingdom, periſh, and the King of Babylon grown ſo great.

V. 10. Brandiſh my ſword] In their ſight, againſt thee, with ſuch ſpeedy and bloudy execution.

moment] Chap. 26.16.

V. 12. The terrible] Chap. 28.7. & 30.11. & 32.12. & 26.7.

V. 13. All the beaſts thereof] Their horſes, in the multitude whereof they cruſted ſo much, Eſay 31.3.

great waters] From off the land of Egypt, which is abundantly watered, and therefore very fruitful.

neither ſhall the foot] Chap. 29.11.

trouble them any more] A figurative deſcription of a mighty deſolation of a watertill Countrey, wherein there is neither man, nor beaſt, for to trouble the waters.

V. 14. waters deep] It ſeems to be underſtood of the Chaldeans, their enemies, which ſhall quickly enjoy all their commodities. Or elſe, of other Nations, formerly, as waters, troubled with the feet of the Egyptians, as ver. 2. which now henceforth ſhould be quiet, as deep waters, and oyl, runs ſmoothly and quietly, not turbulently.

V. 15. deſtitute of that whereof it was full] Heb. *deſolate from the fulneſſe thereof*.

V. 16. The daughters] The Cities, and Commenalties.

V. 17. Twelfth year] See verſ. 1. Fifteen dayes after the former prophecie: a kind of funeral dirge and exequie over Pharaoh and Egypt.

Moneth] Namely, the twelfth moneth, ver. 1.

v. 18. Wail for the multitude] Make ſome kind of funeral exequies for Egypt, by lamentations, or mournful ſongs, according to the cuſtome; and for the funeral of other Nations likewiſe.

caſt them down] That is, prophecie, that they ſhall be caſt down. Thus the Lord giveth his Prophets power to plant and to deſtroy, by his word: Read Jer. 1.10. Or, (as others) carry out as it were Egypts funeral, and bear it to the grave.

v. 19. whom doſt thou paſſe] O Egypt, what priviledge haſt, or deſerveſt thou, more then all the other profane Nations, and Kingdoms? Thou muſt even periſh, as all the reſt have, and muſt do, Chap. 31.18.

with the uncircumciſed[ver. 21——30, 32. See Chap. 28.10.

V. 20. ſhall fall in the midſt] God will make a general deſtruction of ſuch people by war. To do which, he hath already given the Chaldeans a commiſſion.

ſhe is delivered] Or, *the ſword is laid*.

draw her] Or, *they ſhall draw*; That is, Egypt; even as one would draw a dead carcaſſe.

V. 21. mighty ſhall ſpeak] To make the matter the more ſenſible, he uſeth a poetical and ironical repreſentation, of the entertainment which other Princes and warlike Nations, and eſpecially thoſe which were Egypts confederates, and were already dead, would give Pharaoh at his coming into Hell or the grave. See Iſa. 14.9, 12.14, 15.

V. 22. his graves] Namely, the graves of his men which were ſlain in the Wars. Or, the graves of the Aſſyrian compaſſing round about the grave of the new come Egyptian, ſurrounding him, and giving him the middle and chief place. See ver. 23, & 25.

V. 23. Cauſed terrour] Or, *cauſed diſmaying*: who had alſo been violent and tyrannical in this world, like Egypt.

V. 24. There is elam] Meaning the King and people of Perſia, and Media; or of ſome part of it, Gen. 10.22. They had been overthrown ſooner after the beginning of the reign of Zedekiah, Jer. 49.34, &c.

in the land of the living] Whom, in his life, all the World feared.

V. 25. round about him] See ver. 22.

he is put in the midſt] See ver. 22.

V. 26. There is Meſſech] Gen. 10.2. that is, the Cappadocians, and Italians, or Spaniards; as Joſephus writeth.

Tubal] Uſually joyned with Meſſech. See Chap. 27.13.

V. 27. Not lie with the mighty] Theſe Kings did not die gloriouſly, having overcome their enemies; neither are buried triumphantly with their arms; as it is the manner to honour Warriours burials; but theſe are dead baſely, being overcome and diſcomfited by their enemies. Others thus; That though Meſſech and Tubal were not dead, and lying with the mighty that are fallen of the uncircumciſed; but did now domineer over Elam; yet they ſhould fall before the time of the Egyptians fall; and their graves ſhould be round about his, as is here expreſſed.

with their weapons of war] Heb. *with weapons of their war*.

their ſwords under their heads] The ancient manner of warlike funerals. Not much unlike ours in theſe times. Other funerals content themſelves with Scutchions, Coatarmour, and other enſigns of honour.

their iniquities ſhall be upon their bones] They which have not ſuffered puniſhment for their faults, and tyrannies in this life; yet it ſhall be reſerved for them, to be inflicted upon them after their death; by reaſon that no man durſt undertake to puniſh them whileſt they lived.

V. 28. Thou ſhalt be broken] Namely, thou O King of Egypt. Some underſtand it of Meſſech and Tubal.

V. 29. All her Princes] Gen. 36.40.

laid] Heb. *given*, or, *put*.

V. 30. Princes of the north] Of Tyre, Damaſcus, Syria, and others; thoſe Chap. 26. & 27. & 28. Jer. 47, & 49.22, 23. &c.

with their terrour] Notwithſtanding, or together with, that great power, with which they kept men ſubject to their tyranny.

are aſhamed of their might] Because that it could not ſave them, but is at the laſt come to nothing.

V. 31. ſhall be comforted] As the wicked comfort themſelves, when they ſee others partakers of their miſeries: but a poor Comfort.

V. 32. I have cauſed my terrour] I will make the Egyptians afraid of me, as they cauſed others to fear them. Others, I have ſtayed their fury through my terrible judgments.

CHAP. XXXIII.

Verſ. 1. A*Gain the word*] In this Chapter God declares the duty of a Watchman; applyes and enjoyns it to Ezekiel. Clears his Juſtice againſt the Cavill of the Jewes, that his wayes are not equall. And upon the Prophets hearing of the taking of the City, God commands him to Prophecie the further deſtruction of the remnant left in Judea; And ſhews him the hypocriſie of thoſe with him in the Captivity.

V. 2. unto the Children of thy people] Though for a time I did ſilence thee from preaching to them, Chap. 24.27. (And thereupon from that Chapter to this, his Prophecies are againſt

gainſt foraign Nations;) yet now the ſign being come that I then foretold, Chap. 24.26. & 33.21. According to my promiſe then made, I do again open thy mouth, that thou be no longer dumb and ſilent towards them: But I enjoyn thee again to ſpeak and prophecie into the Children of thy people. Attend therefore unto thy function; to the duty, and neceſſity of it.

when I bring] God the Author of puniſhments, by wars, &c. Amos 3.6.

the ſword upon a land] Heb. *a land when I bring a ſword upon her*: That is, war, with all the ſudden invaſions, inroads, and dangers belonging to it.

of their coaſts] For, on the Coaſts and borders of the land, watches are ſet in times of war, and invaſions.

watchman] He minderh, that the people ought to have continually Governours, and Teachers, which may have a care over them, and to warn them ever of the dangers which are at hand.

V. 4. whoſoever heareth] Heb. *he that hearing heareth*.

his bloud ſhall be upon his own head] Onely, not on the Watchmans head; his death muſt not be imputed to any other, but to himſelf.

V. 6. He is taken away in his iniquity] Signifying, that the wicked ſhall not eſcape puniſhment, though the Watchman be negligent; but if the Watchman blow the trumpet, and then he will not obey, he ſhall deſerve double puniſhment.

but his bloud] The Watchman muſt anſwer for his part, for the bloud of all that periſh through his fault and negligence.

V. 7. So thou] God applies the former caſe to the Prophet.

I have ſet thee a watchman] Chap. 3.17, &c.

at my mouth] Which teacheth, that he that receiveth not his charge at the Lords mouth, is a ſpye, and not a true watchman.

V. 8. when I ſay unto the wicked] Chap. 3.18.

V. 10. Thus ye ſpeak] Againſt me, and thee, and thy Prophecies; and againſt themſelves.

if our tranſgreſſions] The meaning is, it is true that you Prophets have admoniſhed us heretofore; and we having neglected your admonitions, do bear our puniſhment, and are now ruined paſt all relief; how ſhould we then live? How canſt thou now prophecie and promiſe life unto us? What good doth it do then to ſpeak to us any more of thoſe preſervations againſt the evil, into which we are already fallen? The Lord anſwereth, I even then protected and promiſed life to the repentant, Chap. 18.23. And yet your ruine is not ſo extream, but that you may riſe again by true repentance; which cometh alwaies in time, either before, or after the puniſhments, ſo it come during life.

we pine away in them] Levit. 26.39.

V. 11. I have no pleaſure in the death of the wicked] The full anſwer of the former Cavillation, Chap. 18.31, 32. See 2 Sam. 14.14.

why will ye dye] Chap. 18.31.

V. 12. The righteouſneſſe] Chap. 18.24.

V. 13. that he ſhall ſurely live] If he perſevere to the end: A condition neceſſarily annexed to all the promiſes of the Law.

all his righteouſneſſe ſhall not be remembred] Or, *not any of all his righteouſneſſe ſhall be remembred*.

V. 14. that which is lawfull and right] Hereby he condemneth all them of hypocriſie, which pretend to forſake wickedneſſe, and yet declare not themſelves ſuch by their fruits; that is, in obeying Gods Commandments, and by godly life.

lawfull and right] Heb. *Judgement and Juſtice*.

V. 15. If the wicked reſtore the pledge] Chap. 18.7. Exod. 22.26. Deut. 24.12.

give again that he hath robbed] Exod. 22.1, 4. Levit. 6.2, 4. Num. 5.6, 7.

The ſtatutes] The obſervation of which ſtatutes have the promiſes of life annexed to them, Lev. 18.5.

V. 17. the way of the Lord] Chap. 18.25.

V. 21. twelfth year of our Captivity] Chap. 1.2. when the Prophet was led away captive with Jeconiah. See Annotations on Chap. 24.26.

the City is ſmitten] 2 King. 25. Taken by force; and ſacked.

V. 22. Now the hand] I was indued with the ſpirit of prophecie, Chap. 1.3. & 8.1.

had opened my mouth] He had again appointed me to ſpeak to the people, after I had a while held my tongue by his command; and had revealed unto me, and inſpired me with what I ſhould ſay, according to the prediction, Chap. 24.26, 27. And hereby is ſignified, that the Miniſters of God cannot ſpeak till God give them Courage, and open their mouthes, Chap. 29.21. Eph. 6.19.

V. 24. *Speak*] Proudly and preſumptuouſly.

thoſe waſtes] ver. 27.

Abraham was one] And yet God gave him this land by promiſe. We are many, and Abrahams heires; Therefore we ſure ſhall inherit it. And if out of Abraham alone could come ſo numerous an iſſue, as could conquer and people all this Country; how much more may we hope that are left in great Number, that we may be reſtored to our former eſtate, which is beaten down by the Chaldeans; and once again poſſeſſe, and be maſters of the Countrey? Thus the wicked think themſelves more worthy to enjoy Gods promiſes, then the Saints of God to whom they were made; and would bind God to be ſubject to them, though they would not be bound to him.

V. 25. *ye eat the bloud*] Contrary to the Law, Gen. 9.4. Lev. 7.26. & 17.10. & 19.26. Deut. 12.16. which ye tranſgreſſe; and ſo declare ye not true ſons of Abraham, Joh. 8.39.

and lift up your eyes] Chap. 18.6.

V. 26. *Ye ſtand*] Ye men ſtand upon the ſword, and force, or violence; and ye women work abomination: meaning, that every one righteth himſelf, defends, and revengeth himſelf, and wrongs others by violence; and juſtice, and good order, and honeſty, are quite beaten down.

V. 27. *they that are in the waſtes*] That inhabite thoſe waſtes of the land of Iſrael, verſ. 24. thoſe now left in the land, 2 King. 25.12, 22. Jer. 40.5, &c.

to be devoured] Heb. *to devour him*.

in the Caves] In hidden and ſtrong places, into which people did uſe to fly in time of war. See Judg. 6.2. 1 Sam. 13.6.

V. 28. moſt deſolate] Heb. *deſolation and deſolation*.

the pomp of her ſtrength ſhall ceaſe] Chap 7.14. & 24.21. & 30.6, 7.

V. 30. ſtill] Still even after the City is taken.

are talking againſt thee] Or, *of thee*: either in profane contempt and deriſion; or elſe through hypocriſie, or curioſity, pretending fair, as if now, ſeeing the Prophecie againſt Jeruſalem to be fulfilled, they would be faid by thee, and ruled by thy word from the Lord.

by the walls] In all places.

V. 31. *as the people cometh*] Heb. *according to the coming of the people*: very frequently, and with a ſhew of devotion, as were, to an Eccleſiaſtical aſſembly, Chap. 14.1.

they ſit before thee as my people] Or, *my people ſit before thee*.

for with their mouth] Iſa 29.13.

they ſhew much love] Heb. *they make loves*, or, *jeſts*. This declareth, that we ought to hear Gods Word with luſtful zeal and affection, that we ſhould in all points obey it; elſe we abuſe the Word to our own condemnation, and make of his Miniſters, as though they were Jeſters, to ſerve mens fooliſh fantaſies.

V. 32. *A very lovely ſong*] Heb. *a ſong of Loves*.

V. 33. *when this Cometh*] That, ver. 27, 28, 29. that is, the accompliſhments of my threatnings in the laſt ruine of the whole Nation.

That a Prophet] Chap. 2.5.

CHAP. XXXIV.

Verſ. 1. A*Nd the word of the Lord*] A Prophecy againſt the Shepherds of Iſrael; their mal-adminiſtration. The hurt of it to the ſheep. Gods judgments upon them for their mal-adminiſtration. He will deliver his flock from them; gather them, bring them back, and be a good Shepherd to them. He will judge between the ſheep, bad and good. He will ſet up one ſhepherd; with many gracious promiſes thereto annexed.

V. 2. *Shepherds of Iſrael*] Jer. 23.1.

you be to the ſhepherds] By the Shepherds, he meaneth the King, the Magiſtrates, Prieſts, and Prophets, all Governours both Eccleſiaſtical, and Politick.

that do feed themſelves] Or, *that ſhould feed them*; that is, the Sheep of Iſrael.

ſhould not] Their duty.

V. 3. *Ye eat the fat*] Do the contrary to your duty. You ſeek to enrich your ſelves by their Commodities; and ſo ſpoil their riches, and ſubſtance, Zach. 11.5, 16.

V. 4. *the diſeaſed have ye not ſtrengthened*] By their faults, and failings, he ſhewes the office and duty of a good Paſtor; who ought to love and ſuccour his flock, and not to be cruel toward them.

with force and with cruelty have ye ruled them] 1 Pet. 5.3.

V. 5. *And they were ſcattered*] Spiritually, by running into errours, ſuperſtitious Idolatries, vices, and diſorders: or corporally by their diſſipation out of their Countrey by the

ill leading of their guides. Here is the hurt the sheep received by their mal-administration.

because there is no shepherd] Or, *without a shepherd*; and so ver.8. that is, no true and faithful shepherd. For lack of good Government, and Doctrine, they perished, Zech. 11.17.

V. 6. *and none did search*] As shepherds in duty ought to have done. See ver.12.

V. 8. *As I live*] God, as it were, in a passion against these evil Shepherds; to grate again upon their faults, breaks off his sentence, begun against them in the former verse; and resumes it, after this verse.

V. 10. *for I will deliver my flock from their mouth*] By destroying the Covetous hirelings, and restoring true shepherds; whereof we have a sign, so oft as God sendeth true Preachers, who both by doctrine and life, labour to feed his sheep in the pleasant pasture of his Word, ver.22.

V. 11. *As a shepherd seeketh*] Heb. *according to the seeking.*

in the day that he is among his sheep] When after they have been scattered by some sudden storm, the shepherd tells, and reckons up his sheep, to see whether any be wanting; and then seeketh them out, and brings them back, and gathereth them together, and feeds them, and folds them.

in the cloudy and dark day] Which is full of Calamities, and publick desolations, Joel 2.2. And this promise is to comfort the Church in all dangers.

V. 13. *and will bring them to their own land*] Corporally, and according to the letter, into the Land of Israel, by delivering them out of captivity, Chap.36. 24. and spiritually, into the Church, which is the true sheepfold of all the elect, Joh.10.16.

V. 14. *I will feed them in a good pasture*] Psal.23.1,2.

upon the high mountains of Israel] A country full of high and fruitful mountains, Chap.36.1.

V. 15. *I will feed my flock*] This doth not infer any abolishment of either Ecclesiastical or Politick Government in the Christian Church: but doth infer a more effectual and renewed presence of God in it, by his Spirit, providence, grace, and virtue; or the mystical and inward operation of Christ, true God, upon all the members of his body, in quickening, conducting, comforting, and defending them.

V. 16. *destroy the fat and the strong*] Those who in my Church shall abuse my benefits unto pride, and rebellion against me; and to contempt and oppression of their brethren, ver.21. See Isa.10.16. Amos 4.1. Deut.32.15. Psal.78.31.

with judgment] That is, by putting a difference between the good and the bad; and so give to either according to his work: as in the next verse. See Psal.62.11,12.

V. 17. *Behold I judge*] ver.22. Chap.20.37,38. Zech.10.3. Mat.25.32.

cattel and cattel] Heb. *small cattel of lambs and kids.*

he-goates] Heb. *great he-goates.*

V. 18. *Seemeth it a small thing unto you*] O ye powerful and rich Jewes, is it not sufficient for you to enjoy my blessings in abundance, unlesse ye trouble the Poor in the possession of their small portion?

to have eaten up the good pasture, but, &c.] By good pasture, and deep waters may be meant the pure word of God, and the administration of justice, which they did not distribute to the poor, till they had corrupted it.

V. 20. *the fat cattel*] ver.16,17,21.

V. 21. *Ye have thrust*] ver.16.

V. 22. *a prey*] ver.10.

V. 23. *I will set up one Shepherd over them*] Isa.40.11. Joh. 10.11. Heb.13.20. 1 Pet.2.25. & 5.4.

my servant David] Namely Jesus Christ, the son of David, according to the flesh; and for this reason often called David, Jer.30.9. Ezek.37.24. Hos.3.5. and the servant of God, by reason of his humane Nature, and office of Mediatour, Isa.42.1. & 49.6. & 53.11. Phil.2.7. Joh. 10.16. 1 Chron. 17.19.

V. 25. *of peace*] Of grace, reconciliation, and blessing. Jer. 31.31. Esay 11.10.

and will cause the evill beasts to cease out of the land] Isa. 11. 6,8. & 35.9. Hos.2.18. I will free the land of those wilde beasts that overran the land in the time of Captivity. Figurative terms to shew the Churches safeguard against all her spiritual enemies.

V. 26. *I will make them and the places round about my hill, a blessing*] I will bless them, and their habitation, and their pastures abundantly, Chap.36.8,8c.

showres of blessing] Psal 68.9,10.

V. 27. *And the earth shall yeild her increase*] Psal.85.12.

when I have broken the bands of their yoke] Chap. 30. 18. when I have brought them out of captivity; and so likewise, when I freed and redeemed them by the blood of my Son, from the spiritual captivity of the devil and sin.

V. 28. *but they shall dwell safely*] Jer. 30.10. and 46. 27, Esay 43.5.

V. 29. *a plant*] Jesus Christ, glorious in his Divine Majesty and strength: being the true tree of life. See Isa.11. 1. Ier.23.5. Or else, his Church, not of Jewes only, but of Gentiles also, planted and rooted in him; and made famous through his gifts and graces.

of renown] Or, *for renown.* Christ, and his Church likewise, shall be of renown, not only among the Jews, as in time past, but also abroad among the Gentiles, which is demonstrated in the last verse; and more Copiously, Chap. 36.

consumed] Heb. *taken away.*

V. 31. *my flock, the flock of my pasture*] Joh.10.15. Psal. 100. 3.

men] as Esay 5.7. All the aforesaid things are to be understood spiritually, with a relation to the soul of the elect, and the salvation of it: so that the correspondency which is between the sheep, a brute beast; and the shepherd, which is man, is found in spirit between Man, and his God.

CHAP. XXXV.

Vers. 1. Moreover] God's Judgments of desolation upon Mount Seir, for their hatred, bloodinesse, envy, and anger against the Jewes; for their greedinesse after their land and possession, and joy at their fall: and for their boasting, and blasphemy against God.

V. 2. *Set thy face*] Chap.6.2.

Seir] Where the Idumeans dwelt, who came of Esau, Gen.36.9.

Prophesie against it] Chap. 25. 12. Jer. 49.7,8. Amos 1. 11. Obad. 11. Esay 34.5.

V. 3. *most desolate*] Heb. *desolation and desolation.*

V. 5. *perpetual hatred*] Or, *hatred of old.* Against Israel. See Ezek.25.8,12. & 36.5. Amos 1.11. See the like hatred of the Philistines, Chap.25.15.

and hast shed the blood of the children] Heb. *poured out the children*; that is, hast assisted the Chaldeans in making a horrible slaughter of my people, Psal.137.7. Ezek.25.12.

power of the sword] Heb. *hands.*

in the time that their iniquity had an end] Or, *brought an end.* At which time the measure of my peoples sin being full, I also caused my judgments to fall violently upon them, Ezek. 21.25.

V. 6. *blood shall pursue thee*] Namely, the sword, and violent Death.

sith thou hast not hated blood] Psal.109.17,18.

V. 9. *I will make thee perpetual desolations*] Jer. 49. 10,13, 17,18. 51. Mal.1.3,4.

and thy Cities shall not return] To wit, to their former estate.

V. 10. *These two Nations*] Of the Israelites, subdued by the Assyrian; and of Judah, by Nebuchadnezzar. That Judah had persuaded thy self that thou shouldest possesse the land of Judah, and of the ten Tribes.

and we will possesse it] Psal. 83.5,13. Chap.36.2,3,5.

whereas the Lord was there] Or, *though the Lord was there.* Though the Lord hath taken it for his own proper habitation, placing his people there; and his Temple, with the signs of his presence. Thus they blaspheme God himself; as himself doth challenge them for it, ver.13.

V. 11. *And I will make my self known amongst them*] I will make my self known to my Church, by new tryals of my justice and power against her enemies; and of my love and mercy towards her.

V. 12. *to consume*] Heb. *to devour.* See Psal.137.7.

V. 13. *boasted*]. Heb. *magnified.*

and have multiplyed your words against me] 1 Sam.2.3.

V. 14. *when the whole earth rejoyceth*] Namely, when I shall cause all the world to rejoyce at my peoples deliverance, and their re-establishment in their Countrey, then will I increase thy desolation. This was partly verified in the Idumeans; but hath been accomplished in the enemies of the Church; whose curse and condemnation increased, when salvation appeared to the Elect, and Believers through Christ. Or, as some do render and interpret the words; As that whole land rejoyceth, (that is, though all Edom rejoyce now at Judahs fall) I will make thee desolate; that is, yet for all thy present joy, I will make thee Edom desolate. And this seems best to agree with the next verse.

CHAP. XXXVI.

Vers. 1. Also thou son of man] A summe of the former Chapter; for Gods Judgments upon Edom, and the Causes thereof, here repeated. And notwithstanding his peoples sinning, & being therefore chastised and scattered among the Nations, and yet continuing there to sin, nevertheless for his own names sake, the Lord gives, and will make

make good unto them, many great and gracious promises, both spiritual, and temporal; chiefly in Christ.

the mountains of Israel] Chap. 6. 2. the men being now wasted and gone.

V. 2. *The enemy*] That is, the Idumeans, see Chap.35.10. Chap.25.3. & 26.2.

had said against you] Hath triumphed and scoffed at your desolation.

The ancieht high places] Heb. *the everlasting hills:* An epithet ordinarily given to high hills, Gen.49.26. Deut. 33. 15. Hab.3.6. by reason of their immoveable firmnesse; but by figure is chiefly meant the Church, founded upon Gods promises, and therefore the chiefest of all the world, Deut. 32.13.

V. 3. *because*] Heb. *because for because.*

you are taken up in the lips of talkers] Or, *Ye are made to come upon the lip of the tongue.*

V. 4. *rivers and to the valleys*] Or, *bottomes, or, plates.*

V. 5. *which have appointed my land into their possession*] they appointed with themselves to have it; and therefore came with Nebuchadnezzar against Jerusalem for this purpose.

V. 6. *the shame of the heathen*] Because you have been a laughing stock unto them.

V. 7. *I have lifted up mine hand*] As Gen.14.22. by making a solemn oath; read Chap.20.5.

V. 8. *Ye shall shoot forth your branches*] Ye shall be endowed with new fruitfulnes, which my people shall enjoy, being shortly to come out of Capitivity: a figurative description of the happinesse which shall be in the world under the Messias, in the behalf of the Church.

for they are at hand to come] I will shortly bring back the Israelites unto you.

V. 9. *I will turn unto you*] Take care of you, Deut. 11. ver.12.

V. 11. *Then at your beginnings*] Which was accomplished under Christ, to whom all these temporals did direct them.

V. 12. *Men to walk upon you*] That is, upon the mountains of Jerusalem. Some render the words and sense thus, I will bring men unto you, with my people Israel. Men of other Nations, together with the Jews, into the inheritance of my people, to be one of my people. And in this sense they take also the last verse of the 34. Chapter. But this seems not so genuine and proper to the Nature and Letter of the original words.

be their inheritance] Figuring that 1 Pet.1.4.

bereave them of men] By consuming them in the land, or spewing them out of the land. See Lev.18.28. & 20.22. & 26. 20, 22. God seems to attribute here the desolation which happened to his people, by hunger, pestilence, and war, to the countrey; by a similitude of evil women, that do kill their burden in the womb.

V. 13. *Thou land devourest up men*] Thou art an accursed countrey, condemned to all manner of misery; the inhabitants of which cannot live; the Chananites having first been rooted out of it; and since that, the Israelites. This the enemy imputed, as the reproach of the land, which God did for the sins of the people, according to his just judgments, Num.13.32.

V. 14. *Therefore thou shalt devour men no more*] Thou shalt no more be subject to those frequent calamities, which have made thee infamous.

bereave] Or, *cause to fall.*

V. 15. *the nations to fall any more*] By ministring to them any occasion of that reproach, ver.13. But thou shalt foster thine inhabitants, and yield forth to them all accommodations, and commodities, Hos.2.21,23.

V. 17. *as the uncleanesse of a removed woman*] Which is extremely abominable, Lev.Chap.12. & Chap.15.

V. 20. *they profaned my holy name*] By their sinning amongst them, Rom.2.24. and likewise through their misery, and slavery, occasioned by their own sins, they have given their enemies occasion of blaspheming me; as if I their God could not have saved them; or as if I were not faithful in my promises. See Esay 52. 5.

when they said] These are they which call themselves the Lords people, and come as it were out of his school, and yet are so wicked. Thereby they profaned Gods holy Name among the Heathen.

V. 21. *but I had pity for mine holy name*] Or, *tendered mine.* For to free my Name from these imputations, I have resolved to forgive my people, and to re-establish them.

V. 22. *but for my holy names sake*] ver.32. This excludeth from man all dignity, and mean to deserve any thing, by seeing that God referreth the whole to himself, and that onely for the glory of his holy name, Deut.7. 7, &c. & 9.5. Isa. 43.25.

V. 23. *I will sanctifie my great name*] Chap.28.22. I will cause my divine perfections to be known by the effects, contrary to those slanders; that my holy name may be respected, and honoured by all men, as it ought to be.

their eyes] Or, *your.*

V. 24. *I will take you from among*, &c.] By the return from Babylon, is figured and comprehended the salvation of the Church by the Messias; together with the abundance of all spiritual graces; of vocation, justification, regeneration, and holinesse of life, in the verses following.

V. 25. *Then will I sprinkle clean water upon you*] I will largely communicate my grace unto you, and grant you pardon for all your sins, purchased with the price of my sonnes blood, which was shed for the sins of the world, Eph. 5.26. Heb.9.14. 1 Joh.1.7. Isa.44.22. 1 Pet.1.2.

V. 26. *A new heart also will I give you*] Chap.11.19. Jer 31.33. & 32.39.

the stony heart out of the flesh] Namely, the hard heart, which hath been inflexible to my Spirit, of my Word and Judgments, and impenetrable to my grace.

of flesh] Pliable, and capable of being inlived and governed by my Spirit; as amongst natural bodies, there is none fitting nor apt to receive and contain the vital Spirit, but onely the fleshly body.

V. 27. *Spirit within you*] Chap.11.19.

V. 29. *Save you*] By my free justification, I will free you from that punishment which your filthinesse deserves; and by the sanctification of my Spirit, I will free you from the corruption and slavery of sin.

I will call for the corn] By mine almighty Word, I will cause all manner of good things to be brought forth unto you, as if they came upon a call; as Psal.107.16.

V. 31. *Then shall ye remember your own evill ways*] Chap. 6. 9.& 20.43.

lothe your selves] Ye shall come to true repentance, and think your selves unworthy to be of the number of Gods Creatures for your ingratitude against him.

V. 32. *Not for your sakes do I this*] Not for any desert or worth that is in you; as ver.22.

V. 35. *the garden of Eden*] Chap. 28.13. Esay 33.20. &c.

V. 36. *shall know*] He declares, that it is God that brings a Kingdom and Countrey, from ruine and desolation; to a flourishing estate; and that it ought not so much to be referred to the soil or plentifulnes of the earth, that any countrey is rich and abundant, as to Gods mercies: as his plagues, and curses do declare, when he can, and doth make it barren for sin, Psal.107.33,34.

I the Lord have spoken it] Chap. 17. 24. and 22. 14. and 37.14.

V. 37. *I will yet*] I will be prompt and ready to do it; or, though I have promised to bestow on them these good things, yet I will by prayer be fought unto for them, and will give them multitudes of people to enjoy them; as ver. 10.11.

enquired] Or, *sought to*; as Isa.55.6. Psal.111.2.

V. 38. *as the holy flock*] Heb. *flock of holy things*, which was brought into Jerusalem, at the three solemn feasts, for sacrifices, in innumerable quantities; so shall the multitudes of the faithful be, who are all made spiritual priests in Christ, to offer up Spiritual sacrifices, Rom.12.1.

CHAP. XXXVII.

Vers. 1. The hand] Under a Type of dried bones is shadowed out the Jewes desperate condition in, and wonderful deliverance out of, the captivity of Babylon; and under the type of two sticks united, is set forth the union of Judah and Israel; of Jew and Gentile, in the perfect instauration of the Church, under Christ.

hand of the Lord] Chap.1.3.

in the Spirit] Chap.3.12. The Lord by his Spirit took me up in a spiritual vision, to the seeming of my spirit.

of a valley] Mesopotamia, and all Chaldea, were full of Champains, plains, and valleys, Gen.11.2.

full of bones] He sheweth by a great miracle, that God hath power, and will also deliver his people from their captivity in Babylon; in as much as he is able to give life to the dead bones, and bodies, and to raise them up again.

V. 2. *very many*] uers.10.

valley] Or, *champain.*

V. 3. *those bones*] So dry.

live?] By any way, or natural power, that thou knowest, be brought to their former state of life in this world? for the article of resurrection is not here questioned.

V. 4. *Prophesie upon these bones*] Be thou the instrument and interpreter of mine almighty Will and Word; by which in vision these bones shall seem to thee, to have life put into them: for a sign that by my power, my people shall be re-establisht in their former estate.

V. 7. *there was a noise*] A sore-going sign of Gods glorious presence, shewing his power, in a miraculous and supernatural work, Chap.3.12.Ab.2.2.

bone to his bone] Joyning themselves again into their natural joints.

V. 9. *wind*] or *breath*.

And say to the wind] To the soul of man, or to the holy Ghost it self; whose personal property is to quicken, and cause all things to live, Psal.104.30.

Come from the four winds] For to signifie the restauration of the people from all those places where they had been scattered.

And breath upon these slain] Send the Soul and Spirit of Life into every one of these dead bodies, by the operation of thy divine power. He seems to have respect to the manner of the creating, and infusing the Soul into Adam: described Gen.2.7.

V. 11. *these bones are*] The interpretation and application of the fore-going Type.

our bones are dried] We are destroyed beyond hope of restauration; we are in Babylon like dried bones, in a sepulchre, or scattered at the graves mouth, Psal.141.7.

V. 12. *I will open your graves*] Isa.26.19. Hos.13.14. Joh.5.28,29.

V. 13. *when I have opened your graves*] That is, when I have brought you out of those places, and townes, where you are captives.

V. 14. *have spoken it, and*] Chap.17.24.& 22.14.

V. 16. *take thee*] A Type of the perfect Restauration of the Church by Christ.

one stick] Or, *rod of wood*. See Num.17.17.

his companions] That is, Benjamin and Levi, 2 Chr. 11. 12.13.

V. 17. *into one stick*] Which signified the joining together of the two houses of Israel and Judah, ver.22.

V. 19. *I will take*] The interpretation, and application of this Type.

stick of Joseph] Of the ten Tribes represented by the stick of Joseph: by reason that the tribe of Ephraim, the son of Joseph, had ruled over them.

V. 22. *and I will make them one nation*] verf. 19, Isa.11.13. Jer.3.18. Hos.1.11. And under this, as a type, may be shadowed and comprehended, the gathering together of Jew and Gentile, into one visible Church, under Christ; annihilating by the Cross of Christ, the divisions and enmities of the Nations; as of Judah, and of the ten tribes; which oftentimes are used by the Prophets for a figure of the division, which was between the Jews and the Gentiles, Isa.11.13. Eph.2.14, 15,16. And lastly, the uniting of all the elect, of what Nation soever they be, into one spiritual body.

one King shall be King to them all] verf. 24. Joh.10.16. the Messias.

V. 23. *their dwelling places*] Wheresoever they shall be in exile or captivity, as in Babylon, in Egypt, and other places of the world; where either willingly, or by compulsion, they have been partakers of Pagan idolatries, Ezek.14.3.& 20.30. 39. Jer.44.8.

V. 24. *David*] Chap.34.23. Isa.40.11. Jer.23.5. & 30.9. Dan.9.24,25. Hos.3.5. Jesus Christ the son of David according to the flesh.

my servant] Who came in the form of a servant, to do his fathers will: and therefore called a servant, 1 Chr.17.9. Esay 42.1. Phil.2.7.

and they shall have one shepherd] Joh.10.16.

V. 25. *dwell in the land, That*] Meaning that both Judah and Israel shall return to Canaan, a type of the heavenly Jerusalem, wherein all the elect, by Christ, shall dwell.

V. 26. *Covenant of peace*] Chap.34.25. Psal.89.3.

multiply them] Chap.36.37,38.

and will set my sanctuary in the midst of them] I will be present in my grace, word, and spirit, in their assemblies, and in their heart. Of which spiritual presence, the Tabernacle and Sanctuary, heretofore were signes and pledges, Lev. 26. 11, 12. 1 Cor.3.16. 2 Cor.6.16. Exod.2.21,22.

V. 27. *I will be their God*] Chap.11.20.& 14.11.

V. 28. *Do sanctifie Israel*] That is, do rake it, and consecrate it to my self, and by my presence do keep it holy, and inviolable, against all manner of injuries and offences.

CHAP. XXXVIII.

Ver.1. AND] The army, malice, and mischief of Gog and his adherents, against the Jewes, after their return out of Captivity, and before the coming of the Messias. God's judgements upon Gog therefore.

the word of the Lord came] That these two Chapters following belong to the same thing, it plainly appears. In the Chapters before, the Prophet fore-told two things: first the restoring of his people from the Babylonish Captivity: Secondly, their uniting in Christs Kingdome. But after their return, and before the coming of the Messiah, and setting up of his Kingdom, God fetweeth them afore-hand, in these two Chapters, that many calamities should happen to them, and many judgments from God should fall upon the enemies of the Church. The like anticipation is used, Jer. 31. verse 15.

V. 2. *Set thy face against*] Chap.6.2. & 35.2. This Prophesie is to be referred to the desolation that should come upon the Jewes after their return from Babylon, Dan.8. and 11. Chapters.

Gog] Rev.20.8. that is, the Kings of Asia minor, and Syria, whose history is in the bookes of the Maccabees: where it is shewed how it came to pass, that they, and their armies fell in Judea. And these two names Gog and Magog largely note the Kingdome of the Seleucidæ; in Asia Minor, Grecia, Syria, and those parts, wherein divers of the name of Seleucus, as Antiochus, Demetrius, Nicanor, did reign and rule. To the same also do belong Meshech, Tubal, Paras, Gomer, and Togarma, verf.5,6.

the land of Magog] Or, *in the land*. Most likely the inhabitants of Scythia, or Sarmaria: which did over-run the countries, even to Syria, and built Hierapolis, called in the Syrian tongue Magog; as some note out of Pliny, lib. 5. Chap. 23.

the chief prince of Meshech] Or, *prince of the chief*; that is, of a province which shall rule over others, or be governour of many: for the Prophet reciteth the names of certain Nations, by whom are to be understood, all they, whose endeavour and help the Kings of Syria used to invade Judea; as appears ver.5. and in the following verses.

of Meshech and Tubal] See Annotations on Chap. 27. ver.13.

V. 3. *O Gog*] That is, all the Nations, Ministers to the king of Syria, to overthrow my people. Gog, or Gyges properly, was servant to Candaules King of Lydia, whom the Queen would have killed, because the King might set him where he might see her naked, going to bed to her husband, except he would agree with her to kill his master Candaules, and marry her, which he did perform; and to root out Candaules his name, who came of Lydus, of whom the country was named Lydia, he called the country Lydia, by the name of Gygea, or Gogs land. Grafius, Gogs successour, was conquered by Cyrus the Persian. The Persians were conquered by the Greeks, who holding that land, are here called Gog and Mageg.

V. 4. *I will turn thee back*] Chap.39.2. After thou hast assaulted my people, thou shalt turn into Syria, and to thine own place. The Syrian kings made many incursions into Judea. Or rather, After the aforesaid assaults, and return, I will turn thee back thither again to re-assault them; but to thine own destruction.

and put hooks into thy chaws] 2 King. 19. 28. Ezek.29.4.

I will bring thee forth] That is, I will bring thee, and the Nations, which are named in the following verses, forth out of their countries: shewing that the enemies should bend themselves against the Church; but it should be to their own destruction.

all of them] Chap.23.12.

clothed with all sorts of armour] That is, completly furnished with military necessaries.

V. 5. *Persia*] Whereof part paid tribute to Antiochus Epiphanes, Macc.3.31.

Ethiopia] In Hebrew, Cush: he was the first born of Cham, Gen.10.6. The Ethiopians came of him; and here, as divers times elsewhere, the first Fathers are put for the posterity arising from them.

Libia with them] Or, Phut, the third son of Ham, Gen.10. 6. of whom came the Cyreneans. By the help of the Ethiopians (spoken of before) and the Cyreneans, Alexander was put to flight, and Demetrius restored to the kingdom by Ptolemy Evergetes, 1 Macc.18. & 11. Chapters.

V. 6. *Gomer*] Gomer was Japhets first son, and Togarmah the third son of Gomer, Gen.10.2,3. and are thought to be they that inhabite Asia Minor, whose posterity were subject to the Seleucidæ.

Togarma] See Annotations on Chap.27.14.

V. 7. *Prepare for thy self*] Signifying, that all the people of these countries, should assemble themselves against the Church of the Jews, and that she land of Gog and Magog, by Grecians, should afflict them; with great helps from many Northern countries, ver.15. Chap.39.2.

V. 8. *a guard unto them*] That is, be thou their Emperour, to keep them from hostile assault. Some say, that Gog should compass the mountains of Israel, as in the next verse, with the multitude of his armies, and think to hold all the Jews, as shut in prison, or inclosed in a pit. And that kings of Syria have done so, all histories testifie; so verf.9. Others say, it is an ironical speech; as if he should say, Defend them, if it may be, from my power and battel, which I will give them.

V. 8. *after many dayes*] To wit, in the times of the Maccabees, above two hundred years after this Prophecy; in the parted kingdom of the Greeks, under the Seleucidæ, and Lagidæ; the kings of the North, and South, Dan.11. This fell out.

visited] That is, in anger: Or, God will punish thee, O Gog; and from the times of Seleucus Nicanor, the wonderful judgements of God began to be executed, for the defence of his people, against the Grecian kings.

in the latter years] A little before the coming of Christ in the flesh: whence there should begin a new world.

brought back from the sword] Saved from the precedent ruines of war: a description of the land of Israel. But by the land is to be understood the inhabitants; because it is faid to be brought back, as it was promised, Chap.37.

against] Or, *upon*.

alwaies waste] That is, a long time, and which seemed never to have been restored to its former state.

V. 9. *like a storm*] See Prov.1.27. Job 30. 14.

V. 10. *think an evil thought*] Or, conceive a mischievous purpose, to molest and destroy the Jews.

V. 11. *of unwalled villages*] Meaning Judea; which was destroyed, and not yet built again. And this black face, or sad condition befel her, from the vastation wrought, by the Chaldeans, under King Nebuchadnezzar, who destroyed the Cities and defenced places, leaving them but unwalled towns. See Deut.3.5.

rest] Haply relating hereby, in part, to the simplicity of the godly, who seek not so much to fortifie themselves, by outward force, as to depend on the providence and goodnesse of God.

Safely] Or, confidently: or, securely.

V. 12. *to take a spoil*] Heb. *to spoil the spoil, and to prey the prey*.

to turn thine hand upon the desolate places] To renew, and bring again the ancient desolations of this poor Country, restored from its former ruines; to spoil them again.

midst of the land] In Hebrew, Upon the Navel of the land. That is, in the higher places, as mountains and hills; or, in the heart or middle, where there is more security, then in the confines: a metaphor; such as is, Judg.5.9-37.

V. 13. *Sheba and Dedan*] The Arabians; Sheba and Dedans posterity. They came of Chush, Gen. 10.7. See Annotations on Chap. 27.15,20,22.

merchants of Tarshish] There chiefly are to be understood, they of Tyrus and Sydon, and others passing the seas for gain: meaning the Arabians and Marine Nations, will come to thee to partake in thy spoils.

young lions thereof] The Pirates and Robbers at sea, which are, as it were, the sea-beasts. Others say, merchants that lye in wait for gain, as the Lion doth for his prey.

Art thou come?] Without us? As if they should say, If therefore thou comest, we will joyn with thee. Others thus, One enemy shall envy another; because every one shall think to have the spoil of the Church.

V. 14. *dwellest safely*] Or, secretly; at peace with all, and suspecting nothing: Then shalt thou spie thine occasions to come against my Church, when they suspect nothing.

shalt thou not know it?] That is, Thou shalt surely know my judgment against thee for this; as may appear, by comparing the 16. 18. and following verses.

V. 16. *latter dayes*] Meaning in the latter age, before the coming of the Messiah.

be sanctified in thee] When in punishing thee, O Gog, I shall manifest my self to be a holy and powerful God, Chap. 28.22. See Levit.10.3.

V. 17. *Art thou he?*] Meaning, surely thou art he.

old time] There are no footsteps of this prediction before Ezekiels time; and therefore this word, Old, should be understood in comparison, not of the Prophets age, but of the time of execution, which fell out above two hundred years after this Prophet.

by my servants] Heb. *by the hands*. Hereby God declareth, that no affliction can come to the Church, whereof they have not been advertised afore-time: to teach them, to endure all things with more patience, when they know that God hath so ordained it. And this affliction, is fore-told by this Prophet Ezekiel, in this, and the next Chapter, and by Daniel, Chap. 11. & Zach. 14. See the like, Esay 48. 3. &c.

V. 18. *fury shall come up in my face*] Psal.18.8. A speech after the manner of men; taken from them that puff in the nose, when they are exceeding angry.

V. 19. *great shaking*] All creatures shall be astonished, and afraid, at the presence of my glorious Majesty, in the punishment of my enemies.

V. 20. *so that the fishes of the Sea*] By these strange expressions, God setteth forth the grievousness of his anger that was to come.

steep places shall fall] Or, towres, or stairs. All means, whereby man may think to save himself, shall fail; the afflictions in those dayes shall be so great, and the destruction of the enemies shall be so terrible.

V. 21. *I will call for a sword*] This was in part fulfilled by the Maccabees; and partly by Civil Wars of the Grecian Kings; whence the ruine of that Empire did arise.

every mans sword] That is, of the Souldiers of Gog; as it happened to the Midianites, Judg.7.22. 2 Chr.22.23.

V. 22. *I will plead against him*] My self; that is, with many, and great Judgments will I destroy him.

I will rain upon him] I will make a miraculous discomfiture and destruction. These terms seem to be borrowed from the fire of Sodom, and the hailstones of Joshua, Joh.10.11.

V. 23. *I will magnifie my self*] Chap.36.23. & 28.22.

CHAP. XXXIX.

Vers.1. THerefore thou son of man] Further Judgements against Gog, to be executed on him, and his, in the land of Israel, *viz.* to be disarmed, and armes burnt; to be slain; and part buried there, set out with the circumstances thereof; part unburied, for a prey to the birds and beasts. The end and use of these Judgments, both to the Jewes and heathen Nations. Concludes with a glorious promise to his people, of bringing them back, and blessing them with Grace.

against Gog] Chap. 38. 2,14. Further denunciation of Judgment against him; and chiefly to be executed in the Land of Israel.

V. 2. *And I will turn thee back*] as Chap.38.4.

and leave but the sixth part of thee] Or rather, as the marginal reading is, *draw thee back with an hook of six teeth*.

North parts] Heb. *the sides of the North*.

V. 3. *smite thy bow*] I will disarm thee. This appears fulfilled in the history of the Maccabees, sundry times.

V. 4. *fall upon the mountains*] Where they came to vanquish Israel in their own Land, there should these enemies be destroyed by them.

fowl] Heb. *wing*.

to be devoured] Heb. *to devour*.

V. 5. *fall upon the field*] Heb. *the face of the field*.

V. 6. *fire on Magog*] That is, an extream desolation and ruine, as Chap.38.22. will God send upon the Inhabitants of the Land of Magog.

carelessly] Or, *confidently*.

in the Iles] Isa.41.1,5. as the Tyrians, and Sidonians, and all the confederates of Magog. Confer with this, Chap. 38.39. In all places where the enemies of my people dwell, seem they never so far separate, or secure.

V. 7. *Pollute my holy Name*] Be polluted by the blasphemies, and insultations of my enemies.

V. 8. *It is come*] That is, This plague is fully determined in my Counsel, and cannot be changed; shall as surely come, as if come already.

V. 9. *shall go forth*] Hyberbolical terms, to expresse an exceeding great discomfiture. After which the Church shall have great peace and tranquillity; and burn all the weapons of the slain Macedonians; see ver.10. because they shall no more fear the enemy. And this is chiefly effected at the accomplishment of Christ his Kingdome; when by their head Christ, all enemies shall be overcome.

hand-staves] Or, *javeline*.

burn them] Or, *make a fire of them*.

seven years] How often in Scripture, is a finite number put for an indefinite? yea this number of seven. See Gen.4.15. Job 5.19. Prov.9.1. & 24.16. Meaning here by seven years, a long time. See ver.12.14.

V. 11. *A place there of graves*] Not a possession of the land which he did earnestly cover; but contrarily I will slay them there, so that in that land, part of the enemies shall be buried, unto ver. the 17. Part unburied shall be torn of beasts, thence to the 21. verse: which declareth, that the enemies shall have an horrible fall.

the valley] There is no mention elsewhere of this valley. It is likely, it was a fair and large valley, much frequented by strangers that came to Judea. The end is to shew the immense slaughter by the place destined for burial, which was so great a valley, which should seem, in some sort, to be filled up, and obstructed to passengers, by bodies, and bones.

on the East of the Sea] He understands either the dead Sea, the lake of Sodome; or else the Sea of Tiberias, the lake of Genesareth.

stop] The Noses, by reason of the stink: or, the mouthes of

of the passengers; that seeing such a slaughter there, they shall not dare to open their mouthes against the Jews.

Hamon Gog] That is, the multitude of Gog.

V. 12. *Cleanse the land*] Because, according to the Law, a dead body unburied, defiled the land, Deut.21.23.

seven monethes] ver.14. See Annotations on ver.9.

V. 13. *it shall be to them*] This great mountain, as it were, of bodies and bones, shall be to them instead of a glorious Trophee and Monument.

I shall be glorified] To wit, over those enemies of my people, by curbing them off. See Chap.28.22.

V. 14. *fever out*] Because those people were unclean according to the Law, Num.19.11.

men of continual employment] Heb. *men of continuance*. Men of publick employment, for the burying of the dead.

to bury] Partly, that the holy land should not be polluted; and partly for the Compassion that the Children of God have even on their enemies.

with the passengers] Likely, taking the help of strangers, whom they shall meet with in the way.

V. 15. *He set up a sign*] Heb. *build*. To shew to the buriers, than yonder be bones of dead bodies to bury; and so to cleanse the Countrey.

V. 16. *The name of the city*] There shall remain a perpetual memory of discomfiture; so that the next City, as it may seem, on the top of this valley, shall bear the Name Hamonah, that is multitude. Or, according to some, From this multitude of the slain shall grow a name and fame to the City Jerusalem, 1 Macc.13. & 14. Chapters.

V. 17. *unto every feathered fowl*] Heb. *to the fowl of every wing*.

Assemble your selves] Isa. 18. 6. & 34. 6. Jer. 12. 9. Rev. 19. 17.

gather your selves on every side] Whereby is signified the horrible destruction that should come on the enemies of his Church.

to my sacrifice] Or, *slaughter*; that is, to the supper prepared by me, consisting of slain men, and eatings.

V. 18. *the mighty*] Persons not vile or base; and the flesh, not of unclean or starveling beasts: but renowned and delicate flesh, fatted in Bathan; which was a mount excellent for feeding Cattel; as you may see, Numb. 32. 4. Deut. 32. 14.

goats] Heb. *great goats*.

V. 20. *Table, with horses*] Warriours on horses, and in Chariots.

V. 21. *and I will set my glory*] That is, make it clearly appear. Here is the end of Gods judgments.

and my hand that I have laid upon them] My hand of judgment, Job 23.2. & 27.11.

V. 23. *For their iniquity*] The Heathen shall know, that they overcame not my people, by their strength, neither yet by the weakneſſe of mine arm; But that this was for my peoples ſins.

therefore hid I my face from them] Pſal.10.1. & 13.2. & 27. 9. I laid aſide the care of them; I withdrew my help from them.

so fell they all by the sword] The whole ſtate or body of the people; or indifferently, of every condition, or quality.

V. 25. *Now will I bring again*] The Prophet concludes with Gods glorious Promiſes to his people, to bring again their Captivity, and to bleſſe them with grace.

V. 27. *am sanctified*] Chap.36.22.

V. 28. which caused them to be led into captivity] Heb. *by my causing of them*, &c.

V. 29. poured out my spirit] Joel 2.28. Act.2.17. whereupon they being sanctified by me, I will take pleaſure in them for ever. As on the contrary, ſin is that which turns Gods face from his Church.

CHAP. XL.

Verſe 1. IN] The difficulty of the right underſtanding of this viſion following; and ſpecially of the three firſt Chapters of it, the 40.41.42. is ſuch as gave chief occaſion to that Order and ordinance, among the Jews, that none under the age of 30 years, ſhould be admitted to the reading of it. And ſome of their learned Rabbins, Expoſitors have profeſſed, that divers paſſages of it muſt be left to the comeing of their Elias, whom they again expect; deſpairing, but by him, of the true meaning of them. Some Papiſts have ſpent many years, and beſtowed much labour, in commenting upon this viſion; yet fall ſhort of their own ſatisfaction; and fully acknowledge their own inſufficiency for ſo hard a Task. They tye themſelves to their Latine Tranſlation, which is a ground of erring to them: and ſparingly touching upon the literal ſenſe, they largely run out into Allegorical, Analogical, and Topological ſenſes, and uſes of their own. And ſome of them, in this regard of difficulty, hardly abſtain from blaſphemous expreſſions againſt the holy text-man, and his text. As Sanctius in his Argument upon this Chapter, calls the Deſcription of the Temple, with its Courts, and Chambers, in this Viſion, *inſipidum deſcriptionem*. And afterwards, he ſeems, pleaſeth himſelf in laying the ſame imputation upon it, the ſame word, the ſecond time. And among all ſorts of Divines, Ancient and Modern, Greek and Latine Fathers, and Late and learned Writers of the Reformed Religion, many have waved this Viſion of Ezekiel, and not undertaken the expoſition of it. We may not ſo paſſe by it, lying thus in our way; But ſhall endeavour to give ſome light unto it, and be an help to thoſe that ſhall come after us.

the five and twentieth year of our captivity] He reckoneth, not by the years of Kings, but by the years of their Captivity. And this captivity was that of Jehoiachin, or Jeconiah, called alſo Coniah; and falls in with the beginning of the reign of Zedekiah. See 2 King.24.12.——17. and compare Ezek.2.4.1.2. with 2 King.25.1. And the Prophet beginning his compt from this date, Chap.1.2. he ſtill goes on to make the ſame his conſtant Epoche, or riſe of all his reckonings of the times. See Chap.8.1. & 20.1. & 24.1. & 26.1. & 29.1. 17. & 30.20. & 31.1. & 32.1.17. & 33.21. There are twenty years between Ezekiels firſt Viſion, and this viſion. That was in the twelfth of Nebuchadnezzar, and fifth of Ezekiels Captivity. And this in Nebuchadnezzars thirty two, and Ezekiels five and twentieth. This indeed is the fifteth year of the eighteenth of Joſiah; whereof Chap.1.1. But no Jubilee, (as ſome would have it,) not falling in with the Jubilees juſt accompt.

our Captivity] He ſo calls it, becauſe being young, was then led away Captive. See Annotations on Chap.1.1.

Captivity] Heb. *migration*, Mat.1.11,17. tranſmigration, tranſportation, carrying away.

in the beginning of the year] Heb. *the head of that year*; that is, the firſt moneth. See Annotations on Exod. 12. 2. That moneth was called Abib, and Niſan, which beginneth with or about our *vernall æquinoctial*, and anſwereth to part of our March; and it is ſtill called the firſt moneth, where ever the moneths of the year are Numerically named, and counted in Scripture. And though the in-gatherings, or end of harveſt, which fell in their Tizri, and our September, be ſaid to be at the yeares end, Exod.23.16. & Chap.34.22. and the year of Jubilee be appointed to begin in that ſame moneth, Lev.25.9. yet there it ſelf that moneth is called the ſeventh moneth, not the firſt: ſo conſtantly are the reckonings of the moneths of the year kept according to that Ordinance, Exod.12.2. And therefore the beginning of the year here muſt be underſtood to be in the *Vernal*, not *Autumnall æquinoctial*. See Annotations on Chap.8.1.

in the tenth day] When the Paſchal Lamb was to be taken up, and kept, Exod.12.3,6.

in the fourteenth year after] The fourteenth year from the eleventh of Zedekiah, when the City Hieruſalem was deſtroyed, and the Temple burnt, 2 King.25.2,3,7,8,9. which fourteen added to the eleven of Zedekiah, make up the five and twentieth mentioned immediately before.

in the self-same day] Heb. *in the bone*, or, *in the ſtrength of the day*.

The hand of the Lord was upon me] Chap.1.3. & 8.1. & 33. 22. & 37.1. His Divine power was upon me, as after is ſhewed in this Prophetical Viſion; and I came under the power of his Hand, and Spirit. I was in the Spirit, rapt and raviſhed; as Rev.1.10. 2 Cor.12.2.

and brought me thither] To the place where the City and Temple had been.

V. 2. In the visions] There are many parts and particulars in this viſion.

visions of God] Great and wonderful, and divine viſions. See Annotations on Chap.1.ver.1. Thus the goodlieſt Cedars are called the Cedars of God, Pſal. 80. 10. and mighty mountains, the mountains of God, Pſal. 36.6. And thus we read of the garden of God, the city of God, the man of God. the increaſing of God; the wreſtlings of God, Gen. 30. 8. Jonah 3.3. Theſe viſions ſet forth the ſpiritual building, and reſtauration of the Church, by the coming of Chriſt, and preaching of the Goſpel. They are ſhadowed out, under types and figures of corporal things. Thus for mans weakneſs, ſpiritual things, ſuch as eye hath not ſeen, nor can see, muſt be ſet forth by earthly comparisons. And herein the Prophet from God, applies himſelf to the place where, the time when, and the perſons among whom he was. He preſaueth the perfect ſtate and conſtitution of the Chriſtian Church, under the types of the re-building of the temple, Chap.40.41.42. of the reſtauration of the Levitical worſhip and ſervice, Chap. 43. 44. of the re-poſſeſſion, and inhabitation of the whole land; the kingdom of Canaan, and of

of the city of Jeruſalem, in the four laſt Chapters.

brought me] Not in body, but in ſpirit. Yet the viſion of his mind was ſo clear, and perſpicuous, as if not in phanſie, but with bodily eyes he had beheld the ſame. See Chap. 8.3.

And set me upon] From thence he comes down to the foot of it, ver.5.

a very high mountain] The mountain of the temple: on the South-ſide of which, the city it ſelf lay. Mount Moriah, where Iſaac, by Gods command to Abraham, was bound to be ſacrificed, Gen. 22. 2.9. where David buying the place, built an altar, in the threaſhing-floor of Araunah, or Oruan, the Jebuſite, and there offered to the Lord burnt-offerings, and peace-offerings, and the plague was ſtayed, 2 Sam.24.16, 21,25. 1 Chron. 21 16. where afterward, by Solomon, the temple was built, 2 Chro.3.1. This mount was high, for it was ſeen far off, Gen.22.4. This mount Sion (for ſo moſt uſually it is called) was a type of the Church, Pſal. 2.6. & 48. 2. And as it was a figure of the ſpiritual temple under Chriſt, when the Church was to be made Catholick; ſee of it, Eſay 2. 2, 3. & 25. 6,7,8,9,10. Mic. 4. 1,2. Rev.21.10. The mount may ſhadow out the Churches ſtrength, and firm ſtability; its lacey, ſplendor, and viſibility. And yet a city upon a mount, may be hid ſometimes with clouds, miſts, fogs, tempeſts; and ſeen onely of them that are within it. And it may alſo mind us to mount our thoughts on high, to heaven-ward, Col.3.1,2. The woman hath the Moon under her feet, Apoc.12.1.

By which was as the frame of a city on the South] Or, upon which mountain, was as the frame of a city on the South. The city Jeruſalem had formerly been built thereby; and was after by Zerubbabel and Nehemiah built there. But here the City Jeruſalem is not meant: For in this viſion it was to be built from the temple ſouthwards, ſundry miles; as appears, Chap. 45.1,2,3,4,5,6. & Chap. 48. 8, 9, 10, 13, 15,16,17,18,19,20. See the Annotations on Chap. 48. 15. Which among other things, ſhews this viſion of the temple and city, not to be meant literally; but miſtically, of the ample and flourishing eſtate of Chriſts Church under the Goſpel. And the words here are, *as the frame of the city*; that is, The temple here ſhewen in viſion, was built like the frame of a city, of ſuch largeneſs, and with ſo many walls, gates, courts and towers, as a city. And this building appeared on the South to the Prophet, that came in viſion from Babylon, which ſtands thence moſt northerly; not that this building was on the ſouth part of the hill. See Pſal.48.2.

V. 3. *And behold*] To raiſe attention; See Gen. 28. 12. 13.

a man] An Angel in the likeneſſe of a man, prefiguring Chriſt, Chap. 1.26. & 9. 2. & 43.6. where he ſeems diſtinct from the Lord, ſpeaking out of the temple, Zeph. 6. 12. The man Gabriel is named, Dan. 9. 2. but yet here, moſt likely is meant the Angel of the Covenant, Chriſt himſelf, uſually appearing as a man, and ſtyled a man, Gen. 18. 1, 13. & 32. 24,30. Joſh. 5.13,14. Judg. 13. 11,8c. Dan.7.13. Act.17.31. Rev.1.13. & 11.1. & Chap.14.14.

like the appearance of braſſe] As burniſht, and burning braſs; as fire, Chap.1.7. Rev. 1.15. This may intimate, Chriſts purity, ſanctity; yea, his divinity, as ſome will. He appeares not here, as an angry Judge; as Chap.1.27. But lovingly, as a Maſter Builder.

with a line of flaxe in his hand, and a measuring reed] Likely the one, in the one hand; and the other, in the other. This line or cord might be to meaſure the greater ſpaces; as the compaſs of the outer wall, the floores of the whole building, and of the Courts, the waters, Ch.47.3. ſerving well for ſuch uſes, Zach. 2.1,2. And the Reed, or Rod, to meaſure the height and thickneſs of the walls, and the proportion of the gates, chambers, porches, and ſhings of the Temple. And this much uſed, and moſt fit, for lightneſs, ſtiffneſs, and other ways, for ſuch purpoſes, Rev. 11.1. & Ch.21.15. A golden Reed is there, to meaſure the golden and heavenly Jeruſalem. Our meaſuring line, and Reed, muſt be the ſacred Scriptures. By them muſt Gods houſe be built and ordered. To this doth allude the manner of ſpeech, Eſay 28.10. Gal.6.16. Phil.3.16. See Exod. 25.9,40. Act.7. 44. Heb. 8.5.

and he stood in the gate] Ver.6. *by the gate*. As the keeper of the Temple, as the Guider and Teacher of the Prophet; He having, indeed, the direction and adminiſtration of the Spiritual Building; as the Lord of the houſe, and heir of all, having the charge and power of opening and ſhutting, Heb. 1. 2. & 3.6. Joh.10.2,3. Rev.3.7. In the North gate of the outmoſt wall, moſt likely, next to one coming from Babylon, and next to the Eaſt angle or corner on that ſquare. Chriſt is the gate, and way, and as it were the door keeper to the father. Joh.14 6.& 10.9 Rom.5.2. Cant.2.9.

V. 4. *Son of Man*] See *Annotations* on Chap.2.1. Here is the end and uſe of the viſion,

behold with thine eyes, and hear] So did the Lord reveal to Moſes in viſion, the faſhion of the Tabernacle; To David, the faſhion of the Temple; and to John, the new Jeruſalem Here Ezekiel was to learn ſome things by ſight, ſome thing, by hearing, Prov.20.12. yet theſe words are not to be underſtood here of the bodily ſenſes properly; for he was now in body, in the countrey of Babylon: but of the anſwerable faculties of the mind.

Set thine heart upon all] He was to lay up all in his heart, take it to heart, as the phraſes are uſed, Pſal. 62.10. 2 Sam. 21.11. 2 Sam.19.19. to mark and weigh all, to mind and remember all, with all diligence poſſible, Mat.11.15. Apoc.2. 11. Mat.24.15. Jer.48.10. & Ezek.44.5.

for to the intent——*declare all*, &c.] The Angel is a Prophet, to the Prophet Ezekiel: and Ezekiel the Prophet, is an Angel to the Church.

Declare] We muſt learn to teach others: what uſe of a candle hid under a buſhel? Mat.10.27. 2 Tim.4.2. For to teach others, for their uſe and ſake; as Joh.12.30. is Ezekiel here inſtructed, Ezek.43.10,11. Thus Paul did, Act.20.20,27. Thus our Saviour preſcribes, Mat.28.20. and practiſeth, Joh. 15.15.

declare all] By words, deeds, geſtures, to the Church. Not any thing here is ſuperfluous or impertinent.

To the house of Israel] This concerns both Jew and Gentile, Rom.11.20.

V. 5. *And behold a wall on the outside of the house round about*] The outmoſt wall of ſtone, incloſing the houſe, temple, and courts, porches, chambers, and whole building. So largly is Houſe taken; as elſewhere, 2 Sam.7.5,6. 1 Chr. 22.5. So Ezek. 43. 12. And this wall was four ſquare, as after appears, Chap.42.16.&c. and ſo compaſſing the houſe round about; or, as the Hebrew is, *round about, round about*. See Eſay 26.1. Zach.2.4,5.

A measuring reed of six cubits long, by the cubit, and an hand breadth] The length of the meaſuring reed, or rod, is here ſet down, as the ſure rule of the meaſures following. But here two queſtions, and doubts are made; Firſt, of the length of the Cubit. And ſecondly, whether the hand breadth is to be added to every one of the ſix Cubits in the reed, or onely one hand breadth to the whole reed. The length of the cubit is a thing very conſiderable. For by cubits are reckoned almoſt all meaſures of buildings in Scripture. By cubits are meaſured the Ark of Noah, and the prevailing of the waters. By cubits are meaſured Moſes Tabernacle, the Arke, Mercy Seat, Table of ſhew-bread, Curtains, Boards, Altar of incenſe, Altar of burnt-offerings, Court, and hangings of it. By Cubits are meaſured Solomons Temple, the Oracle, Sanctuary, Porch, Pillars, Chambers, Cherubins, Molten Sea, Lavers, with their baſes and wheels, Altar of burnt-offerings. And ſo here in Ezekiels Temple, by Cubits are meaſured, the Gates, Poſtes, Porches, Arches, Chambers, Courts, Tables, Altar of burnt-offerings, and all within and adjoyning to the houſe it ſelf, Porch, Temple, and Oracle. And ſo by Cubits is meaſured the wall of the heavenly Jeruſalem, Apoc. 21. ver.17.

Now a Cubit properly ſignifieth the elbow, and in meaſuring it ſignifieth commonly the length from the elbow, to the end of the longeſt finger: which is ſomewhat more then the fourth part of a mans ſtature. And thus it differs, and is uncertain according to the ſeveral ſtatures of men, in one age, much more in ſeveral ages. *Virgil* ſpeaking of the ſtone lifted up and thrown by *Turnus* hath theſe words,

vix illud lecti bis Sex Cervice subirent, Qualia nunc hominum producit Corpora tellus. *Æneid.lib.12.* See *August. de Civ. dei lib.15.cap.9.*

We have ſome diſtinction of Cubits intimated in Scripture by theſe expreſſions; Og's bedſtead was nine Cubits long, four broad, after the cubit of a man, ſaith the text, Deut. 3.11. & Apoc.21.17. the wall of the new Jeruſalem is meaſured to be 144 Cubits, according to the meaſure of a man, that is of the Angel. The length of Solomon's Temple is ſaid to be ſixty cubits, after the firſt meaſure, 2 Chr.3.3. ſo implying a ſecond meaſure of cubits: and Ezekiel 41.8. is mention made of great cubits. See *Annotations* in ver.42.

And finding the two pillars Jachin and Boaz, to be counted 18 cubits high a peice, in 1 King.7.15. and to be 35 cubits high a peice, in 2 Chr.3.15, and the baſis added to it, making thereto ſix: This occaſioneth the common diſtinction of cubits, into common and ſacred cubits; as there is, in common, opinion, of ſicles, into common and ſacred ſicles: the ſacred cubits doubling the length of the common cubits; as the ſacred ſicle doth the waight and worth of the common ſicle: and this will reconcile the foreſaid difference in the height of the two pillars. And hereupon ſacred cubits, are conceived to be uſually underſtood in ſacred buildings: and the cubits of the meaſure of the houſe of the forreſt of Lebanon, to be underſtood for common cubits, leaſt otherwiſe that houſe

House should exceed in measure the Lords Temple. And likewise Cyrus his decree found in a roll at Achmetha, in the Province of the Medes, doth seem to reckon by common cubits; because it doubles some of Solomons measures. Though possibly Cyrus, a heathen, might mistake in the right measures of the Temple; or the record be corrupted, Ezr. 6.3. And some learned men, for a seeming need, do apply sacred cubits to the building of Noahs ark. And more then this, we read not of the length of cubits in Scripture. What learned men have added above this; some making the sacred cubit, called also, say they, the Royal Cubit, and the Legal Cubit, to consist of one hand breadth more then the Common Cubit. Some again making the Common cubit to consist of four hand breadths, or twelve inches: some of five hand breadths, or fifteen inches: some of six hand breadths, or eighteen inches, that is our foot and half foot; and some of four and twenty inches, or two of our feet: And some making the cubit here mentioned to be our Yard; Some, our common Ell. All these are rather raised upon probable Conjectures from uncertain Antiquities, and Traditions, then grounded on certain truths. And what Cubit is here meant, we must leave to conjecture, upon the premises. Now for Hand-breadths, being four fingers breadth, or three inches; in common acompt, three hand breadths are our span, that is, twelve fingers, or nine thumbs or inches; and four hand breadths are our foot, that is, fixteen fingers, or 12. thumbs or inches. And so to come to the second Question and Doubt, To what the Hand breadth, here mentioned, must be referred. Some conceive it is to be added to every one of the six cubits in the reed: and this seems to be seconded by that Text, Chap.43.13. where the cubit is defined by a cubit and an hand breadth: and it is further strengthened in them, by their apprehension of the suitablenesse of such a Measure in compliance with the several parts of all the buildings. But that Cubit then did not consist of six hand breadths; else most likely the Reed would have been reckoned to consist of seven Cubits exactly: But the cubit then must be of a longer extent; and specially it will be so, if it be the sacred Cubit. But most understand this of one cubit to be added to the whole reed; and that as part of the measure, and not only for the use of the hand to hold it withal. In issue the point rests upon probabilities on both sides. And for the Reed it self may rather be guessed at, then positively ascertained. But sure it is between three, and six yards.

The breadth of the building one Reed, and the height one Reed] That outmost wall being as a Parapet, or Breast-wall, or a kind of outward sconse, round about all the Courts and Temple: and that it was of this breadth and height, one Reed or Rod. The length of it, in the four squares of it, is set down, as most conceive, Chap.42.16,17,18,19,20. See the Annotations there, and on vers.6. of this Chapter, and on Chap.45.2. This compassed the edge of the hill of mount Zion; very deep and steep valleys being on the outside of it round about. It was useful among other things, against the danger of falling: and this wall, and the other walls, of the same thicknesse about the several Courts, and the Temple, may note the great strength and defensablenesse that the Lord setteth about his Church, Psal.34.7. & 46.1,&c. & 125.1, 2. Esay 26.1. Zech.2.5. & 9.8. Rom.8.31,&c. Joh.10.28. We read not of such a Wall as this compassing Solomons Temple: which, among many other things, as will after appear, shews, that this Temple shewed in Vision to Ezekiel, is not the same with Solomons Temple: Though some learned Papists too stiffly, if not grossly, maintain the contrary. See Annotations on Chap.8.7.

V. 6. *Then came he toward the gate which looketh toward the East*] Heb. *whose face was the way*, &c. This is the East gate. But whether of the outward wall, last mentioned, and measured, ver.5. compassing a Court common to the Gentiles, and unclean; (if such a court there were) or of the wall compassing the court for the Jews only, in some respects common both to people and Priests, is a thing wherein learned Interpreters do doubt, and differ; and which cannot be easily determined. We conceive it not to be the Gate of the outmost wall; because that wall was but as a Parapet, or breast-wall: and the height of that wall and Gate is so low, and little; and the Chambers, and other buildings, within this gate, and annexed to it, are so many, and so great; set down, ver.6. to 17. which buildings seem most proper to that Gate entring into the Court for the Jewes. The gate may mind us of Christ, the Gate, and true door, Joh.10.7. & 14.6. Zech.6.12. And in all the Gates, in each Court, there is a constant regular Uniformity observed; which may school us to Conformity, and Uniformity; that all things in the Church may *be done decently and in order*, 1 Cor.14.40.

And went up the staires thereof] The Temple was built on the top of Mount Zion. And we read of three, or rather four degrees of levelled floores, or courts, by which they went up unto it. The first and lowmost had seven steps, by which they ascended from the Level or floor, or plain within the Outmost wall, to the exterior court for the People. For that pretended court for the Gentiles hath no such sufficient warrant for it: Or, if any were to be so called, it was that next within the Outmost wall. The Gentiles (when they became Proselytes, at leastwise the Proselytes, not of the gate, but of the Court, as in after times they were distinguished) had the same priviledges in Gods worship with the Jews. The number of seven steps, though not here mentioned, yet are set down in the North and South gates of this Court, ver. 22,26. The second ascent was from the Level of this exterior court, to the Level of the Inner and Middle Court, for the Priests and Levites; and this was by eight steps, ver. 31. 34,37. The third ascent was from the Level of the Inner Court, to the Level of the inmost Court of the Temple it self, proper it seems to the Priests only. The number of these steps are not set down: But may seem to be gathered from steps are not set down: But may seem to be gathered from those of the former Court. Lastly, there was another ascent from that Inmost Court, to the Porch of the Temple, and Temple it self, ver.49. The Ascent from court to court, or from Level to Level, was only by the steps: For the Gates and Buildings in them were of the same Level with their Courts; and so the steps or ftaires, were not behind the Gates, or in the thicknesse of the walls; but before the walls and Gates. And therefore he measures here the Threshold, after he went up the ftaires. These steps and ftaires here, no doubt, were not high, and large steps; but easie ones, such as men and Cattel for sacrifice might easily ascend. See annotations on Vers. 17.

And measured the Threshold of the Gate] The Hebrew word here used, signifieth the Threshold properly so called; and also the upper lintel; and likewise the side posts of the gate. Which of these is here understood, is dubious; and accordingly the minds of Interpreters various. We conceive, that the word here is taken in its proper signification, for the Threshold on the ground. Yet some would understand it so, as including a building of wall thereupon, of the same breadth, and thicknesse; which might serve as for other uses, so for side-posts to the gate. And so the two Thresholds on the grounds and the walls on them, (being of the same breadth and thicknesse with the wall of the Court) they conceive them to run from the wall of this Court, along by the East side; that is, from South towards the North, one Threshold, one Reed; and from North towards the South, the other Threshold, another Reed: And thus shall the middle space be left open, for the entry of the Gate: And the Chambers within the Gate, on each side, being each of the same measure, Reeds apiece, shall run in a manner in a line along with these Thresholds, and walls builded thereupon; and leave still the way in the middle open for passage: and this also is conceived, will best agree with the rest of the Buildings and Measures mentioned in this Gate, and Porch. And so likewise do they understand the Threshold of the Gate, by the Porch of the Gate within, ver.7. Or rather, taking it in its most proper signification for the Threshold only of the Gate, as the very letter of the text runs; then these Thresholds, being Reeds apiece, had a two-leafed door, meeting in the middle, upon a strong post wherein they shut, and so left the breadth of the entry, or the widenesse of the opening of the Gate, ten Cubits; as it is ver. 11. These Thresholds likely were a little lifted above the earth or floor. The height of this Gate is set down, ver.11. Of this, and all the measures of this Gate, see that in the Psal.87.2.

V. 7. *And every little chamber*] Within the wall, towards the Temple, was a Reed square. So Ver.12. as, say some, was the Threshold and wall upon it, Ver.6. and so both kept one breadth. It may be doubtful, whether the Chambers were each a Reed square within the wall, or without. And yet the inner walls of them might run level with the Threshold, and wall of the East gate; and the back walls go further out, Northward and Southward. Of their number, and use, see Ver.10. and the Annotations upon it.

and between the little Chambers were five cubits] The Chambers then were not continued together, nor contiguous; but a space betwixt each of them. Some conceive it best, to agree with the letter and words of the text, and with the due consideration of the length of the whole gate, porch and portal, from entrance to end, from East to West, mentioned to fifty cubits, vers. 15. to understand here five cubits to be between each chamber; and four of those intervals to be on each side. Thus, five cubits between the East wall, and the first chamber; five between the first chamber and the second; five cubits between the second chamber and the third; and five between the third chamber, and the inner-gate westward; so reckoning in all, twenty cubits on each side of the gate between the chambers. And then these several spaces of five cubits apiece, most likely, were taken up with several posts

posts or pylasters, arched on the top, reaching from one post to another, of that breadth apiece of five cubits, as is intimated, ver.10. And under three of those arches, on either side, were the three chambers placed. Or, possibly the posts might be much lesse for breadth and thicknesse, and the far greater part of the five cubits, left for cloysters, or entries into the North and South walks, galleries or cloysters, that lay within by the sides of the Court. Others, understand the distances, or intervals between the chambers, to be but two on a side; and make each of them, to be five cubits. Yet others, understand but five cubits in all, between three chambers on a side. And so other five, between the other three chambers on the other side of the gate. Supposing so, the first chamber to joyn to the East wall, and the third chamber to joyn to the inner gate Westward; and the middle chamber, to have two cubits and a half on the East side of it, and two cubits and a half on the West side of it. In these uncertainties, men may sooner say their mind, then safely determine, and soundly prove it.

and the threshold of the gate by the porch of the gate within was one reed] That is, the inner gate, westward, answering to the outward gate, eastward, (between which two, the porch, or entry-house, and the chambers were) had the like thresholds, and of the same measure, as the outward gate had. Here one of the thresholds, by analogy of number, or synecdoche of one part for the whole, is onely mentioned; implying, the other to be equally understood. See Annotations on verse 6.

V. 8. *He measured also the porch of the gate within, one reed*] The threshold of the inner-gate was measured, ver.7. The porch of it, here; both of one measure: these two distinct names, and relations, being contained in the same building. See Annotations on verse 6. There were two porches, after the gate of the first entrance; the Exterior porch, and the Inner-porch. The exterior, vers. 6. And this here; of the same length, from North to South, with the opening or light of the gate it self, ten cubits; and of the same breadth, from East to West, with the breadth or thicknesse of the wall of the court, which on the inside of it joyned to the chambers: and this was one Reed, as is here mentioned. This was, as it were, *Ὑπὸ μόνον, πρόθυρον, ὑπόστυλον*, the outward porch, porch, or entry. And this place seems to be open to the skie; for there is no mention of any roof over it; but onely it is barely measured; and the East eaves of the chambers reach into it; and the exterior front of the inner-porch, is beautifully garnished; which would not be so, if the outward porch did cover it, by joyning to it. The inner-porch is meant, and mentioned in the next verse.

V. 9. *then measured he the porch of the gate eight cubits*] Some conceiving, in these words, a kind of relation had to the length of the whole porch, from East to West, understand them thus, That the posts therein sustaining the arches (between which the chambers were) were at eight cubits distance one from another. Others, that this porch stood crossing, as it were, over the way, that went forward, as you passed through it, to go straight up to the temple. And it was eight cubits over, from North to South. And that the posts thereof being two cubits, did make it answerable to the breadth of the entry of the outward gate, mentioned after, ver.11. And indeed, ten cubits is the constant measure of the breadth of all the entrances and entries, in the gates, porches, courts of the temple, vers. 22,24,28,32,35. Chap. 41.2. But here the easier, and fairer understanding of the word, is, That this porch exceeded the other porch, and other parts of this body of building; in greatness, being eight cubits; and in the garnishing of the frontispices, both East and West, being more beautified and pretiously garnished.

and the porch of the gate was inward] Or, This was the porch of the inner-gate; so measured as aforesaid.

V. 10. *and the little chambers*] Three on each side, flood along the way, on the right and left hand. The measures and quantities of them were set down, ver.7. These were for the Porters to dwell in, to observe and watch the gate, on both sides; to keep that no unclean person, or any other, forbid by the Law, might enter in, 2 Chro. 23. 19. These Porters were of the Levites; and were many in number. We read of foue thousand, divided by David into courses, 1 Chro.23:5,6. and assigned by Lots, to the several gates, Eastward, Northward, Southward, and Westward, 1 Chr. 26. 12—18. They were keepers of the doors, gates, entries. And this they did by wards, by their courses: after seven dayes still new came. And they lodged round about the house of God, because the charge was upon them; and the opening of the doors thereof every morning, pertained to them. They were also over the treasuries of the house of God; had charge of the ministring vessels, and other holy things; and were in many services, about the sacrifices and offerings, under the priests. Thus it was in Solomons temple. See 1 Chron. 9. Chap. vers. 17—33.

And the posts had one measure] Alike on both sides. See Annotations on vers.7.

V. 11. *and he measured the breadth of the entry*] See Annotations on vers.9. The breadth of the first entry, or entring in of that outward East gate; from North to South; or from the one hand to the other: And not the breadth of any other particular place, or space that was within the entrance.

and the length of the gate thirteen cubits] The length of the gate from the bottom to the top, which indeed is the height of the gate, is here rightly understood; and that by the common consent of Interpreters.

V. 12. *The space also before the little chambers was one cubit*] Space; Heb. *limit* or *bound*. This is variously understood. Some take it for a rail, or some such partition, one cubit broad, from the wall and posts of the chamber, on both sides, running up straight along by them, towards the temple; and make it to serve, as a narrow cloyster, or through-passage on both sides, North and South, of the gate before the chambers. And so they narrow the entry of ten cubits, contrary to that, ver. 11.

Others, That there was the space of one cubit broad (and as much high) before the chambers, on either side of the gate, North and South: So to build, as to serve for seates, for the Porters, and others, upon occasions to sit on: leaving the distance of the entry, between the chambers on both sides, all along, still ten cubits broad and open. Others, understand this, of one cubit onely, between the wall of the threshold and entry gate, and the first chamber, on either side, North and South, at the East end. Some also of the like cubit, between the last chamber, and the wall, on either side at the West-end. But we conceive the most easie, useful, and likely Interpretation to be this, That this cubit served for eaves at either end, East and West, to keep off the injuries of weather, as sun and rain, on both sides of the chambers, that were on both sides of the gate. See Annotations on ver.13. The other interpretations have their difficulties, encountring, and encombring them; of which this is more free.

And the little chambers were] Every Chamber on both sides was five cubits; see ver.7. not six cubits flanking Inward, and distant so far from that one cubit on either side, last mentioned; For that would crosse the measures and frames of the Buildings formerly mentioned.

V. 13. *He measured then the gate*] The breadth of the gate which he repeats in every of the Gates following, vers.21,25, 29,33,36. Some here would run this reckoning of five and twenty Cubits East and West, from one outmost bound of the Chambers, to the other, all along the side of the five Chambers, on both sides of the Gate; And so make it five and twenty cubits, on each side thus; The three Chambers eighteen cubits; between them five cubits; and one cubit at the East end; and another at the West end of the chambers, for the Eaves: The three chambers not having each a several Roof; but one continued Roof being to serve them all three. Others would run them East and West, from the Front of this Gate, (and so of the others) to the end of its Portal, thus; In the breadth or thicknesse of the wall, five cubits; the gate-house as it were, or Porters-Lodge, six cubits; The Portal it self eight cubits: Thresholds of the Portal at each end two Cubits; Eaves for the front of the Gate, and the West end of the Portal, each half a Cubit: In all five and twenty. But what are these to the Breadth of the gate? The better reckoning, seems to be taken from North to South; for so lyes the breadth of the gate. And then the breadth of five and twenty Cubits from the Roof of one Chamber to the roof of another, from the outmost parts of them, seems to be taken up thus; The breadth of the gate ten Cubits; The breadth of the Chambers on either side of the gate, six cubits; so on both sides twelve cubits: and one cubit and a half the thicknesse of the back walls of the Chambers, on the North side, and so on the South side: In all, five and twenty Cubits; from the outmost point North, to the outmost point South, as aforesaid: which is the breadth of the whole building of the Gate.

door against door] Not meant of the door of the great East Gate, being over against the door of the Inner Gate, lying West to it, and corresponding to it. But this is meant of the little doors of the little Chambers, last named, on the South and North sides of the Gate; which either did in a direct line face the one the other: Or, as some more probably, understand them, That the doors to each Chamber were two, and so framed, that door was against door, in a line running from East to West; so that the doors standing open, one might see through the three Chambers, from end to end, at one sight. And that thus it was on both sides of the gate.

V. 14. *He made also posts of sixty Cubits*] *He made*; that is, by measuring thewed, or designed to be made.

posts

posts] Heb. *a post.*

Posts of sixty Cubits] Here the Jewes cry for the help of Elias. And here many learned men slide over, or slightly touch upon this: and that with undue, if not unlikely latitude, to themselves, and others. Some here conceipt a Number of Posts, of sixty Cubits high, pitch'd on end, in the Courts: But know not to what end or use. Some speak of a three-fold row of Posts, or Pillars, and three stories buile upon them, one above another; each Post in each story twenty Cubits high; and they standing just one upon another, the floores only betwixt them, they may be so reckoned, as if high sixty Cubits apiece. And this they apply to the Porches or Galleries round about the Court; and to the Buildings and Chambers over them. But the Prophet comes not yet into the Court, till ver.17. And these Posts here do but reach unto the (first) Post of the Court, as the words expresse it. These words then seem to be confined to the Buildings of the Gate; taking it in the full length and breadth of it. And then must be understood, either for the Fronts of the Gate, sixty Cubits high; or for certain Eaves, to cover some part of the buildings of the Gate, and running along sixty Cubits: and so Posts are interpreted, Eaves; and the sixty Cubits covered by them, are counted so many, and no more; without any ground for it. And both these very hardly and harshly. Or else, as by some, for a Cloyster, or Walks, supported with these Posts, running upon the ground, from the East gate, before the Chambers, up to the opening and entrance into the Court before it, towards the Temple. But this shewes nothing how, or which way these Posts should be of sixty Cubits. Or, if they apply the number to the length of the Cloyster, they so force the words; and lengthen the Gate ten Cubits beyond its due. Neither doth this Conceit stand and agree any thing well with the other Measures and Buildings within the Gate formerly mentioned. We rather do humbly conceive, (and some such thing, some learned men do seem to intimate,) That in Analogy and correspondency to all the Buildings round about the Courts, there were two stories buile above this Gate, (and so above the others, Ver.10,24,28,32,35.) of the full length, and breadth of the Gate; one story above another. The Posts whereof are here only mentioned: (as we meet with divers such abbreviations; over and above what we find many things clean omitted in this short and intricate description, as in due place shall appear) And these Posts reckoning as in due place shall appear) And these Posts reckoning from the ground, in such manner as formerly was touched, were each sixty Cubits high. And without this construction made, there will appear no small disproportion, and indecorum between the Buildings of the Gates, and the buildings of the Courts adjoyning. But thus the buildings of the Gates will bear equal height with the buildings about the Courts. Yet some reckon these sixty cubits thus; that is, The roof of the Chambers, with the Eaves on the one side, five and twenty cubits; on both sides fifty. And ten cubits the Inner Porch; as the outward Porch was, ver.11. In all, sixty. And that these Posts, Frontispieces, or Forefronts, did compasse the building.

even unto the Post of the Court round about the Gate] Of this Court, see ver.17. This court had posts round about it; and buildings on them. And these joyned on both sides of the Gate; each gate being in the middle of its own wall.

V. 15. *And from the face*] This is the length of the Gate, from East to West. And so fifty cubits are constantly reckoned the length of the other gates, ver.21,25,29,33,36. These fifty cubits are reckoned by all from East to West: yet for the parcels and particulars, they are clean omitted by some. By others reckoned up; but very uneertainly and obscurely. Some do make this sum up thus; *viz.* Eighteen cubits the three Chambers; twenty cubits the four spaces, or else Pillars or Posts between them three chambers, and walls at the East and West end of them: These spaces, or else Pillars, being five cubits a piece. And six cubits apiece the thicknesse of the said East and West walls. So eighteen, twenty, and twelve, make up the fifty Cubits. And all these Covered with buildings. Others reckon thus; from Face to Face, fifty cubits; and make the Porch of the Inner gate to be ten cubits more. Others, from the face of the Gate of the Entrance, standing in the outside of the wall incompassing the Court, unto the Inner Gate, opening into the Court it self, fifty Cubits, thus; Eighteen the Chambers; five the middle spaces, and two the Eaves: All these five and twenty, and all covered. And the other five and twenty from beyond the Inner Porch, to the Entrance of the first Court, uncovered and open to the skye. And so they make the Portal of one Reed, to stand before the face of the gate of the entrance, and not to be included in this Number. See Annotations on Ver. 8. In these uncertainties and obscuritie, we can ger little, or no light, out of Moses Tabernacle, or Solomons Temple; because the Courts and Gates of them are so scantly touched there; which Ezekiel here doth so much, and so long insist upon.

V. 16. *And there were narrow windowes*] Having dispatched all the parts of the structure of the Gate; Now in this place he comes to describe the windows for light; and Palmtrees, for ornament and garnishing of the parts of the Building.

Narrow windowes] That is, narrowed: most likely, placed in the middle of the thicknesse of the wall; and broader, and wider, both outward and inward: the wall being to this end sloped on both sides, both within and without; the better to gather and receive the light abroad; and to disperse and dilate it within. And these windows haply were like our Lettice windows, as the Original word seems to import, darting in the light: Or else, they were with leaves to open and shut; or else with glasse, or some such thing, closed and shut up, 1 King.6.4. These windowes for Light, may shadow out that light of spiritual illumination, and joy, whereby God shines in the hearts of his people, 1 Thess. 5. 16. Rom. 5. 2. Phil.2.17.

To the little Chambers] On which parts of them, we know not. They might be towards the Cloysters, on the East and West sides of the middle Chambers.

and to their Posts within the gate round about] Posts, or rather upper lintels; so ver.9.10. that is, in the walls above the doors, to give light to the inferiour parts of the Chambers; the doors, as some say, opening towards, or into, the main entry and passage, on both sides ver. 13. Or else the word for posts, may signifie the Cloysters, arched from Post to post, between the Chambers. And these were within the gate, round about, or, on both sides; and windowes were made to them. But they seem rather to be intended in the next words.

and likewise to the Arches] Or, *Galleries*, or, *Porches*; those specified in the last words of the former Annotation.

and windows were round about inward] Windows on both sides, as hath been shewed; inward, or within the gate; besides the great lights of the East, and West ends; or doors of the outward, and inward gate. All which gave abundant light to all the Chambers, places, and passages within the whole Gate.

and upon each post were Palm-trees] Engraven for ornament, and beauty on each post, or pillar, or front, and Chapiter of the pillar, or tops of the wall within on both sides. This Ornament of Palm-trees may shadow out to us, our ensigns of triumph and victory over the World, the Flesh, and the Devil, Rom.8.37—39. Apoc.12.11. & 7.9. 1 Cor.15.54,55. And thus he hath wholly finished the East gate, with the Buildings in it.

V. 17. *Then brought he me*] The man, ver.3. did it.

into the outward Court] Here he first enters out of the Gate into the Court; going on Westwards towards the Temple. The Gate and Buildings in it formerly mentioned, stood in this Outward Court; we mean within this second wall. And Now he is passed between them, and got through them, into the Outward Court it self; to see what is behind these Buildings; and what space before them, and betwixt this and the next Court; and what Compasse on either hand him, Towards North and South.

Now in Moses Tabernacle, we read but of one Court: and that was long, from East to West an hundred cubits: Broad from North to South, fifty cubits; and high all about five cubits. And but of one gate in it, of twenty cubits wide, placed in the middle of the East side, Exod.27. & 38. Chapters. And all this, and things in it, were under the hands and Charge of the sons of Gershom and Merari: And to the sons of Kohath belonged the charge of the Tabernacle it self, Num. Chap.3.& 4. In Solomons Temple we read of two Courts; & they so named, & numbered, 2 King.21.5.& 23.12.2 Chr.33.5. The one, the Inner Court, or the court of the Priests, or the court of the house of the Lord, or before the house of the Lord, 1 King.6.36. & 7.12. & 8.64. 2 Chr.4.9. & 7.7. The other called the great Court, 1 King.7.9,12. 2 Chr. 4. 9. which was for the People. A new Court is mentioned, 2 Chr. 20.5. But that is, the old renewed by Asa, when he renewed the Altar of the Lord, 2 Chr.15.8. Or else, as Jonadab would have it, the court of the People, newly divided by a partition wall, to distinguish between men, and women, in it. And a middle court is named also, 2 King. 20. 4. But the Margin reads, City, for Court: shewing the word signifies both. And to city, the sense of the place might seem to carry it; for there was a double city of Jerusalem, (the word is of the dual number) beside that called the City of David. And these, part in the Tribe of Judah, and part in Benjamin. Compare together Jud.1.8. 2 Sam.6.7,8,9. 2 King.22.14. But chiefly, That place seems to import the middle Court of King Hezekiahs palace: And that considering the Person of Isaiah, and the place where the king lay sick, and Isaiah delivered his message. And of such a like Court we read, 1 King.7.vers.8. Of an outmost Court for the Gentiles, we read not. But some labour to gather it out of, 1 King.8.41, 42,43. Esay 56.3,4,5. Mar.11.17.

Now Ezekiels temple had more Courts. And they are, by divers men, diversly numbred and named. 1 The Court or plain within the outmost wall. 2. The outward Court, so called, in relation to the inner Court. 3. The inner Court. 4. The inmost Court. Within this, the temple was, with its Porch and structures of Chambers, joyning to the outsides of the temple, and of the Oracle, round about. And some add two Courts more toward the West. And the first of all these, they make to be for the Gentiles: the second, for the people of Israel that were clean, according to the Levitical law. The third for the Levites and Priests, and their accoutrements and implyments; wherein the altar of burnt-offering was. And the fourth, for the Priests onely. Yet most writers do reckon, but upon three Courts, *viz.* The first Court within the outmost wall: the second, called here the exterior, the outward Court, in reference to the inner Court; this being the court of the people. The third, called the inner court, belonging to the Priests; and in part also to the people, in their services and sacrifices. But to these must be added the fourth court, wherein the temple was; and that proper to the Priests onely; as the Chapter following doth evince. And these four courts also, besides very many other arguments, do evince, that this temple of Ezekiel is not the same with Solomons; contrary to the most common tenet of the most learned Papists. Which errour of theirs, together with the captivating of their judgements, to the letter of their vulgar latine text, doth much mislead them in the true literal understanding and interpretation of this vision and temple. Now by Court here, we must understand and comprehend, not only the plain floor, lying open to the skie; but also porches about it and their chambers, and other buildings, as the text shews. And these several courts, with the issings and varieties of them, may put us in mind of the diversities of Gifts and Graces, and Offices, in the several members of Christs mystical body here; and also of several degrees of Glory in the Courts and mansions of heaven; as there are stars in several sphears; and stars of several magnitudes in the fixed firmament. Of these Courts, See Psalm. 84.2, 10.

and lo, there were chambers] Being now in the East floor, and open plain of the outer exterior court, he sees and observes.

chambers] Cells, repositories, store-houses. For the Priest and Levites to dwell in, whilest in their courts, they kept the service of the temple; and wherein they did rest and repose themselves; and laid up in them part of the tithes, offerings and other things, belonging to them from the people; and of the frankincense and vessels, and other things belonging to the temple, and the service of it. See Neh. 13.5,9,12,13. And haply, into these, might the people also retire themselves for accommodation, the better to order and compose themselves, and their businesses about their offerings, and sacrifices of all sorts. Yea, some make these to belong to the use of the people onely. Of these chambers, of this, or the other courts, we read not any thing in the structure of Solomons temple; but what is in Davids preparation, and provision for his son Solomon, on this behalf, 1 Chro. 28.11, 12,13. and that in Chap.9. 26,33. & Chap.23.28. And of them, we read also mention to be made, 2 King. 23. 21. 2 Chro.31.11. & Jer.35.2,4. & Chap.36.10.

and a pavement made] For ornament and use; of stone and porphiry most likely; and curiously wrought with checkquer-work, as some translations have it. See Chap. 42. 3. 2 Chro.7.3. See Ahasuerus pavement, Esth. 1.6. And the use of this was to prevent dust, and dirt.

round about] The pavement was all over the court, and the chambers; round about the courts and pavement.

thirty chambers] Fifteen on either side of this East-gate, that is, northward and southward. And as some think, fifteen also on either side of the North, and of the South-gates, eastward and westward.

upon the pavement] Or, about the pavement, or built over the pavement, above, and upon it.

V. 18. *Pavement*] That last mentioned.

by the side of the gates] Not that pavement, within the first, and outmost breast-wall, lying before the East-gate, of the second wall and exterior court, as some would have it. But this lyeth within the second wall, and exterior court; and by the side of the gates of that court.

gates] So plurally, saith the text. And the 20. and 24. verses, shew, that it had a North-gate, and a South-gate, besides this East-gate, all within this outward [not outmost] wall, or court. Which gates, running fifty cubits from the wall into it, did further occasion a division; and break this one exterior court, into more particular and lesser courts.

over against the length of the gates] Not then the pavement, lying in the length of the gates, between the chambers, and other buildings of each gate; as some would have it. But that lying by the sides of the gates, that is, the North and South sides of this East gate; and so also correspondently the East, and the West sides, of the North and of the South-gates, of this exterior and outward court: And these were directly, and punctually over against the lengths of these gates, butting thereon; and lying within the pointings in, and ends of the entrances from the three gates. The lengths of these gates were fifty cubits, running from the wall into the courts; counting therein the thicknesse of the wall. And that same length, was the breadth of these pavements, which did run from each side of these gates, so compassing the court, or little courts. The breadth then, we say, of these lateral pavements, was equal with the lengths of the gates. And the same was the constant breadth of all the porches, or galleries, that were round about all the courts; and built upon, or over and above those pavements. They were made as broad, as the gates were long. Their length was a great deal more, as will after appear.

the lower pavement] Lower then that pavement, in the inner and upper court of the Priests. Or, lower then that other part of this pavement, which lay in this same court, from under the porches or galleries, open to the skie; and likely, a little higher then this; or lower in the two sides, then in the middle. This pavement, haply, being a little convex in the middle, and a little declive, or declining on the two sides.

V. 19. *Then he measured the breadth from*] The breadth; that is, the broad flat, and plain floor of this inward court.

from the forefront of the lower gate] From the inner, and western front of it. For each gate had two fore-fronts. And so leaving out the length of the gate it self out of this measure.

of the lower gate] That is, of this East gate of the outward court, formerly measured; which is lower then the gate of the inner court, as the steps of ascent shew, from the one to the other.

unto the fore-front of the inner court] That is, the East fore-front of the Priests court, and of the gate of it.

without] Or from without, that is, leaving out likewise the gate it self, and the length of it, out of this measure.

an hundred cubits Eastward] That is, between the two gates, lay this broad plain, in the open aier, and hundred cubits from East to West.

and Northward] That is, so much also from North to South, even an hundred cubits. No other wayes can this measure be taken or made. The plain so being, not onely quadrangular, but a perfect quadrant or square, equilateral. This was the East flat or floor. The like was that of the North, vers.23. and that of the South, ver.27. For from each of these gates, to their opposite gates, lay an hundred cubits between. The meaning is, that he measured that floor, or flat, open to the skie, that lay between the gates of the outward and inner courts, on the East side; excluding the gates themselves; and found it to be an hundred cubits broad, and long.

V. 20. *And the Gate*] This North Gate, and like wise the South gate, ver.24. are in all points and particulars, so like, or rather the same with the East Gate, formerly described, that there needeth little, or no further explanation of them. All things for buildings, parts, measures, ornaments, are common to them all. See vers. 6. 9, 10, 11, 12, 13, 14, 15, 16.

V. 21. *And the little Chambers*] See Vers. 7, 10, 12, 13, 15.

first gate] East gate: and so named, ver. 22.

V. 22. *And their windowes*] See ver.16.

seven steps] And so in the South gate of this Outward Court. Which evineeth the number of the staires in the East, to be likewise seven, ver.6 though they be not there named: they being all three Gates of the same Court; and the Gates, and Court, or little courts in it, being of one level and height. By these steps they came up from the floores of the lower court, to the gates of the higher court. See Annotations on ver.6. And this, with all the other steps in the other Courts, and to the Porch of the Temple, may mind us of our increasing, rising, and ascending from step to step, from degree to degree, in knowledge, faith, vertue, and all saving graces, 2 Pet.1.5. still climing up towards heaven, and Gods Temple there, Psal.84.7. See also, 1 Cor.13.9,10,12, Eph.4. 12,13,14,16.

V. 23. *And the gate*] The North gate of the Inner court was right over against the North gate of the outward Court.

and toward the East] And so it was towards the East, that is, the East Gate of the Inner Court, was right over against the East Gate of the Outward court.

an hundred Cubits] That is, between the two North gates, that of the Outward, and that of the Inner court, was a space of an hundred cubits long, and broad; a just square, altogether like that, ver.19. The North Flat, or floor, or little court, was of the same spatiousnesse with that of the East.

V. 24. *After that he brought me*] The South Gate of the Outward Court. See ver.21.

V. 25. *and there were windowes*] See ver.22. & 21.

V. 26. *and seven steps*] See ver.22. 16.

and the Arches thereof were before them] The steps also before the Gates may seem to have their posts, Arches, and garnishing of Palm-trees.

V. 27. *And there was a gate*] See ver.23.

an hundred Cubits] That is Southward, and Eastward. See ver. 23.

V. 28. *And he brought me to the Inner Court*] So that here is no gate mentioned, on the West quarter, of this Outward Court; nor yet on the West quarter of the Inner Court. Josephus records that in his time, there was no gate on the West quarter. Joseph of the War of the Jews, lib.6. cap.6. yet it was otherwise in Solomons Temple, 1 Chr.9.24. and Chap.26.14——18. This Inner Court is within the third wall, and in the Court of the Priests. And this Gate here measured, is the South gate of it. He comes to it directly from the South Gate of the Outward Court.

To these Measures] To the measures of the three former Gates in the Outward Court. And as the Gates, so the Porches, and Arches of the Inner Court were equal, and of the same measure with the Porches and Arches of the Outward Court.

V. 29. *And the little chambers thereof*] See Vers. 7,10,13, 15,21,25.

V. 30. *And the Arches round about were five and twenty cubits long*] Some here expound *long*, to be meant *broad*; and five Cubits, to be five tens or decades of Cubits, alledging the like Ellipsis to be the 2 Sam.8.4. & Chap.10.17. And so, by the last word, *broad*, they understand *long*. And thus the measure of the Arches would fall in with the measure in the former verse, and be the same with it: that is fifty Cubits long, and five and twenty Cubits broad. And some are so forward for this, that they stick not to charge the Text it self with corruption, through errour of Copiers, and default of the Scribes; and would have it altered to their opinion aforesaid. But this offers open violence and injury to the sacred Text. And that their Exposition would seem to be but a needlesse repetition, falling in with that which is so often set down before. Others therefore understand it thus, That the Posts which did bear up the Arches within the Gates, (for what is said here of one gate, they apply also to the rest of the gates,) and were between the three Chambers, on each side of the Gates, were long, or high in the top of their arches 25 Cubits; and broad in their bottomes or settles at least, five Cubits. But besides other things, the next words following in the next verse, that the Arches were towards the Utter or Outward Court, do seem to us to crosse this Interpretation. Others would bring these Arches also within the Gates. But yet with much more Intricacies and difficulties, when Arches they should be, and how to fit these measures to them. We rather conceive, That as the Prophet, after finishing the description, and measuring of the first gate in the Outward Court, was brought into the Court it self, to see it described; so here, after the description of the first Gate in the Inner Court, he is brought now out of the Gate, into the Inner Court it self, to see it in part described; & finds here the Arches of those Pillars, round about the inner court, to be 25 cubits long, or high; and five cubits broad apiece. And these Arches to look towards the Outward court, as it followes in the next words; which they could no wayes do, if they stood within the Gate.

V. 31. *And the Arches thereof were towards the Outward Court*] Herein this Inner Court differs from the Outward. There the Arches were before them, ver.22.26. that is, forward: Here the arches were toward the Outward court, that is, looked backward. And this evinceth the truth of the exposition of the former verse.

and Palm-trees] See Annotations on ver.16,22,26.

eight steps] And so in the other two Gates of this Inner Court, ver.34,37. And herein likewise is a difference between this, and the Outward court: That had but seven steps in the ascent to it; This eight: which might amount to the height of about two yards.

V. 32. *And he brought me*] The East gate of the Inner court. And this lay then next in his way. See Ver.28.

V. 33. *And the little Chambers*] See ver.29.

V. 34. *And the Arches*] See ver.31.

V. 35. *And he brought me*] The North Gate of the Inner Court. And this lay next after the East Gate. See vers. 28, 32.

V. 36. *The little Chambers*] See ver.33.29.

V. 37. *And the Posts*] See ver. 34. 31. Called Arches there, and Posts here. The wall and Outward compasse of the Outward court, was of stone. But it seems the Outward compasse and bounds of the Inner court, was only distinguished by Posts at certain distances. And if so, the People in the Outward court might see the sacrifices, and services performed by the Priests in the Inner court.

V. 38. *And the Chambers*] Here, among the parts and measures of the fabrick, He begins to intermingle the use of some of the parts; and shews, at, and about the North Gate of the Inner court, the use of Chambers, to wash the sacrifices in, ver.38. of Tables, to slay the sacrifices on, ver.39.40, 41,42. and of Hooks, to hang on them, and their parts, ver.43.

Chambers] Some imagine one, some two, one upon each side of the Gate; some six, *viz.* three on each side: understanding them of the three little Chambers, on each side, within the North gate; whereof ver.36. But these seem to be other Chambers, without any certain Number set down, built for this use; with vessels of brasse, with water in them, to wash therein the burnt-offerings and sacrifices, their entrails and Flesh: and seated by the posts of the gates; either those, by the Cloysters, which run East and West, along from the two sides of the North gate, and faced those parts of the Inner court; or else, those by the entries into the open flat, or floor of the Inner Court; which were close by the other, and under the Fronts or Arches of that court; and in those vacant places between the Bounding Posts mentioned in the former verse. Yet all this onely on the North quarter of this Court; as the Text seems to give it: and not round about all the quarters of it, as some upon probabilities do conjecture.

washed] In Solomons Temple we read of a molten Sea, for the priests to wash in; and of ten Lavers of brasse, to wash in them such things as they offered for the burnt-offerings, 1 King.7.23,38. 2 Chron. 4.2, 6. And those may seem to be placed in the Temple, 1 King.7.39. However, yet herein appears a difference between Solomons, and Ezekiels Temple. We read but of one Laver in Moses Tabernacle, Exod.30.18,19.21.21. & Chap.40.30. and that was between the Tabernacle of the Congregation and the Altar.

V. 39. *And in the Porch*] We have the place, Number, Matter, Form, Measure, and use of the Tables, in this and the three Verses following. The place and situation of them is the most difficult.

in the Porch of the gate] Some place the Tables here, even all the eight tables, within the Gate; and make the Sacred slaughters to be acted there; partly in the very Porch of the Gate, in the very Threshold, and Exterior part of it: and partly in the more Inward parts of it: But we conceive this place to be too narrow, and full of inconveniencies, for such a purpose. And finding these other expressions of the place, at the side without, at the Porch of the gate, Ver.40. by the side of the gate, four on this side, and four on that side; we rather understand thereby, not the inward, but the outward sides of the Porch and Gate, by the Cloysters, which run East and West from the two outsides of the North Gate, hard by the washing Chambers, and under covert of the cloysters; so to save the Priests from the injuries of weather, wind, sun, and rain, whiles they were slaying and preparing the sacrifices; and to prevent disturbances, which in the Gate were likely to fall out.

Two tables] Here begins the number of the tables.

on this side] Both, not insides, but outsides; leaving the Gate, entrance, and passage free.

to slay] So ver.41,42. and to lay the flesh of the Offering on them, ver.43. and the Instruments for the slaughter, ver.42. Here is the use of these tables. The sacrifice then was not slain close by the side of the Altar, but on the North side of it, agreeing therein, with that, Lev.1.11.

the sin-offering, and the trespasse-offering] Lev.4. 5.6. and 7. Chapters.

V. 40. *And at the side*] As one goeth up from without to the entry of the North Gate. And therefore they mistake, that place these Tables, mentioned in this verse, in the South Gate.

V. 41. *Four tables*] The number, size, and use of all the Tables. Though the Text affords no more, then is said; yet men will raise various opinions, where any the least probability may possibly appear, and give them advantage. And so, some place these Tables in the open Court, and open ayr. Some make them in number twelve; that is four for the whole burnt-offerings, for the constant burnt-offering, and for the sin-offering, and trespasse-offering of the congregation, ver. 42. And 8, more for other sacrifices of particular men, in this Verse. Some others make them sixteen; some, four and twenty; assigning to each of the three Gates eight a piece. Some (which is strange) deny that there was any Table at the North Gate. But these all do sooth up themselves in their own fancies, without any warrant from the Text.

V. 42. *And the foure tables*] Not other four besides the former eight, as some would have it. But four of them, or rather, the four Tables, on either side, in such manner as they are reckoned in the former verse, that is, all the eight Tables.

of hewen stone] The matter, and form of the Tables. It may be of one stone apiece. However, they were of hewen stone, well wrought, and polished; not much unlike those, 1 King.7.9.

of a Cubit and a half long] These Tables may seem very little on the square top, for the uses whereunto they are assigned; unlesse Cubits be here taken to be of the largest measure. A place of special note for this purpose. See Annotations on ver.5.

The instruments] Knives, basons, bowles, and such other. See Ezra 1.9,10. Some make four of the Tables to be for Instruments, and the other four for sacrifices, and flesh of the offerings, Ver.43.

V. 43. *and within were hooks*] Some translate end-irons; some ledges at the edges of the Tables, an hand breadth high, and turning inward, to keep in the Instruments, and flesh, that lay on the Tables, from sliding, or falling off. Some, Tripets, or Brand-irons, or fire-stones, set two and two together, to set pots or kettles upon, and to keep in the fire. See Psal.68.12. But we have it translated *hooks*; and so the word bears. And that best agrees with the businesse in hand. Hooks then were in the slaughter-houses, where the Tables were. And the word being of the dual number, seems to imply, that two rangs were made upon one stem, an hand breadth one from another; and these were fastened round about the wall, at convenient distances, that if need were, the two rangs of one hook might hold two several beasts legs upon them. These were necessary for the flaying, and quartering of the beasts, and other uses.

offering] The word *Corban*, is here in the Hebrew. The word used by our Saviour, Mat.7.11. and where *Corbana* is used for treasury, Mat.27.9.

V. 44. *And without the inner gate*] Or, rather, *without at the Inner gate*. Here are various translations, and interpretations; and the place is obscure, through such brevity as the Hebrew language useth. However, the learned Papists professe, That they will stick here to their vulgar Latine, and interpret accordingly, though they acknowledge the Hebrew differs from it: which indeed is their grand errour, as we have said, and ground of their mistakes, in their Expositions of this vision.

were the Chambers of the singers in the inner Court] Sure it is, that the Prophet still here speaks of the Inner Court of the Priests and Levites; and hitherto in the North gate obit, he measured the Gate it self, and spake of the Chambers for washing, and places for slaughter. Tables, and hooks, at the sides of that gate. Now he comes from without the Inner Gate, into the Inner Court it self, and there sees the chambers of the singers, in this verse; of the Priests, the keepers of the Charge of the House, ver.45. and of the Priests the keepers of the Charge of the Altar, ver. 46. The number of these Chambers, and the right places of them, in what quarters of this Court they are situated, is the greatest point of difficulty. Some make two Chambers here to be only spoken of; and them for the singers only, attending the charge of the House, and of the Altar. Some make only four chambers. In the Inner Court, two for the singers, and two for the Priests. The Priests did offer sacrifice to God; And the singers, during the sacrifice, did offer into him the sacrifice and some of praise. And of the former, some make these four Chambers to be for the singers and priests to dwell in, successively by their weeks, as they attend the service. Others, not for habitation, but for the keeping of the musical instruments, and the vessels, and things requisite for the sacrifice. Other learned men to each of the three gates, both in the Outward, and in the Inner Court, do assign ten Chambers, five on the one side, and five on the other side, of each gate. Whence arises the Number of 30. in the outward court, mentioned ver.17. And that in these the Ministers of the Temple did dwell by turns, each according to their several degrees, orders, and offices. And that those ten Chambers, by this North gate, of the Inner court, were for the singers: Those by the East gate were for the priests, the keepers of the charge of the Altar: And those by the South gate, were for the priests, the keepers of the charge of the House. Others yet, do place these Chambers mentioned in this, and the two verses following, at the backside (*latus* or *dorsum*) of the aforesaid buildings of the north gate of this inner court, joyning to the partition wall, or cloister that ran on the north quarter, between the outward, and this inner court; and so make them opening toward the south. And they assign these chambers to the priests, the keepers of the charge of the house, as it is ver.45. and likewise one at the side of the east gate; that is, one row or rank of chambers, at the back side of the buildings of the east gate, *viz.* on the north side of these buildings; which stood not with their backs to the wall, or partition between the courts, as it was with them at the north gate; but with their backs to those buildings of the east gate, that ran along from east to west into the court; and so their prospect and facing was toward the north: and these they assign to the Priests, the keepers of the charge of the altar; as they find it, ver. 46. And lastly, some do assign the chambers from the east to the north, to the singers: from the east to the south, to the keepers of the charge of the altar. And in this great and doubtful variety of opinions, we forbear to interpose, otherwise then in the notes following.

singers] We read in Moses time, that the Priests were appointed to blow with the silver trumpets over the burnt offerings, and peace-offerings, in the solemn Feasts, Num. 10. 10. But of singers, and musick, in Gods service, we read much more, in the days of David, Solomon, Hezekiah, Josiah, Zerubbabel, Ezra, and Nehemiah, David appointed them; and that from God, and by the counsel of God, and Nathan; for the service of Song, when the Ark had rest at Jerusalem, 1 Chr.6.31. & 16.4,5,6. and for the service of the Tabernacle at Gibeon, 1 Chr. 16.37,39. he appointed four thousand of them, all Levites, 1 Chr. 23.5. Teachers 288. 1 Chr. 25.7. whereof Heman, of the Kohathites; Asaph, of the Gershonites, on his right hand; and Ethan, of the Merarites, on his left hand; and Jeduthun were chief, 1 Chr. 25.6. & 6.31,33, 39,44. and Chenaniah, the master of the Song, 1 Chr. 15.22, 27. Others, their brethren, besides the 288. were schollers, or of the second degree. He divided them by lot into 24. orders, and that for the service of the Temple which Solomon was to build. They were to wait by course, in their place and station; their office was for praise and thanks to God; and that with voice, lifting up the voice with joy, and with instruments, cornets, trumpets, cymbals, psalteries, harps, horns; with the instruments of David, saith the text, and with the words and songs of David, because both of his making and composure, 1 Chr. 16.7. they did thus all the time of the burnt offering, 2 Chr. 29.2.5,26,27,28. they were employed in that work day and night, 1 Chr. 9.33. & 16.6. we read how David used them, in the bringing up of the ark, from the house of Obed Edom, 1 Chr. 15. Solomon at his bringing of the ark into the oracle, they being arrayed in white linnen, having cymbals, and psalteries, and harps, stood at the east end of the altar, and with them 120 Priests, sounding with trumpets, 2 Chr. 5. 12. Hezekiah likewise used them; and Josiah, in their solemn Reformations, and Passeovers. Many of them came with Zerubbabel, and Ezra, out of the captivity. Zerubbabel had them at his laying the foundation of the temple; and Nehemiah at his dedication of the walls of Jerusalem: all use of musick and songs is not excluded in Gods worship and service, in the New Testament, Ephes. 5.18. Col. 3.16. 1 Cor.14.26. See the use of musick, 2 King. 3. 15, 1 Chr. 25.3.

inner court] Out of the gate.

at the side] East and West sides of the North gate; or, at the back of the other Buildings, and next the North partition wall.

one at the side] One row, or rank of chambers, at the north side of the East gate; with their backs to the long side of that gate; and so their prospect was toward the north.

V. 45. *This Chamber*] Or, *row of chambers*; a change of numbers.

for the Priests] We may here understand the Levites, given by God to aid for the use and service of the Priests, Num. 3. 1 Chr. 23.27,30. & chap. 24.20. & 25. & ch. 26. See Gods wrath on King Uzziah, for violation of his charge 2 Chr. 26.16. The Levites kept the charge of the house, in cleansing the holy places whereunto they had access, and observing the lawes of all the several sacrifices, 1 Chr. 23.28.29. and bearing fingers, 1 Chr. 23.30. and Porters, 1 Chron. 26.

V. 46. *Toward the north*] From the north side of the length of the East gate: that row of chambers, ver. 46.

the Priests] Properly so called; as the words following imply.

of the Altar] About the sacrifices, and specially and particularly; the charge of the perpetual fire upon the altar; which coming down from heaven, was commanded perpetually to be preserved, and never to be suffered to go out, Lev. 6.13. & 9.24. 2 Chr. 7.1,2. Mac. 2.10,11. In an apish imitation,

tion whereof some ancient Heathens had their vestal fire kept by their vestal virgins, which never suffered it to go out: whereof the Poet,

Vigilemq; sacravestat ignem,
excubiae divum aeternae, Æneid. 4.

These are the sons of Zadock] Zadock was made High Priest, and put in the place and room of Abiathar, by Solomon, 1 King.2.26,27,35. and he was of the right line, descended of Eleazar, the eldest son of Aaron, the ninth from him. Abiathar and his ancestor Eli, and some others of that race, however they came to be High Priests, yet descended but of the younger brother Ithamar: and Abiathar was deposed, to fulfill the Word of the Lord against the house of Eli. Zadock then was the right High Priest. He anointed Solomon King. He first served in Solomon's Temple; and in his race, the High Priesthood, afterwards continued. See Chap. 44. 16,17.

which come near] Exod. 19.22. Lev. 10. 3. & 21. 17, 18, 21,23.

V. 47. *the court*] Inner court, between the three inner gates, the flat and floor of it.

an hundred cubits] Square, equilatend. Of the same measure were the three open flats and floors of the outward court, ver.19,23,27. yea and the gates of both courts, all six, were all alike each other, in buildings and measures, fifty long, and five and twenty broad, each of them; so uniform was the frame of the buildings: and the porches, or galleries and chambers in both courts, most alike, though with some differences. This inner court had, it seems, but this one open flat or floor, and that lying before the 3 gates of it; whereas the outward court, by reason of the largeness of it, had three such; one before each gate of it. The West side of this Square seemes to be some small partition between this Court, and the Temple.

and the altar that was before the house] The *altar* before the Temple it self. To distinguish it from the *altar* within the house. That was the golden *altar*; this the brazen *altar*: That, to burn incense on it; This, the flesh of the Sacrifices. This is described and measured, Chap.43.13—18. Here the place of it is set down to be before the house. So Exod. 40. 5, 29. That *altar* before the door of the Tabernacle of the Tent of the Congregation. This, we doubt, was placed in the very midst of this Court, or open flat; over against the three *gates* of it, and before the house. And these *gates* standing in a direct line with the three *gates* of the *outward Court*, It follows; that the *gates* being open, through them, the *altar* it self, the sacrifices, the priests, and the ministerial actions, might be seen of the people in the *outward court*, yea of them within the outwoll wall. Christ is our both *altar* and *sacrifice*; our salvation in the midst of the earth, Psal.74.12. On top of all the premises in this *Court*, we may gather, That many things which this *inner court* had in common with the *outward court*, for brevity sake are here omitted. And further light will come to both these *courts*, by analogy with the court of Solomons Temple, by a right understanding of those texts, 1 King.6.36.& 7.12.

V. 48. *And he brought me to the porch of the house*] Having done with the *courts*, he now comes to the Temple it self, and the *parts, chambers*, and *ornaments* of it: which being the whole subject of the next Chapter, might best have occasioned the beginning of it here.

porch] This porch stood just West from the *altar*; and some think, 20 *cubits* distant from the former *inner court* of the Priests, Chap.41.10. and about 60. from the *altar* it self. But others rather think upon a due and joint consideration of the Symmetry of all the buildings in this Court of the Temple; that the staires of this porch joyned to the East bounds of this *court*. Between the *altar*, and this *porch* of the *house*, seems to be a place of prayer; some open place where the Priests used to pray, Joel 2.17. abused to idolatry, Ezek.8.16. This porch did joyn to the body of the Temple, as part of it, and the entrance into it. This is not that called Solomon's porch, wherein Jesus walked, Joh. 10. 23. and wherein the people ran together to Peter and John, and the Cripple healed by them, Act. 3.11. and wherein the Apostles, and the people were all with one accord, Act. 5. 12. That must be some porch of the *outward court*. For into this, the people, or the Apostles, or our Saviour himself never entered; as not being of the tribe of Levi, and of Aarons line, who onely were to enter into it. The true door and porch is Jesus Christ, Joh.10.9,38.& 14.6.

of the house] That is, the Temple, so called Κατ' ἐξοχὴν, as we call the Bible; as if it were the onely house worthy of that name. So 1 King.8.27. 2 Chr.7.12. Psal.78.69. Gods house for him to dwell in. His house of prayer, Esay 56.7. Mat.21.13.

and measured each post of the porch] We have here in this and the next verse, the porch, and the length and the breadth of it; the posts of it, and their measure, and pillars by them. We have also the breadth of the gate of this porch, and steps ascending to this porch. The length and the breadth of this porch are certainly set down in the next verse, without admitting any scruple about them: yea and the breadth of the gate likewise, in this verse; and yet great variety, and much difficulty arisseth among Interpreters, upon other points and passages of the words. The main ground thereof is, because some reckon the length of the porch from north to south, and the breadth from east to west. Others, clean contrary. The former, reckoning the east front of the porch, running from north to south to be 20 cubits, labour to make it up divers wayes. Some thus, in these particulars, *viz.* In the middle of it a door of four cubits broad: on either side of that door a gate, or leaves of a gate, to open when occasion was, three cubits on this side, and three cubits on that side; and on either side of these leaves, cloisters of five cubits long: and thus they take up the whole length or front of the porch: the 20 cubits. Others thus; a post in the middle, whereon the leaves of the door met, two cubits broad: the breadth of the opening leaves, three cubits a a piece; and the posts whereon they did hang and turn, one a piece: and the posts or wall on either side the door, five cubits a piece; in all 20. And thus passing through the porch into the house, you pass through the breadth of the porch, not the length of it. On the other side some conceive the meaning to be this; That the length of this porch stood east and west, being 20 cubits within the walls; the breadth, north and south, being 11 cubits within the walls: which breadth was taken up thus; a two leafed gate of three cubits a piece, for the light and opening of it, like one of those, Ch. 41.24. and a middle post of one cubit whereon they met and closed; and a post on either side of two cubits a piece, joyned to the wall with the leaf, and opening of the gate, which so made up five cubits on either side the middle post, and so justly arisseth the sum of eleven cubits, for the breadth of the porch within the walls: and then the length of the porch remaining, will admit of no difficulty. See Annotations on Chap.41.13.

post of the porch] To distinguish it from the post of the gate which had the leaf adjoyning to it.

three cubits] Each leaf of the gate: and this joyning to the post of it, whereon it did hang and turn, made four cubits,

V. 49. *the length*] Some take it from east to west; as the length was reckoned in the east gates; and so in the body of the Temple. But this better suites with the description of Solomon's Temple, and with the whole frame and measures of this building, to be taken from north to south, along the breadth of the Temple.

and the breadth] From north to south, eleven cubits; say some: But rather from east to west. The breadth of Solomon's porch was but ten cubits, 1 King.6.3. In this, and in many other dimensions this Temple differs from that of Solomon. The height of Solomon's porch was 120 cubits, 2 Chr.3.4.

by the steps] The text sets not down the number of these steps, as it did in the 2 courts. And hereupon divers men take liberty to themselves for divers opinions: Some saying 15. Some 12. Some 11. Some 10. Most 8. as were in the last, and inner court; and is so expressed in their Latine translation, though without warrant of the Hebrew Canon; and Jerom himself, the author of their Latine translation, as they will have it in his comment upon this place, leaves the number doubtful.

pillars by the posts] Standing by themselves, within the porch, near the wall of the Temple, as most think; as Jachin and Boaz in the porch of Solomon's Temple, 1 King.7.21. 2 Chron.3.17. The measures and form of which pillars are set down 1 King.7.15,23. 2 Chron. 3.15,16,17. See the set down 1 King.7.15,23. 2 Chron. 3.15,16,17. See the Annotations on the fifth verse of this Chapter. This opinion stands well with those, who make the length of the porch to run north and south; which opinion we best allow: But it would much impeach the entrance into the Temple, if we take the breadth of the porch, being 11 cubits, to run north and south, the breadth of the door of the Temple being 10 cubits, Chap. 41.2. such therefore are forced to make these pillars to be fixed, and as it were, half incorporated into the wall, and then by the posts, (these are the words of the text) namely, of the gate in the front of the porch. See Apoc.3.12, 12. And thus much of the porch of the Temple: whereupon we may here again gather, That divers things touching the porch, and the upper buildings of it especially, are omitted here.

CHAP

CHAP. XLI.

Vers. 1. A *Afterwards he brought me to the Temple*] He proceeds still from the outmost to the inmost, from the lower to the higher; from the porch, now to the temple it self; the Sanctum, or the body of it. This part alone is often called by the name of the temple, the house. This is not that temple, so named very often, in the new Testament; wherein our Saviour is said to have walked; and at twelve years old to have heard the Doctors, and asked them questions. Wherein he taught the people, and healed them, and wrought miracles; and through which he would not suffer any man to carry any vessel; and out of which he cast, and whipt out, and that twice, the buyers and sellers. Not that temple wherein the children cryed Hosanna; and Anna continued fasting and praying; neither the Pharisee and Publican went up to pray; wherein the Apostles daily taught; and the Beleevers daily continued with one accord. The temple in those places must be meant, of the outward court of it onely; here it is taken in its proper signification, for the Sanctuary, the *Sanctum*, the Body, or Basilick of the temple, called the first Tabernacle, Heb.9.2. Into which none might enter, no not the Levites themselves, but onely the Priests of the seed of Aaron. This temple figured our Saviour and his body, Joh. 2.19,21. And those, which now are, by grace become the temples of the Holy Ghost, 1 Cor.6. 19. & 3. 16,17. This material temple here, the Angel begins to measure, and proceeds to the Oracle, and the pares and ornaments of them both; and to the outward Chambers and buildings, which were appendixes of them. And first,

the Posts] Some here would understand Cloysters, standing upon Posts, on either hand the Gate, at the East end, before the body of the house; each six cubits broad from the wall of the house, eastward into the Court; and running along the wall, five cubits on either side the Gate, to the North and South corners of the house. But this in no wise can stand with the being, and description of the Porch already mentioned; which joyned to the temple. Some others, understand the Fronts of the wall on both sides the Gate. But the measure of six cubits apiece, agrees not to the Fronts; and the straitning of the Gate to eight cubits, to make way for six on both sides, offereth too great violence to the Text, vers. 2. Others, understand Chambers; but this carries no shew of probability from the text, or structures. Others, more likely, understand the breadth of the wall, or thickness of the wall, on both sides the Gate of the temple or Sanctuary. Or, which differs not much, the Posts of the Gate, the North and South Post, measured here in their length, thickness and even before it, at the West end of it; therefore he calls that here the breadth; though the length, so called, were in it self of the same measure, as the sides are in a square.

This is the most Holy place] Far more holy then any other place: Because there was Gods Mercy Seat, and Propitiatory. It is called the Oracle, because God spake with Moses, and gave his Oracles and Answers there, Numb.7. 89. Exod. 25.22. & 26.33. It is called the inner-House, the inner-Temple, vers. 15. 17.

V. 5. *measured the wall of the house*] Now he comes to the walls of the house, and the outward buildings. The wall of all the house, was six cubits thick, fit to support the height of the house.

and the breadth] Of that substruction of chambers, joyning to the wall of the house, the breadth, or bottom, or floor, was four cubits to the lowest story of them; and consequently, five to the middle; six to the highmost. It was five in Solomons temple, to the nethermost; six to the middle-row, and seven to the third, and uppermost, 1 King. 6.6.

on every side] That is North, and South, and West. For the text clears it, that the East side, or end, which was for the Porch and Entrance, had no Chambers.

V. 6. *three, one over another, and thirty in order*] Three stories; and thirty in each story, *viz.* most likely, twelve on the North side, and twelve on the South side, and six at the West side or end, in each story. And all the Chambers on each story were of the same height, and breadth; about six cubits square apiece, and five Cubits high; as those, 1 King. 6.10. that is, about one cubit above the ordinary stature of men in those dayes. Some conceive these to be overlaid with gold within; by that in Solomons Temple, 2 Chr. 3.9. But that place seems to relate rather to the high Chambers over the porch of the Temple. The use of these chambers was not for the habitations of women, or Nuns, as some Papists would fain, and fondly have it: but for the priests, and for the safer custody of the gold and silver vessels of the Temple, and such other things, in those safe and sacred places.

and

and they entred into the wall] Not the outwall of five cubits thick, ver.9. but the wall of the House or Temple; as least the beams and floores of the middle, and upmost stories did so. But so entred, that the beams might have hold, and lye onely upon the outward ledges, narrowings, or Rabatements of the wall, as is signified in the next verse.

V. 7. *And there was an enlarging*] The stories wider above, as the thicknesse of the walls of the house was made narrower and thinner above; that is, abated a cubit, for the beams, floor, and use of the middle story: and yet another Cubit more then that, for the beams, floor, and enlargement of the highest story. So that the walls of the Temple were six Cubits thick or the bottome; five at the middle story: and four at the highest story. And the Chambers broad, four Cubits the lowmost rank, five the middle, and six the highest rank.

To the side Chambers] For them and their use; to receive the beams of them, and enlarge the Roomes.

the breadth of the house was still upward] The breadth of the chambers was gained, and enlarged still upwards on the house; increasing, as is expressed in the next words. Not that the stories jutted outward, one above or beyond another. And winding staireswent up to these side chambers; and then passages through them, from chamber to chamber; winding so about the house.

V. 8. *I saw also the height of the house round about*] Some understand this of the height of the Seats round about the House, on the outside, sustained and supported by beames coming out of the walls, and being in height from the ground six cubits. Some, of the height of the Rebatements, Julets, or Mensolas, upon which the beams of the Chamber floor were laid, that they were six Cubits one from the other, drawing upwards. And others some, of the height of the House, or Temple, thus; six cubits from the ground, to the floor of the lowest story, that is, six cubits the wall upwards, that was the foundation of the stories of Chambers; being of the same height with the breadth of the door of the Porch, Chap.40.48. and with the breadth or thicknesse of the Posts of the Gate of the Temple, ver. 1. And of all the walls of the house, ver. 5. and then after that, The three stories of Chambers, about five Cubits high apiece. Others understand it, of the height of each story in each Chamber. But most, and most likely, of the height of the highest story of chambers; He saw in the house, or at the House, the height of that highest story. The foundations of which story, were a full reed of 6 great cubits; gained so, by the second rebatement of the wall of the Temple. The foundations of the middle story were but five; and of the lowest, but four, ver.5. The number of them in each story; and the height and breadth of them all alike. This height from the ground was about five and twenty cubits, *viz.* six to the first floor; five, each story; one, the thicknesse of each floor; and one, the top Cover, being a flat roof, as houses in Palestine and Egypt in those times used to be. And above this height, the windowes of the Temple were; and room enough for them.

A full reed] As Gen.23.9. full moving. See 2 Chr.3.3. See Annotations on Chap.40.5.

V. 9. *The thicknesse of the wall*] Or, *the breadth of it*; in the same sense. And yet some, without all cause, deny this to be understood of the thicknesse of the wall, that it was thus thick, as five cubits; but that this wall stood at so much breadth and distance from the wall of the house.

wall] Of stone; not of wood, as of posts, Joysts, and boards; as some weakly imagine.

which was for the side Chamber without] That is, the exterior wall for the outsides of this building, and substruction of the side chambers, inclosing them all, as the outward wall and part of them.

was five cubits] And this also is the breadth of the place that was left, ver.11. And the thicknesse of the wall of that building, ver. 12. each of them one cubit lesse, then the thicknesse or breadth of the walls of the house, ver. 5.

and that which was left was the place of the side Chambers that were within] Some understand hereby, the place of the side chambers themselves, that were within these bounds, and took up the space and place that was left, between this exterior wall of five cubits, and the walls of the Temple; The chambers thus from the exterior wall standing Inwards towards the House and this place or space was also about five cubits whether you call it *length*, or *breadth*, ver. 11. Others take this place that was left, to be a void place and space of ground, clear and free from any buildings upon it, and lying next before these Temple-Chambers; and being of the breadth of five Cubits, round about the three sides of the Temple, North, South, and West; whence passage was to the doors of the foresaid Temple Chambers, one toward the North, and another toward the South, ver.11. This place is called the place that was left, that is, left void and free of buildings, ver.9.11. And the word there used in the Original, is no where else found in Scripture.

V. 10. *And between the Chambers*] That is, say some, Those of the Temple last spoken of; as if between Chamber and Chamber there were the widenesse and distance of 20 Cubits. But this is incredible and impossible; as appears by what hath formerly been shewed. Others would make twenty cubits to arise out of all those distances between those chambers of the Temple summed together. But neither may this be admitted, upon the former grounds. The meaning is, Between those chambers of the Temple last spoken of, which were for treasuries, and other chambers adjoyning to the walls of the court, to the outmost part; we mean, of this inmost court, over the Porches, or Porticoes thereof; which chambers were chiefly for lodgings of the priests; and did face those other chambers of the Temple; Between them was this widenesse here spoken of.

was the widenesse of twenty cubits] The words are plain. Some take them as they sound. Some say twenty cubits, besides the five cubits of the place that was left mentioned, ver. 9,11. Now of this widenesse of twenty cubits, it is not expresly set down how it was taken up, and imployed. And hereupon opinions run divers ways. Some say, ten of them were taken up in Galleries, or Cloysters, upon pillars; those mentioned ver.15,16. And the other ten, in floors or spaces open to the skye; that is, five cubits on each side of those middle Galleries. Others say, This whole Interval of twenty cubits, was free of buildings, and lay open to the sky. However, They labour to fill up the number of an hundred cubits in this court of the Temple, from North to South: Some thus; The Temple with its substructions and chambers, sixty cubits: This widenesse here mentioned 20 cubits: and the galleries and upper chambers thereof joyning to the walls of the Court, 10 cubits on the North side, and 10 cubits on the South side. But these heed not that these particulars corrupting the widenesse of 20 on both sides the Temple, raise the sum to 120. Others, more rightly, reckon thus; The Temple with its substructions and chambers 50. The foresaid widenesse on either side 20, and the galleries and upper Chambers thereof, joyning to the wall on either side, five. Or, excluding those last five cubits on either side for the Chambers of the walls of the Court, we may take in those five on each side, mentioned ver. 11.

round about the house on every side] East, West, North, and South, say some: yet the symmetry, and architecture and fabrick of all the buildings in this court seem to deny any such widenesse to be left on the east end. It must then be understood of the North, South, and West sides; though some would have it on the North and South sides onely; and, without just ground, do deny any such widenesse to be left on the west end also.

V. 11. *And the doors of the side chambers*] Chambers of the Temple; not of the counterfeits, or supposed Buttresses of the Temple. Those substructions of Chambers, each of them had doors. What Papists write here of these doors opening into places for prayer, is besides the text; through the errour of their vulgar Latine Translation, to which they are tyed.

toward the place that was left] Ver. 9. of the breadth of five cubits round about, as it is in the end of this verse, left clear and free from buildings, close to the sides of these chambers. Others, not so well, taking the place that was left to be the Temple, make these doors looking towards the Temple, if not into it. See Annotations on ver.9.

one door towards the north] The singular for the plural; that is, one sort of these doors were toward the north; that is, the doors of those chambers that were on the north side of the Temple, looked northward.

and another door toward the South] That is, the other sort; namely, the doors of those chambers that were on the South side of the Temple, looked toward the South: and so all looked towards that quarter of the heavens that lay just before them. On the east end were no chambers; though some on other wise minded; the porch of the Temple supplyed the place of the chambers there. Some conceive, without sufficient ground, that there were but two doors onely, or at least, that here are meant the two extream doors onely, one on the north side of the Temple, and north chambers, and placed at the corner towards the east; and another on the South side of the Temple, and South Chambers, at the end or corner toward the east: and that neither looked towards the Temple, nor towards the court, or wide and open place, but served for a supposed flair case, at the east end, on either side, whereby they went unto the chambers, and so through one chamber to another.

and the breadth] Some say, from the wall of the Temple, to the wall which inclosed the buttresses. Others say, the breadth of the chambers within, in their inside. But most and best understand it of the place that was left void from buildings, close to the outside of these chambers, into which the doors opened.

five cubits round about] Not between the walls of the Temple, and these chambers; as if there were a void space of five cubits broad, round about, between them: which some would thereofore have to be filled up with earth; to burying, as it were, the Temple deep in ground. But no such thing, nor any such void place can be admitted; as the six verse doth evince. Neither seem these five cubits to be part of the 20 cubits, ver.10. But to lye between them, and the Temple-Chambers.

V. 12. Great here is the difficulty of the text, and the variety of expositions.

now the building] Some understand this of the Chambers of the Temple, and their stories and buildings, which can no wayes agree with the description, site, and measures following in this verse. Others, of the Chambers of the wall of the Court, standing at 20 cubits distance from the former. And this as improbable, if not impossible, as the other. Some understand it, of a building of Chambers, in the middle of that widenesse of 20 cubits, ver.10. And some, of a wall, distinguishing this Court into certain parts, *viz.* The segment, or separate place, as it is here translated; and the utter court, as it is called, Chap.41.1,3,7,8,9. But how these opinions can stand with the buildings premised, and within the compass of the Court of the Temple, we can not conceive. Others, more likely, and better agreeing with the words of the text, make this to be a building, West from the Temple, measured here; and in a several Court, measured ver.15. and the wall, and the galleries or chambers of it, measured also, ver. 15. and the garnishing of them, set down, ver. 16.

before] Verf.15. over against; opposite, and opposite unto it.

before the separate place] Some understand this of the Chambers of the Temple. Some of the Chambers, together with counterforts or buttresses of the wall of the Temple. Some, of the Temple itself. Some, of the Temple, and chambers or substructions, jointly. Some, of that segment formerly mentioned. Others, more likely, of the middle open place of 20 cubits between the chambers, of the walls of the Temple, and of the walls of the Court; that lay at the West end of the Temple.

at the end towards the west] Toward the west end of the building, say some. Of the separate place, say others. The one making the building to be, before the separate place. The other, behind it. Some thus, on, or from the North and South sides of the separate place; which by a direct line looked full Westward.

west] Sea, in the Hebrew, signifying the West, because the great midland Sea lay West from Jury, as hath been said.

was seventy cubits broad] Some reckon this breadth from East to West, which in proper speech is the length; and they make up the number thus. The length of the Temple, along the sides whereof, say they, this building was, 60 cubits: and the breadth of the last story of chambers, and of the wall of the West end, 10 cubits: Or, if they amounts to some more then they make the beginning of the building and reckoning to be so much backward from the beginning of the temple. Some reckon this breadth of 70 in its proper acception from North to South, and at the West end; and compe thus; The breadth of the oracle within, 20 cubits; The thicknesse of the North, and South walls of the Oracle, 6 cubits a piece; the breadth of the chambers on both sides, four cubits a piece; the breadth or thicknesse of the exteriour wall of those chambers, on both sides of the Temple, five cubits a piece; the breadth of a void or open space between the Chambers, and another exteriour wall compassing that void space, five Cubits a piece: And the thicknesse of this last mentioned wall, five Cubits on either side the Temple, North and South; in all seventy Cubits. Others reckon this breadth from the wall of the Temple; to the walls of the Court, thus; The Chambers and Out-wall of them, nine cubits: The interval and void open space between the chambers of the Temple, and those of the wall of the Court, 20 Cubits; and the Galleries and Chambers over them, joyning to the wall of the Court, six Cubits: In all 35 on the North side of the Temple, and so many on the South side: in all 70 Cubits. But, reckoning this, in a several Court, all doubts and scruples are taken away.

and the wall of the building was five cubits thick round about] This was the breadth and grosnesse of the wall of this building; and is the same thicknesse with that of the exteriour wall of the side-Chambers, ver.9. and with the breadth of the place that was left, ver. 11. one Cubit lesse then the thicknesse of the walls of the house, ver. 5. Some place this wall clean behind this building, contrary to the Letter of the text. Some make this wall to be the onely thing meant and measured in this verse, how thick in it self, where, and how far it did run in breadth, or side-wise, from North to South; and how far long-wise, from East to West.

and the length thereof ninety cubits] Some understand this of the distinguishing wall, and the proper length of it, *ninety cubits*, even the length of the court floor, or open place and flat: Whereunto the walls, or buildings to the walls, being added, makes it up a hundred Cubits, as the accompt is, ver.13. Others understand this of the outer wall, part of the building it self, and reckon the length thus; the Porch eleven Cubits, the Temple and Oracle, with their walls, seventy; the Chambers, and walls of them, nine: in all ninety. Others, taking here the length for height, comparing this with the breadth of seventy, conceive this building to be ninety Cubits high. In this variety of opinions and expositions, others say, they can rather tell wherein to find fault, then wherewith to content, and satisfie them selves. But we conceive, that placing this in a several and distinct Court, these difficulties will be removed; as will after more fully appear.

V. 13. *So he measured*] The buildings being thus platformed, he now cometh to make their measures; or, what he measured in some parts, he now gathers into one sum. He seems to some, in this, and the next verse, to cast the buildings into a square, though there was some difference in the posture of the buildings, and face of the floor of the close, or inner Court. But indeed, the buildings are rather in several squares.

the house an hundred cubits long] Some vary somewhat, in gathering up this sum; out of which variety, some further light, perhaps, may arise. All take this length, from East to West. Some number thus; Porch twenty cubits; Wall of the Temple, six; Temple, and Oracle 60. Walls and Chambers, at the West end, fourteen. In all, a hundred cubits. Some thus, The wall of the Porch, five cubits; the porch it self, with its posts, or cheeks of the door, 12. ½. East wall of the temple, 6. ½. The temple and Oracle, sixty cubits; the West wall of the Oracle, 6. ½ breadth of the West chambers, five; the outward wall of them, broad or thick, five cubits. In all, an hundred cubites. Others thus; The wall of the porch, 6. cubits; the breadth of the Porch, eleven; the wall of the Temple, 6. Then for settles, five cubits; the Temple, 40. cubits; The East wall of the Oracle, 6. the Oracle it self, 20. cubits; the west wall of it, 6. cubits: In all, an hundred cubits. But we conceive, the rightest reckoning to be thus; stairs to the East porch, 6. cubits; or rather from them, the thicknesse of the wall of the Porch, 6. cubits; breadth of the Porch, through which the entrance was made, in the inside, eleven cubits; the wall of the Temple, 6. The Temple it self, 40. cubits; The partition wall, two cubits; The Oracle, 20. The West wall of the Oracle, 6. The breadth of the West Chambers, at the bottom, four cubits; And the thicknesse of their exterior wall, five cubits: In all, an hundred cubits. The breadth likewise an hundred cubits, from North to South; thus; The breadth of the Temple, twenty cubits; the thicknesse of each wall, North and South, 6. apiece: The breadth of the chambers on each side, four; the thicknesse of the exterior walls of the Chambers, on each side, five; the breadth of the place that was left on either side, five: the widenesse between, on either side, twenty; In all, an hundred cubits.

and the separate place] Some understand this of the chambers of the wall of the court, that stood facing those of the Temple, at twenty cubits distance, on the North and South sides; and that they were from the East to the West point of them, a hundred cubits. Others, take it for a separate building of Chambers, standing by it self, between the chambers of the Temple, and those of the Court-wall, for the use of the Priests, and their lodgings: And that this building, with the walls thereof, was of the same length with the other of the house, even just so large to serve their uses. Others conceive, That this explains, what the Prophet means, by House, in the former words: And that is, even this separate place, the Porch, Temple, Oracle, Chambers, and walls adjoyning. So that this separate place was the temple; or at least part of the Temple, the Chambers running by, and adjoyning to the sides of it; and so of the same measure and length with it. But we rather, conceive here to be meant, that building in a several Court; as we mentioned in the Annotations upon the former verse; and the square of that Court to be an hundred cubits, thus; The widenesse of twenty Cubits, on the West end of the temple; the breadth of this building, which run East and West, seventy cubits, ver. 12. And the thicknesse of the wall of it, on either side, five, verf. 12. In all an hundred cubits. And then from North to South, thus, The length of this Building, ninety cubits, verf. 12. And the thicknesse of the wall, as former.

formerly, five on each side, which makes up an hundred cubits.

V. 14. *Also the breadth of the face of the house*] Here is measured, not the house itself, but that which was before the face of it; the breadth between the Court of the Priests, and the Porch of the Temple, say some. Or, much rather, the whole East face of the Court of the house; which was an hundred cubits.

and of the separate place] The meaning thus, which is the separate place, that is the separate place: Or rather, that other separate place and court, which lay in a square, just West behind the temple. And so the face of it, was, as the face of the house.

toward the east] Which lay eastward from the Temple, the east plot, or empty space, or open floor of this inmost Court of the Temple, say some. But we rather understand the breadth from North to South, of the East face of these two Courts of the House, and of the separate place just behind it, as we said before.

an hundred cubits] From North to South; which some do open, and cast up thus, That at the East end, between the Court of the Priests, and the House or Temple, there was an empty open space running from North to South, an hundred Cubits, *viz.* twenty in the breadth of the house, twenty on either side the house, in the separate place, and 20 in the thickness of the buildings, on either side the separate place. But we much rather gather up the sum of an hundred Cubits, as we did before. Some conceiving all the Buildings, and void spaces, mentioned in this Court, (in the middle whereof the Temple is said to stand) to be more then one Court of an hundred Cubits square, will contain-, have thought, that this Court had an hundred Cubits square on each side of it; as the Court of the Priests had. And surely such difficulties and perplexities do arise touching the symmetries, and correspondencies of these buildings, and void places, in one Court, one with another, that we conceive builders and Artsmen in this kind cannot reconcile, and therefore we rather make two Courts of them.

V. 15. *And he measured the length of the building*] Of that building mentioned, ver. 12. 13. See the Annotations there. Some here understand this of the buildings of this Court of the Temple, of those Porticoes, or porches, made with Pylasters, and Arches, joyning to the wall of this inmost Court, wherewith it was encompassed; or rather, the West range of them, which ran along the West quarter, at the back of the Oracle behind it. Others, of the buildings, which they suppose ran on the outside of the separate place, North and South; And that these did not reach clean up to the building that stood crosse to them, at the West end; but broke off just against the sides of the Chambers at that end of the house, and so left a space to passe from the North buildings, through the West, to the South buildings.

Again, some understand it of the buildings of that utter Court, mentioned Chap. 42. 1,3,7,8,9. which was behind the separate place, behind the breast-wall of it. Which we conceive to draw neerest to the letter of the text, and meaning of the Prophet; That the building within this separate place and Court had these Galleries or Chambers on both sides of it; and made up the measure of length in such manner, as is here set down: yet we must needs confesse, that here we walk in the midst of obscurities, and difficulties.

over against] Ver. 12. before. The meaning may be within the breast-wall of it.

The separate place] See Annotations on ver. 12.

which was behind it] Some understand this of the separate place, that it was behind this building. But most, and most likely, mean it of the Building, that it was behind the separate place, or breast-wall of it; which best agrees with the harmony and symmetry of the whole frame of all the buildings in this utter Court. At leastwise, this building was behind, that is, toward the West, behind that East part, which he had measured before, *ver.* 14.

and the Galleries thereof] Some mean by these, Angles or Corners. Some, butterasses of this building. Some, Chambers, or Store-houses. Others, more likely, do mean porches of this building; or Galleries, supported with pillars; or, much to the same effect, the Belconies of them, as we newly call them, the ornaments of them. These being in the west had their prospect, to the west part, and hindmost part of the Temple.

on the one side] North and South sides of the house, or rather, East and West sides of this building in the separate place.

an hundred cubits] Equal with the place, ver. 14. and it was according to the length of all the Porches in other Courts. Of these hundred Cubits, see the particulars, for length, and for breadth, (this Court also being an aequilateral quadrat) in the Annotations upon ver. 13.

with the inner temple] That is, the Oracle, the hindmost part of the Temple, or rather the whole Temple, which was the inner part of all the buildings; being in the middle of that Court, incompassed with Porches, or Pylasters and Arches, and Chambers over them, joyning to the wall of that Court; saving that on the East quarter of the Temple Court, must think there were no Porches, Galleries, or Chambers.

and the Porches of the Court] Not that one porch of the Temple; but the Porches of this Court: which Porches being the same in this Court, as in the precedent Courts, the Prophet thought it enough to touch them only in this one word. These Porches, say some, running into the floor of this *Court*, divided it into severall squares. Others make this verse a kind of repetition or collection of what was said before; that is, that he measured the Temple in the midst of the *Temple-Courts*; and the Porches about it. And this the rather, because of the later words of the verse. But those words rather bear, that the Temple, and the Porches of that *Court*, were an hundred Cubits; as the buildings and galleries of this separate place. And it seems upon this occasion, the ornaments of the buildings as well of the Temple, as of this separate place, are described Ver. 16—21.

V. 16. *The door Posts.*] The Prophet in all this Chapter seems to contain himself within the limits of the Court of the Temple, and of the separate place; and comes here to set forth the garnishing of the buildings in these *courts*, Ver. 16—21. The door posts then we take in a *latitude*, to comprehend those, Chap. 40. 48, 49. and those, ver. 1, 2, 3, 11, 20, 23, 24, 25. Of this Chapter, even the door posts in all the buildings of both the foresaid *Courts*. Some extend them to the door posts in the other *courts* also of the Priests, and of the people, in their gates and porches; and also to the Thresholds, and upper lintels of them, and to the Pylasters for ornament upon the walls.

and the narrow windowes] Either the small windowes in the arches of the Cloisters, and Porches, compassing the *court* of the *Temple*: or, the windowes of the Chambers joyning to the *Temple* it self; narrow without, and broad within; or narrow in the middle of the wall, and broad and sloped both without and within, the better to receive the light, and to dilate and disperse it; as in Solomon's Temple, 1 King. 6. 4. See *Annotations* on Chap. 40. 16.

We read of no windowes in Moses Tabernacle, no not one in the holy place it self. But of one Candlestick there with seven lamps or lights, Exod. 25. 31, 2, 37. & Chap. 37. 17, 18, 23. To be kindled, and burnt always, from evening to morning; and possibly for want of windowes, and light, from morning to evening again, Exod. 27. 20, 21. & 30. 8. Lev. 24. 2, 3. 1 Sam. 3. 3. In Solomon's Temple we read of windows, and ten candlesticks besides, 1 King. 7. 49. 2 Chr. 4. 7, 20, 21, 22. & 13. 11. of these Candlesticks we have no mention here; as nor of many other things besides that were in Solomon's Temple. Now these windowes, by the nature of the word, seem to be like our *lettice-windowes*, or *windowes of wood* full of small holes bored through, left birds might get in at them. But the matter of them seemes to be of gold, as Josephus testifies of the Temple windowes in his time; and the rather, seeing Solomon covered the Oracle, Temple, Porch, Walls, floors, and all within, with gold: and made the Candlesticks, and some vessels all of pure gold. 1 King. 6. 20, 21, 22, 28, 29, 32, 35. 2 Chron. 3. 4—11. Chap. 4. 7, 8, 19, 20, 21, 22. These windowes, for light, may put us in mind of the light of the Scriptures, Psal. 119. 8, 9. Prov. 6. 23. 2 Pet. 1. 19.

and the galleries] Galleries, and Chambers of the house, ver. 5—12. and of the separate place, ver. 15. and some add, of the Porches at the walls of the *Courts*, and of the Gates entring into them.

on their three stories] Some here understand the three stories of the Galleries, and Chambers, joyning to the walls of the Court of the Temple, on the three sides, The North, South, and West side. Others, the three stories of Chambers joyning to the walls of the Temple it self, on those three sides; and that these were adorned and garnished, with the Cherubins and Palm-trees following; and that the East end or face of the Temple needed it not, by reason of the Porch and Gate thereof. Others, for stories, translating parts, understand, Those three parts or sides of the Temple it self. Others, in a greater *latitude*, and more likelyhood of truth, translate and understand it thus, Galleries to those three; that is, to the Temple, to the separate place, and to the walls of the Court: yet in such varieties, we desire rather to be narrative, than too determinative.

over against the door] Some understand a door on either side of the Temple. Some, a Threshold, or half-pace, or bottome of turning, winding stairs, as the East ends thus led into the side chambers. But the Galleries were not over against either

either of these. Others, understand doors opposite one to another; those of the North side of the Court, to those of the South side of the Court; and that they had the same measure, and manner of adorning. We rather conceive door for doors, by an allogy of numbers; and understand, that over against each door, of the Galleries aforesaid, together with the doors of the Temple it self; or, about them doors, and above them, as it is ver. 17, 20. were the garnishings following.

sieled with wood] Boards of wood: most likely of Cedar, or Olive-tree. Not that the tops or roofs of the Chambers were sieled with them, instead of arches of stone, as some would. But the *partitions* between the Chambers rather, were made of them; or partly with them. And the doores, and posts of the doors, namely of the Porch, Temple, and Oracle, and other places formerly mentioned, were made of them, and most likely sieled with them; as the very walls of those three sacred places were; and had Cherubims and Palm-trees carved upon them, overlaid with gold, as we read in Solomon's Temple, 1 King. 6. 2. Chron. 3. and 4. Chapters.

and from the ground] Some interprete, as if the doors and posts, on the out-side of the house, and the Windowes, Galleries, and side-buildings, In their several stories, had coverings, penthouses, or weather-boards over them to keep off the rain from them. And so likewise under them, or at their stools; to keep the wall betwixt that and the ground unbeaten of the weather. Some understand this, as if from the ground up to the windowes, between the walls of the house on the out-side, and the three stories of chambers, there were an empty and void place, and that here said to be filled up with earth; and the Temple so buried, as it were in the ground. But the words rather relate to the Inside of the house, and shew that the walls within were sieled so high, and graven with Cherubims, and Palm-trees, Knops, and open flowers: as in Solomons Temple.

and the windowes were couvered] The windowes of the House, Temple, and Oracle, though many deny any windows to the Oracle.

covered] Not that they were windowes in fashion like unto those in our Temples, but rather resembling, like Pillars, as was the entrance of the tabernacle, Exod. 26. 32, 37. Nor the tops arched, or vaulted; but the form and structure of them square, both of temple and Oracle, as in ancient buildings was usual. That they were of one stone a piece, is more then any man can determine. Some here refer square, not to the form, but to the magnitude, and quantity of the door of the temple, that it was a square; that is, a fourth part of the breadth of the temple; namely, one leaf of the door five Cubits, and so the other, five Cubits, as it is ver. 2. And those six cubits broad on the one side, and six on the other, verf. 1. are to be understood, as comprehending in them the middle Post, whereon they met and closed. But we adhere, rather to that we have set down in the Annotations, upon the said first, and second verses.

the appearance of the one] Herein are compared, not the temples of Ezekiel and Solomon; but in Ezekiels temple, the posts and face of the outward temple, or Holy place, and of the inward Sanctuary, or most Holy place, are compared and likened together; both were of one fashion and appearance. Though not of the same quantity, verf. 2. 3. As neither were those two doors in Solomons temple, 1 King. 6. 31, 33. Nor yet in Moses Tabernacle, Exod. 26. 32, 37. But still the inner door was the lesser of the two. The Posts, upper Lintels, and buildings of the Porch, in Solomons temple, must needs be of an huge firmnesse, by reason of the height of the walls, and superstructure, arising from the ground to the top, to an hundred and twenty cubits; four times as high as the tempie was, 2 Chro. 3. verf. 4 which makes the moving and shaking of them, the more wonderful, if they be included with the temple, in those words, Esay 6. 4. & Amos 9. 1.

V. 22. *the Altar of wood*] This was the altar of incense, that stood in the temple, upon the upmost end of the temple, next the vail of the Oracle, made of wood, and over-laid with gold, Exod. 30. 1—11. & Chap. 37. 25—29. & 40. 26. 1 King. 6. 20, 22. & 7. 48. At this, in Moses tabernacle, Nadab, and Abihu offered incense, with strange fire, Lev. 10. 1. The brazen altar of burnt-offering in the Court, had no wood in it. Christ is our altar of incense; at which we offer up the incense of our prayers; in his Name alone, through his onely merits, and mediation.

three cubits high, and the length thereof two cubits] Moses altar was but two cubits high, and one cubit square, Exod. 30. 2. And the measures of Solomons altar are not mentioned; and therefore the more likely to be of the same measure with that of Moses. For Solomon made a new one; as he made all things else new, save the ark onely.

length thereof two cubits] The length of the superficies, and square face of the top of this alar; as Exod. 30. 2. Where

beautifull young men, with wings adjoyned.

Palm-trees] Used anciently for emblems of victory, as well as laurels; as the Cherubims may put us in mind of the Angels ministring to Christ; to the Palm-trees of Christs victory over the Devil, and all our spiritual enemies, Luk. 11. 21. Col. 2. 15. Apoc. 5. 5.

between] A Cherub, and a Palm-tree were still drawn, one after another: and so a Palm-tree was still between two Cherubs, and a Cherub between two Palm-trees.

every cherub had two faces] These Cherubs do so much differ, from those in Ezekiels vision, Chap. 1. and Esay's vision, Chap. 6. and in Johns vision. Apoc. 4. And from those in the most holy place, in Moses tabernacle, and in the Oracle, in Solomons temple, that we wonder how many learned Papists, can a vow them all to be the same; and will go about to undertake the reconciling of all the differences, for the maintenance of an assertion, so improbable, and unnecessary. An affimilation may rather be made between these, and the Curtains of Cherubins that covered the Tabernacle of Moses. Exod. 26. 1. and that vail which divided between the holy place, and the most holy, Chap. 27. 33. And much more between these here, and those Cherubims, and palm trees, upon the walls of Solomons temple, 1 King. 6. 29. But they trouble themselves with these former conceits, as they do, with others of like nature; namely, that Solomon, besides his two Cherubims in the Oracle, placed there also the two Cherubims, that covered the Ark in Moses Tabernacle. And again, that though Nebuzaradan, at the time of the Babylonish captivity, demolished the Cherubims in the Oracle of Solomons temple, yet Jeremy preserved the Ark, with Moses Cherubims that had covered it, and hid them. As the Maccabees relate a like story, of the hiding of the fire of the Altar, at the same time, Macc. 1. 19.

V. 19. *through all the house round about*] All the walls on the insides, from bottom to top, were thus adorned: yet the numbers and measures of the Cherubims, and Palm-trees on the walls, are, by some, more presumed upon, then can with any certainty, be truly determined.

V. 21. *The Posts of the Temple were squared*] The Posts of the doors of the Temple were not round, like Pillars, as was the entrance of the tabernacle, Exod. 26. 32, 37. Nor the tops arched, or vaulted; but the form and structure of them square, both of temple and Oracle, as in ancient buildings was usual. That they were of one stone a piece, is more then any man can determine. Some here refer square, not to the form, but to the magnitude, and quantity of the door of the temple, that it was a square; that is, a fourth part of the breadth of the temple; namely, one leaf of the door five Cubits, and so the other, five Cubits, as it is verf. 2. And those six cubits broad on the one side, and six on the other, verf. 1. are to be understood, as comprehending in them the middle Post, whereon they met and closed. But we adhere, rather to that we have set down in the Annotations, upon the said first, and second verses.

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length thereof two cubits] The length of the superficies, and square face of the top of this alar; as Exod. 30. 2. Where

likely was a little grate, or some vessel to hold the fire, over which the perfumes were to be burned: if these were not Censers Censers used for that purpose. And indeed such Censers there were in Solomons temple, made of pure gold, 1 King. 7.50. See 2 Chr. 26.19. Heb. 9.4. Apoc. 8.3,5. Some conceive a great seat upon the top of the altar: Some conceive it hung by chains, at the corner, or side of the altar.

Corners] these were the square wooden Posts, on which the boards were fastned, wherewith the altar was made; or rather horns of the altar; as we read in Moses altar, Exod. 30.2,3. Lev. 16.18. And to the altar of burnt-offering, had four horns upon the four corners of it, Exod. 27.2. Ezek. 43. 15,20. Psal. 118.27. Apoc. 9.13.

walls thereof] Sides of the altar.

he said] Chap. 40.3.

this] That is, Looking towards the North, (the Candlestick was on the South-side, Exod. 40.24.) and as it were with his finger, pointing to, not, as some would, the altar of incense, whereof, formerly till now, he had spoken; (though that seems to be called a table, Heb. 9.4.) but to the Table of Shew-bread, standing on the North-side of the temple; whereof, Exod. 25.23.—31. & 40.22. See Mal. 1.7,12. Else also should the Table of Shew-bread be omitted; as likewise the Candlesticks are: and the Ark, Cherubims, and all we use omitted, which were in the Oracle. Solomons temple had ten tables of shew-bread, 1 King. 7.49. and the bread set on them all, 2 Chron. 4.8,19. whereof, some were of gold, and some of silver, 1 Chron. 28. vers. 16. See 1 King. 7.48. Christ is that true bread, &c. Joh. 6.33,35,51.

before the Lord] Not in the Oracle, as some have misconceived, but in the body of the temple; as being to be used weekly, or daily; and that by others then the high Priest; whether you understand it of the table of shew-bread, or of the altar of incense, Luk. 1.9. Heb. 9.2,3,4. The altar of incense, was placed in the middle of the breadth of the temple, right before the door and vail of the Oracle. He speaks anything of this table of shew-bread; of the matter, measures, crown, borders, rings, staves, bread, and vessels of the furniture of it. Of these, we may read, Exod. 25.23—30. & Chap. 37.10—17. Num. 4.7. Of the Candlesticks, we may read, Exod. 25.31. & 37.17. & 40. Chap. 1 King. 7.48. 1 Chron. 28.16. 2 Chron. 4.8. Where we observe, that seventy Candles were lights, and shining in Solomons temple.

V. 23. *And the temple and Sanctuary had two doors*] That is, the Temple and Oracle had two doors. Not that each of them was double doored, as sometimes wish us; having one door of thick boards, or planks, and another within of wainscot, or ticking; and each of them a little wicket: But that the Temple and Oracle had doors apiece; and each of them was a two-leaved-door; as is expressed in the next verse. So 2 King. 6.31, 32, 33, 34. where the word used is of the dual number, implying, the two leafs of each door. Some further conceive, that each leaf doubled, and in the opening, folded within it self: and this the rather, because the breadth of them was so great, as is set down, vers. 2, 3. We read of Hinges of gold to these two doors, in Solomons temple, 2 King. 18. 16.

V. 25. *And there were made on them*] The garnishing, and ornaments of the doors.

thick planks] That is, the heads, or ends of thick beams, or joyns, which supported the quarters, or rafters, for the boards and floorings of the chambers above the porch. These did jee out, and were seen upon the face of the porch without. And this was the ancient manner of architecture. In following ages, the same manner hath been observed; but these jettings out have not been made of these, in the void spaces of the freeze; and wrought for garnish, in various forms and figures.

V. 26. *And there were narrow windows and Palm-trees*] See vers. 16, 17, 18.

on the sides of the porch] And of the Chambers upon the porch.

and upon the side Chambers of the house] Those of three stories high, on each side of the temple and Oracle North, and South sides, and West end.

and thick Planks] See ver. 25. Such also upon the sides of the Porch, and of the side Chambers, and garnished alike.

CHAP. XLII.

Vers. 1. *Then he brought me forth*] He was last in the Temple. Now he returns to the Courts, to supply what was wanting to the full and perfect description of them. He mentions other Chambers, both the five, and fabrick of them, ver. 1. to the 13. And the use and Imployment of them, ver. 13, 14.

into the utter Court] This is not to be understood of that utter spatious Court described, Chap. 40.5. or of the Other courts you were to come into, as you went into the Temple; much lesse of any court for women; or for laicks only. But this was a court that was on the outside of the Buildings, that stood facing those Buildings that joyned to the Temple, say some; which they conceive to be in the Inner court, properly so called; yet called here an outer court, in comparison of those Buildings which lay along before them, Chap. 41.10. These being on the back of them behind them. Others understand it as in the last clause of the former Annotation. Others, of the court of the Temple, that it is here further described; because here are many things set down, which by no means agree to the Court of the Priests; but suit well and accord with the court of the Temple. See ver. 13, 14, 15. Yet others understand it of the outward court of the priests; but only so, as there to take a view of the other North and South Chambers, of the Inner or Inmost court; because the stairs, or eight steps ascending to the Inmost court of the Temple, were in the outward court of the Priests: and therefore that thither they must go to make this use of them. Though these opinions thus differ, yet we conceive it best to understand the utter court of the priests; as best suiting with the description and words of the text; as will appear.

the way toward the North] In the Hebrew, *the way of the North*. And so it seems the court of the Temple had a North gate; and consequently a South gate, as well as an East gate. Which is to be well observed against the opinion of many.

And he brought me into the chamber] One like a Castle, say some. But most, and most likely, Chambers; one Number being put for another: which is most usual and common in the Hebrew tongue. Or, into the place, or row, or file of chambers. Or, into one of them. For Chambers were all along the North wall of the court, built over the Gallery of Pylasters, and Arches there. And also a Building of chambers and Galleries were between those of the Court wall, and those of the Temple wall; as some conceive: To which the word here may haply refer. But we rather conceive these Chambers to be in the utter court of the priests; as will after better appear.

That was over against the separate place] See Chap. 41.12. which stood South from these Chambers; and they on the North side of it; in whatsoever sense you take the separate place here.

and which was before the building toward the North] The Northern buildings of the Temple; or of the North Chambers of the Temple, over against the North side of the Temple, and separate place, or building: These Chambers stood North from them; behind the North wall of this Inmost court of the Temple. See Chap. 41.5,6,10,12.

V. 2. *Before the length*] Some understand these measures to be in the North Portico, or Porch; as if you should say, The porch, wherein this door was, had an hundred Cubits in length, and fifty in breadth; was an hundred cubits long from East to West; and fifty broad from North to South; as also the porches in the other courts were, Chap. 40.15,19. & vers. 21,23. and ver. 25,27. and ver. 29. and ver. 33. and ver. 36. For this was that constant length and breadth of all the porches of the Courts. And that the North door in this porch, and North chamber too, as some understand chamber in the former verse, (which they make to be like a Castle or Turret) was with these measures thus incompassed; That these Measures were at the North door, before the face of it, and at the sides of it. Others make these Measures to lye; not in the North porch; But that this North porch had an Eastern front, which lay over against another porch, an hundred cubits long, and fifty broad. Others make these Measures to lye in the court of the Temple: That this North door in this North porch had before it the length of an hundred cubits, which was the length of the court of the Temple; from North to South, running on the East end or side of the House: And the Temple it self, with its Chambers and substructions was 50 cubits broad; or that 50 cubits were on the North side of the Temple, between it and this North porch. But others understand these Measures to lye on the North side of these Buildings Northward; That, as there was a space between them, and the Temple Inward: so there was betwixt them, and the North wall of the Inner Court of the Temple, this space of an hundred cubits long, and 50 broad. But this makes the court of the Temple exceeding spatious; very much beyond those bounds which the common stream of Interpreters do assign unto it, confining it only to an hundred cubits square: which spatious enlargement of that court must yet be of necessity granted; or else this building of Chambers and Galleries, here, and hereafter mentioned, must be placed in a court by it self; or rather in the utter court of the priests, as we formerly signified. And thereto the words of the text, touching their size, prospect

spect, and measures, will best accord and agree. And thus the North door of these Northern buildings, had before it toward the South, an hundred cubits, *viz.* the length of the Temple, and its Chambers from East to West, Chap. 41. ver. 13.

North door] Not of the Temple; as some would have it: and make the meaning to be, as if the North door of the Temple did face this building of an hundred cubits long, and 50 broad. But indeed the Temple had no North door. And this door appears to be in the court, or in a porch, or building, in the Court of the Temple. And this door seems to open, not on the South side of these Chambers and buildings towards the Temple; but on the North side of them toward the Court wall; as those doores do, ver. 4.

And the breadth was fifty cubits] Either the breadth of that hundred Cubits long, *viz.* of the Temple, whose breadth with the chambers and walls on both sides, was exactly fifty: Or the breadth of these buildings wherein this North door stood, was fifty cubits; as the breadth also of all the Porches of the courts were, even according to the length of their several Gates, and the Buildings in them, Chap. 40. 21, 25, 29, 33, 36.

V. 3. *Over against the twenty cubits*] Those, Chap. 41.10. which compassed round about the house on every side. This, some make the third side of the Tower-Chamber, standing toward the void space of twenty cubits.

which were for the inner Court] *viz.* of the Temple, Chap. 41.10. yet some understand this as a Periphrasis of the segment or separate place opposed, to the utter Court, ver. 1. Both which were in the compasse of the Inmost court of the Temple, as they say.

and over against the pavement] The paved floor: Namely of the remaining part of the court of the Priests. This, some make the fourth side of that supposed tower-chamber. But *pavement* here relates to the Galleries following, and to their situation; which was between these two, the 20 cubits of the Inner court of the Temple on the South side; and the remaining paved floor of the outward court of the Priests on the North side. This, and other floores were paved, to prevent annoyance by the dire of winter, and dust of summer. See *Annotations* on chap. 40.17.

which was for the utter Court] Some understand this, and that, ver. 1. of a distinct and several court, as it stands opposed to the segment or separate place. But the fair and easie Interpretation is, To take it for the exterior court of the Priests and Levites; as hath been said.

was Gallery] Not Castel-Chamber, Fort-Chamber, Tower or Turret, as some would. For here is more then one chamber; a Porch of Galleries and Chambers: and not upon the West end of the Temple, as some would; but on the North side, where now the Prophet was, ver. 1. See Chap. 41.15.

against Gallery] Not fronting or facing one another; but backing one another, and a chamber between them. Though some make the Chambers to be on each side, and the Gallery betwixt them. And thus they stood betwixt two fair open spaces: The one Southward, to the Inner court; the other Northward, in the court of the Priests.

In three] Some say, This supposed Castle or Fort-chamber stood on a side where three of these porches did meet, the East, the West, and the North; or as others, the West, North, and South. But the Text expresly speaketh of Gallery, as hath been said. And that these were in three, that is, in three stories, or heights, one over another, the lowest, middle, and highest, as ver. 5, 6. do plainly shew: and three breadths in each story, whereof the middle was a gallery; the other two on each side, were closed with walls, and made chambers or treasuries. Others, more likely, hold that the middle was a chamber, and on either side galleries, as was said. And this fome make for the two upper stories; supposing the lowest to consist only of Galleries, with Pillars, and Arches, without any chambers in it. But this we make for the two lower stories; the uppermost being lower, and shorter, not so fit for use as the other. These Buildings, as they were of a great length, so they were of a great thickness. And as thus on the North side of the temple; so the like buildings were on the South side of the temple; as it after follows.

V. 4. *And before the chambers*] That chamber, or row of chambers, ver. 1. those Galleries, ver. 3. Yet some, with lesse probability, take these chambers to be those adjoyning to the wall of the Inner court within.

was a walk] Left we should think of the Galleries and chambers in the former verse, that there lay nothing betwixt them, and the 20 cubits of the Inner court, he mentions this walk that lay between them. And indeed there was besides that, the wall is self of the inner court, and the Chambers adjoyning to it. Some make, not with such warrant, this walk to be also between them, and the pavement, on the other side, that is the North side in the outward court of the priests.

of ten cubits breadth] The length seems to be the same with the length of the row of the chambers. And that seems to be 50 cubits, ver. 7, 8. not an hundred; some would have it.

toward] That is, within the Gallery, on either side, say some: And so the Galleries should take up 20 cubits of the thickness of the Building. Or, The Gallery or walk was thus broad, of 10 cubits, lying inward between the two rows of the chambers. And thus the thickness or breadth of this row of buildings should be 30 cubits; though the breadth of the porches joyning to the walls of the outward courts, was constantly 50 cubits. But the plainand easie meaning is, That this walk of ten cubits broad lay inward, out of these buildings, toward the 20 cubits of the Inner court.

a way of one cubit] Difficulties, and obscurities run all along; and thereupon varieties of opinions and conjectures. Some think that this way of one cubit is to be understood of a passage so narrow at the East and West ends of the Temple, that the Court being but an hundred cubits, the Building of the Temple took up all the space, leaving but one cubit for passage at either end. But this way of one cubit is to the chambers here mentioned. And this opinion disagreeth with the true quantity of the court, and of the buildings and open spaces in it. Others understand it thus, That upon the walls of these upper chambers, (ver. 9.) or else galleries, which were one against another, on each side there were Pylasters, like to them in the Portico underneath, jetting out the way or space of one cubit without the wall. Or rather thus; On the outside of either Gallery, or else chambers, was a way of a cubit broad; somewhat like the flagged way, or path before the houses in *Cheapside*, or *Covent Garden*. Or thus, There was a way of one cubit, into these Chambers; that is, narrow entrances into them: or so narrow a way before them, between the chambers and the galleries; into which way the chamber doors opened.

and their doores] *doores*, fome say, of the walk. Others, more likely, of the Chambers.

toward the North] Some conceiving two rowes of chambers in this Building, understand this of those chamber-doors that stood to the Temple ward: And that the doors of the opposite side stood toward the South: And that the doores of both sides opened into the Gallery that was betwixt them. Others, which make but one row of chambers in this building, conceive their doors to be towards the North, opening into the North gallery, in reverence to the Temple: That though doors toward the South would have bin neerer to the Temple, yet in reverence to that Holy place, they must go to the back of these Buildings, or to their North, to go into them. To the same purpose speak they, and most agreeable to the truth, that understand these Galleries to be chambers, and their doors to open toward the North, into that way of one cubit.

V. 5. *Now*] Here the Rabbies call again for the help of their Elias.

were shorter] Cut off, abridged, straitned, were lower, not so high in themselves as the Inferior chambers, and so their seiling not so high from the floor. The Lowmost bore all the weight, where the foundation on which the weight of the whole structure lay; and so were broader, of bigger and stronger proportion, then the Upper chambers built upon them; left otherwise they should shrink under the burden of them.

for the galleries] Some understand this of the Galleries distinct from the Chambers. Others, of both comprehended under one notion. Others, of the Pylasters, and half Columnes.

were higher then these] Some say, The galleries higher then the Chambers; the better to see the sacrifices, and hear the services of the Temple. Others insist upon the Hebrew word, to signifie, did eat of these; And so make the meaning this, That the walls, as they grew higher, so grew narrower in each story, straight, and contracted on the outside, and the roof still lower; and that of that highmost so low, as made it scarce habitable. And this might be in some fort for the honour and dignity of the Temple, as veyling their top to it; and so much the more too, in that they flood on lower ground then the Temple did. See ver. 6. Some understand this of the Pylasters and half Columnes, as aforesaid, set to the outside of these upper Chamber walls: And that they were of a lesser proportion, and not so massie, as those beneath.

Then the lower] Some make the Building Commodious for use and habitation, to be only in the lower, and middlemost row and story; having an eye herein to the Hebrew words,

which

which bear this translation thus, and the building *consisted* of the lower and middlemost.

V. 6. *In the stories*] Both Galleries, and Chambers; as in the precedent verse. The middle rooms in each story had light from the side rooms. To these stories, or rather to those joyning to the walls of this Inner court, do those words of, 1 Kin. 6.36. seem to bear a reference.

but not pillars] Some understand this of the upmost story, that it was not high roofe, with *pillars*, or *rafters*, but flat. Others, of that, and of the second stories likewise; that the wo upper *rowes*, or *stories*, were not made up with *vaults*, but up with massie *pillars*, as the lowmost row, which stood upon the plain of the *Court*; but with a continued wall, divided with little *Pilasters*, or half *Columnes*, which from story to story were lessened, according to the rules of *architecture*; and they being lessened in that kind, reason would have the height also to be abated. Others conceive, that neither *chambers*, nor *galleries*, stood upon *pillars* in any of the *stories*; as some other buildings in the Holy Verge did; For then the *Galleries*, in the second and third *story*, might have been inlarged, by jutting out towards the *Courts*, and not have trenched upon the breadth of the *chambers*; but that they were all built up with an even wall: only some large openings there were all along the *galleries*, for the more aye, and better sight.

as the pillars of the courts] They had not *pillars*, as the *Porches* of the other exterior *courts* had. No, nor as the *pillars* supporting the *vaults* or *roofes* of the *galleries*.

therefore the building was straitned] The *walls* or *pilasters* in thicknesse, and the *stories* in height. What the vulgar Latine translation adds of 50 *cubits*, is more then is in the Hebrew text.

V. 7. *And the wall*] Of the foresaid building, of this Northern side, and stories, of Galleries and Chambers. Here we go on still in difficulties, about the right situation of this Wall.

that was without over against the chambers] Therefore no part of the *Chambers*, or *Galleries*, themselves: but at some distance compassing and closing them, and that whole Body of Building.

toward the utter court] See *Annotations* on ver. 1,3.

on the fore-part of the chambers] Front, or head of them: Not on the east end of them, as some would; but rather on the North side, called the fore-front, because the doors were there, ver. 4. And this wall was to separate and distinguish betwixt these, and other spaces, and buildings in this *court*.

the length thereof was fifty cubits] Fifty *cubits* was the breadth of the *porches* joyning to the walls of all the *courts*, generally; according to the length of the several *Gates*, as hath been said. And here the length of this wall was fifty *cubits*; answerable, in all likelyhood, to the length of this Fabrick of Building, from East to West.

V. 8. *For the length of the chambers that were in the utter court was fifty cubits*] As the length of their wall was, ver. 7. And therefore this is given as a reason of that. Others, by length here understand the extent and breadth; and make this whole verse but an explication of that in the latter part of the second verse. See the *Annotations* there.

and loe] The Angel, and the Prophet, coming from the North *chambers*, to the South *chambers*, in the way meets with these hundred *cubits*, which were before the Temple. See Chap. 41.14. that is, lay some from East to West. But we rather conceive, That these hundred *cubits* before the Temple, were the length of the Temple Court, from North to South, the distance betwixt these Northern, and the other Southern *chambers*, to which now they were going. And these, not lying within the compasse and verge of the *Temple-court*, as some think, leaving the *walls* of the *court*, and the *porches* of them, at a distance behind them; which thing must needs inlarge much the compasse of this inmost *court*, *The court of the Temple*: But without that *court*, close on the backside of the *walls* of it, within the *court* of the Priests. Others conceive, That both those parts of the *court* of the Priests, that contained those Chambers and Buildings last mentioned, were squares, both on the North side, and South side of the Temple; and squares of an hundred *cubits*, which the Prophet marks with this note of admiration, *Loe!*

V. 9. *And from under*] Or rather, *from the place*; as the word will bear. If from under, then not perpendicularly; but as when we say, *A town or house stands under an hill*; so here, *at the lower end of the court*.

these chambers] These Northern chambers. Though some would understand them of the Southern chambers.

was the entry] Or, *He that brought me*. So variously may the word be rendred.

He] That is, the Angel in mans shape, Chap. 40. vers. 3,4.

on the east side] By the coast of the east he passed; or, the entry into these chambers, was on the east side, or at the east end. The coming in of them below was toward the East.

as one goeth] Or, *as he came*.

into them] The Southern chambers.

from the utter court] That is, by the Eastern track or coast along of the utter court, that is, which stood east from these chambers. In all these words in this verse, The Prophet sets down his passing from the Northern chambers, to the Southern chambers, by the track of the east, on the east end of the Temple.

V. 10. *the chambers*] Still here we made in doubts and darknesse.

were in the thicknesse of the wall of the court] In the breadth of the fence, or precinct of the court; in the breadth of fifty cubits, ver. 2. in the breadth of the circuit or compasse.

toward the east] Along the Southern side, drawing toward the east, before the way of the East; having the entry on the East side, as the Northern chambers had, ver. 9. and so running along toward the West, by the South side of the Temple.

over against the separate place] By a direct line over against the separate place, which stood west from it, before it. See *Annotations* on Chap. 41.12.

and over against the building] See *Annotations* on Chap. 41. 12. There was such another building of Chambers, as on the foresaid Northern side. None such on the east, and West, sides, or ends of the Temple.

V. 11. *And the way*] See *Annotations* on ver. 4.

before them] Before the chambers, and consequently before the separate place, and before the building last mentioned.

was the like appearance] That is, the appearance and proportion of the way, and of the Chambers, and Galleries; and their length, breadth, and out-goings, were according to the fashions, and according to the doors of those in the North formerly spoken of ver. 1—7. all alike in all respects, even the whole Fabrick, fashion, contrival, disposal, front, way of a cubit breadth before them, and measures, were all in every point so like those on the North side, spoken of before, that they need no further illustration. Some make not onely these two side-buildings, North and South; but also that called the separate place, as another distinct thing from the Temple, to have all three, alike buildings of chambers, galleries, and all, in all respects, of the same quantities, proportions, and fashions.

V. 12. *And according to the doores of the chambers*] That is, like to those doors of the chambers, was this door here described. Thus he proceeds on, in this verse also, as in the former, to shew in the particulars, the likenesse and correspondency, between these Southern, and the Northern buildings.

that were toward the South] The Southern Chambers.

was a door] This, and the situation of it, is the thing described in this verse.

in the head of the way] Or, *beginning of the way*. He speaketh now onely of the buildings on the South side of the temple; and therefore of the way there, and door there.

even the way directly] Directly points out this way.

before the wall] That wall, Chap. 41. 12. or closure of the Parapet. The Hebrew word is of a doubtful, and somewhat obscure signification.

toward the east] In the very front of the building, at the east, there was the door. Not therefore in that way of a cubit broad, ver. 4. which ran along under the walls of the Galleries on both sides, as some imagine: but as the entry was into the Northern Chambers, mentioned ver. 9. which was partly also before the separate place, as the vulgar Latine expressetb it.

as one entreth into them] Them which did run thence towards the West. See ver. 9.

V. 13. *Then said he*] *My Guid*, the measurer, Chap. 40.3.

which are before the separate place] Chap. 41. 1,10. See *Annotations* on Chap. 41.12. Some would gather out of the verse following, that these Chambers were included within the separate place.

they be holy Chambers] Not in themselves, and their own Nature, as not capable of Holinesse so; but in their use. The same is to be said of Holy Vessels, Vestments, Oyl, &c.

where, &c.] After he had described the Fabrick, and fashion of the Chambers, he now setteth down the holy use of them; as after followeth.

the Priests] The Levites came not into the inmost Court of the Temple; but they did into these Chambers, if they were

were seated in the Court of the Priests, as some take them to be.

that approach] That come near to the Lord in his Sanctuary, where he dwelt in the visible signs of his presence, and grace; in the means and ordinances of his worship, whiles the people stood further off.

shall eat, &c.] This is one holy use of these Chambers.

the most holy things] The Oracle is usually called the *most* holy, meaning Place, but other things are called also the *most* Holy, Num. 4.14. 1 Chron. 23. 13. as the Tabernacle, Ark, Table, Candlestick, Laver, Anointing Oyl, their vessels, the perfume, the offerings, shew-bread, and all devoted things, Exod. 29.37. & 30.10, 29, 36. Lev. 2.10. & 6.17, 25, 29. & 7.1. & 10.12, 17. & 14.13. & 24.9. & 27.28. Ezek. 43.12.

there shall they lay] Another holy use of them.

the meat-offering] See Lev. 2.10. & 6.16. & 7.9, 10. which of them are not to be eaten. See Lev. 6.23.

the sin offering] See Lev. 6.26, 29. which of them not to be eaten Lev. 6.30 & chap. 4.11, 12, 21. & Chap. 18.27.

the trespass-offering] See Lev. 7.6, 7. The difference and distinction between sins and trespasses, here mentioned, is not easie to conceive. Papists would fain get a colour hence for their distinction of venial and mortal sins. Others, would understand by the one, sins of commission; by the other sins of omission. Others, and somewhat likely, by the one, sinnes against knowledge; and by the other, sins of ignorance, yet this falls short of a full satisfaction.

V. 14. *When the Priests enter therein*] See Chap. 44.17, 19. Exod. 28.43.

Priests] This is to be understood of the Levites also, in their ministry, in the Court where the Altar of burnt-offerings was.

unto the utter court] The Court of the people, Chap. 40. 17, &c.

lay their garments] Linnen garments, linnen Ephods, coats, girdles, and bonets, Exod. 28.40. 1 Sam. 2.18, 28. & 14.3. & 22.18. We read of 3 97. of them, Neh. 7.70, 72.

for they are holy] See *Annotations* on ver. 13.

other garments] Common to them with the people; yea even in the perfoot of holy duties, and sacred actions, when they are to be done out of the holy place, Lev. 6. vers. 10, 11.

to those things which are for the people] Not meaning the sacrifices of, and for the people; but the things of civil, and common converse with them.

V. 15. *Now when he had made an end*] When he had thus measured all the particular buildings, He cometh now to measure the circumference of the whole holy place, or the holy mountain. So thee here the whole compasse, or outmost wall of all the buildings is measured; and so this whole description of the Courts, Temple and Chambers, ended.

the inner house] The temple, and all the substructions, Chambers, and buildings in the inmost Court, the Court of the temple: and those Chambers, about which he was last imployed; and consequently all the Courts and buildings, inclosed within the compasse of the outmost wall, Chap. 40. 5.

toward the gate] That gate, Chap. 40. 6. as some would have it. Or rather, the gate of the outmost wall, Chap. 40. 5.

and measured it] The outmost wall, Chap. 40. 5. Not the way to it, as some Papists do imagin.

round about] The four equilateral sides of it. Not that the wall was round.

V. 16. *He measured*] Here is great variety of opinions, both touching the thing measured; and also touching the measure itself. For the thing measured, some take it to be the wall of the City Jerusalem. But those being of 18000. measures or cubits, Chap. 48.35. Therefore, others do rather take it to be the wall of the upper City, or upper part of the City Jerusalem, called the City of David, on, or next to mount Sion; See 2 Sam. 5. 7. Others, make it to be the wall inclosing, and compassing the exterior Court, the court of the people, Chap. 40.17, 20. And this they much presse, and labour to evince, by a geometrical demonstration; taking the inmost Court (of the temple likely) to be an hundred cubits square, Chap. 40. 27.; and the outward Court (of the people) to be likewise an hundred Cubits square, Chap. 40. 23. That then it will undeniably follow, That each side of that square of the Court of the people, is, and must be, five hundred cubits. And they second this by that, Chap. 45. 2. where the compasse of the Sanctuary is described, five hundred square, as is here set down; and fifty cubits, by name, round about for the suburbs thereof, are expresly set down. And so make this wall, to be that separating and distinguishing wall, between the Sanctuary, and the prophane place, Chap. 41. 20. And yet, at the best, the supposed grounds of this demonstration, are but seeming probable conjectures. And the text it self is strong enough, to clear it sufficiently, to be meant of the outmost wall, that breast-wall, or Parapet, in compassing all the foresaid buildings, belonging to the Courts and temple; whose height and breadth, was first set down, Chap. 40. 5. as may after appear. For the measure it self, some make it to be five hundred cubits, measured out by so many reeds, each of six cubits and one hand-breadth; as would make up, or reach unto that number of five hundred cubits. And this they do, though with much violence to the text, onely to avoid that great, and improportionable length of the wall, and huge quantity of compasse, that otherwise would arise, if they should take them for reeds. Yet others, understanding them of reeds, would salve the foresaid inconvenience, thus; by saying, these five hundred reeds, were the total sum, arising out of all the four sides of the square; allotting so, an hundred and five and twenty reeds, to each side of the square: which is as repugnant to the text, as the former opinion. The issue may be this; to take the meaning, as the text holds it forth; and so understand this wall to be long, five hundred reeds: For so the text expressetb reeds, thrice in this verse, and twice apiece, in each of the three verses following. And these five hundred Reeds, to be on each side of the square, as the Text also expressely avoucheth it; and so the whole summe in the compasse, to arise to two thousand Reeds. This exceeding Largenesse and Compass, may well serve to typifie the exceeding great largenesse and unmeet Compasse of the Church of Christ under the Gospel. For the inconvenience surmisted, it is not so much to be thought of in this mystical Vision, purposely set forth under Types, wherewith the Jews, Gods people then, were best acquainted; to represent the glorious state of the Church of Christ under the Gospel: Yet so as the Holy Spirit is far off from tying himself strictly to those Types in all particularities. Which thing we see, as here; so most plainly, in the Allotment out of the portions of land, for the Priests, and for the Levites; and for all the twelve tribes of Israel, Chap. 45. & 48. in placing the city about 15. miles distant from the Temple; and in the circuit of it, Chap. 45. and in the Vision of the Waters, and Trees, and their monethly fruits, chap. 47. as hereafter will more fully and plainly appear.

the East side] This is not then the measure of the whole round about; but the measure of each side, or square.

five hundred reeds] Not cubits, but Reeds; as in the Annotations aforesaid. And here the Hebrew is מאמרים; whereupon the Keri of the Massorites will have it to be read מאות; as it is in the same measures following, ver. 17, 18, 19, 20. And the *LXX.* Jerome, and Targum do read it so.

measuring Reed] Which was used to such large measurings. See *Annotations* on Chap. 40.3.

V. 19. *West side*] Heb. *the Sea*; taken usually for the West; because the great Inland Sea, or Mediterranean Sea, lay West from Judea, being the West bounds and border of it.

V. 20. *He measured it*] The wall aforesaid. Though some would make this another wall, differing from the former; and understand this of the wall of the court of the People. And that it was of five hundred Cubits square. But all this we conceive as was formerly said, to be without any warrant of the Text; or rather, against it: which onely here summes up the former dimensions, of the aforesaid wall. And therefore though *reeds* be not expressed in the Text, yet they are to be supplyed, must not be of any other measure then that of *reeds* formerly so oft expressed, ver. 16——19.

to make a separation] This shewes the true end, and due use of it, to make a *separation* betwixt the Sanctuary, and the prophane place. And hereupon some would have the measure here to be taken of the Compasse of the mount it self wherein the Temple was built: the structure, fabrick, and proportion of the Buildings, have been thus platformed, measured, and viewed. It will not be impertinent a little, to look at the scope and intention of the description, or at the substance shadowed under these figures.

First therefore it is to be observed, That there was never any Temple built, of these dimensions, and compose. That, builded within a while after this Vision, by Zerobbabel and Joshuah, had no relation to this. And indeed the measure of the circumference of the bounding wall, or that which separateth betwixt the Holy and prophane, utterly denyeth any such thing; being a measure that exceedeth, or at least equalleth the full Compasse of all Jerusalem, Temple, and all; yea though the Cubit be understood of the shortest size; if we take the Reeds in the proper sense, which the Letter of the Text seems to urge and require. And so also the portions of the Priests, and of the Levites allotted to them, amount to space near as big as all the land of Canaan, chap.

48.8——15. These things therefore are spiritually to be understood. And howsoever the description of this House and Land were a prophetick assurance of the peoples return out of Babylon; (where Ezekiel wrote these things) yet do they chiefly aym at Christ, and his coming among them after their return, and the gathering of the numerous Congregation of the Gentiles; and the framing the spatious Temple and City of the Christian Church under the Gospel. And therefore this can no way countenance a Temporal Kingdom of the Messias yet to come, as the Jews imagine; nor a New Temple, or City to be built, since that the Temple here described, is as big as the city; and the Holy ground of the Priests, Levites, Prince, and City, Chap. 45. neer as big as all Canaan.

Secondly, it is observeable, That as Ezekiel measureth the Temple and the City here, Chap. 40. 41, 42, 48. so doth John, a New Temple also, Rev. 11. 1, 2. and a new Jerusalem, Rev. 21. Now in the opinion of some, though these agreed in this, that they all aymed at the spiritual Temple and City, the Church under the Gospel; yet in this they differed, that they had respect to different times, and aymed at time and seasons, in succession one after another. This platform and description of Ezekiel relateth, say they, to the Church, under the Gospel, betwixt their return out of captivity, and the destruction of Jerusalem; when the Gentiles first came in, and they and the Jews made one People. That in Rev. 21. pointeth, say they, at the new Jerusalem, which should be after the old one was destroyed, the Church under the Gospel, after the rejection of the Jews, and destruction of their city; which hath now taken up about one thousand five hundred and seventy years. And therefore that Jerusalem is far larger then this in Ezekiel. In that, there is no Temple mentioned, nay there was no Temple at all, as the Text expressly, Rev. 21. 22. utereth: for where there is mention of a Temple, there is some thing to do with Jews; but the Church of this space, say they, consisteth only of Gentiles, the Jews being all the while under obduration. Now the eleventh of the Revelation speaketh of a Temple measured, as the case is here: For as this place speaketh of the Church of the Jews, when the Gentiles were called in, and joyned to them, at Christs first coming; so that place, say they, speaketh of the Church of the Jews, when they shall be called in and joyned to the Church of the Gentiles; which is yet to be before Christs second Coming. And it is observeable, that in both these places, there is no mention of a Court for the Gentiles; as there may seem to be in the Material Temple: But all Jerusalem must be supposed for that Ezekiel reckoneth many Courts; as hath been shewed: but for the Gentiles, there is no court there at all, expresly named and bounded, or immured for them, because of the boundlesse dilating of the Gospel: and so Rev. 11. 1, 2. there is onely one Court mentioned, the Court of the Priests, or that where the Altar stood: But the outer court is not measured, but cast out without any bounds, because it is given to the Gentiles to tread in the worship of God, (it is not ναὸς ἀλλὰ αὐλὴ, *mouvi.*) and to come into it with the Jews; for when they shall be called, the Gentiles and they shall joyn together to serve the Lord, and to tread his Court.

CHAP. XLIII.

Vers. 1. *He brought me*] From the West side, where he had been measuring, Chap. 42. 19.

toward the East] To the East Gate of the utmost wall, Chap. 40. 6. for that the Angel of the Covenant, in the appearance of a man, chap. 40. 3. having shewed to the Prophet that magnificent Temple, whereby the spiritual Church is presigured; and having described it, and the Buildings thereof, in the precedent Chapters; The proportion and measures whereof, in all the parts, was hard to find out and expresse; as that which is spoken of them sheweth. He cometh now in these two next Chapters, the 43. and 44. to set out the sacred Ministery and Worship therein. More particularly, In this Chapter is set down, the Returning of the Glory of God into the Temple; and the Promise of his continual Dwelling there amongst his people, upon their Repentance; wherewnto they are Exhorted. Afterwards, the Altar of Burnt-Offerings is described; And the Manner of its Consecration, and its Use prescribed. In these first words, the Prophet is brought from the West side, where he ended the circumference of all the Holy place, chap. 41. 19. to the Gate where he began, ver. 15. of Chap. 42. and chap 40. 6. which Gate by a direct line looked toward the Temple. See chap. 44. 2, 3.

V. 2. *The glory of the God of Israel*] The Vision of his Glory, set down in the next verse.

came from the way of the East] In chap. 11. 23. the Glory of the Lord departed from the Temple, because of the profanation of it, and from the city, because of the profaneness of it, and stood upon mount Olivet, east of the city. And now that the Lord hath plasformed to himself a new Temple, his glory returneth to it again.

way of the east] Where the sun riseth, Luk. 1. 78. Let us walk as in the day, casting off the works of darknesse.

and his voice was like a noise of many waters] Chap. 1. 24. Rev. 1. 15. & 14. 2. & 19. 1, 6. Such is the power of the Gospel; such the efficacy of it: it cannot be hindered or stopped.

the earth shined] Chap. 1. 27. He is that Sun of righteousnesse, Mal. 4. 2. inlightning all. Joh. 1. 9. the light of the Gentiles, Lev. 2. 32. The fault is in men that are not inlightned by it, Joh. 1. 5. & 3. 19. 2. Cor. 4. 3.

V. 3. *And it was according to the appearance*] Chap. 1. 4. & 8. 4. & 9. 3. & 10. 1, 4, 16. The very same glory that had departed away, now returned. God returns to penitent sinners, Chap. 13. 11, 13. Jer. 28. 3. Joh. 3. 10. Jer. 18. 8.

when I came to destroy the city] Or, *when I came to prophesie that the city should be destroyed.* See Chap. 9. 2, 5. So Jer. 1. 10. Esay 6. 10. So Lev. 13. The Priest shall make the leper clean, or make him unclean, in the Hebrew; that is, shall pronounce him so, as our English hath well rendred it; warranted so to be from Lev. 14. 57.

and the visions were like] The whole, and each part of the vision.

that I saw] Chap. 1.

I fell] See Chap. 1. 28. with reverence and fear adoring Christ.

V. 4. *By the way of the gate*] Returns by the same way that it departed.

V. 5. *Inner court*] From the east gate of the utmost wall, Ver. 1. to the inner Court next the Temple; that he saw the glory of the Lord filling the house; and heard the Lord speaking unto him out of the house, ver. 6.

filled the house] Likely, in a cloud, which was a visible sign of the presence of Gods majesty; as 1 King. 8. 10, 11. Lev. 16. 3. So Ezek. 44. 4. Gods presence is the full glory of the temple, and of every pious soul.

V. 6. *And I heard him speaking to me out of the house*] As God to Moses, out of the Tabernacle, Lev. 1. 1.

and the man stood by me] Chap. 40. 3.

V. 7. *the place of my throne*] That is, Jerusalem, the city of the great King, Psal. 48. 2. Jer. 3. 12. Mat. 5. 35.

the place of the soles] My foot-stool, 1 Chr. 28. 2. Lam. 2. 1. Psal 99. 5 & 32. 7.

no more defile——by their whoredome] That is, by their spiritual fornications: of idolatry: And this prophesie was fulfilled in them to the very letter. For after their return out of the captivity of Babylon, even to this day, they have forsaken their idols; and though they worship not the true God, as they should, yet do they not worship false gods at all. And thus are they crosse and contrary in their impieties; and yet impious still. Before their captivity they were all for idols, and nothing for the true God at all; and since that captivity, they are not for idols at all, and yet not for the true God neither.

nor by the carkasses of their kings] So also ver. 9. Let them put the carkasses of their Kings far from me; not for that they defiled themselves by touching their dead bodies; or, for that they were grown into the idolatry of the Heathen, to deifie their dead Kings, and to reserve their corpses for adoration; for we no where read at any time of that their idolatry; but rather that they defiled themselves with humane carkasses, which they had sacrificed alive to their idols; which in Scripture are sometimes understood by the name of kings, as the Ammonites used to call their idols. See Lev. 18. 21. 1 King. 11. 5. 2 King. 23. 10. Amos 5. 26.

V. 8. *In their setting of their threshold by my thresholds*] that is, in adding their traditions to my precepts, Isa. 29. 13. we must not add or diminish, Deut. 4. 2. & 12. 32. 1 Cor. 3. 12, 13. Apoc. 22. 18, 19.

and the wall between me and them] Or, *for there was but a wall between me and them.* This wickednesse was as a wall of separation between me and them, Isa. 59. 2. which hath caused me to consume them, by bringing on them the judgments threatned by the Law, Lev. 26. & Deut. 28. Or, for setting their idols, and performing their service in my Temple, or in places and Chappels neer to the place set apart to my service.

wherefore I have consumed] Heb. *eaten them in mine anger.* See Chap. 8. 3. & 23. 39. & 44. 7. 2 King. 16. 14. & 21. 7. Jer. 11. 15.

V. 9. *Now let them put away, &c.*] That is, all the true Elect, and especially the Jews converted under the Messiah, shall cast off idolatry, and serve God in all purity: which future time is expressed by *Now*, which in a sort was present to the Prophet, namely, by vision, or revelation from God.

V. 10.

V. 10. *Shew the house to the house of Israel, that they may be ashamed.* And again, ver. 11. *If they be ashamed, shew them the form of the house*] The house being an emblieme and resemblance of the Church of the Gentiles under the Gospel, might shame the Jews to look upon it, by considering that they had become so abominable, that the Lord had refused them for his Church, and had chosen the Heathen: but if they should be ashamed with an holy shame, and sorrow with an holy sorrow, that they had been thus offensive, then acquaint them with the form, lawes and ordinances of the house, that they may know it, and have the description, marks, and delineation of it perfectly in their minds; for they also then shall have their interest in it; as it fell out, and was with the many thousand Jews converted in the time of our Saviour, and his Apostles; and as it shall be with them at their conversion neer the end of the world.

pattern] Or, *form, or number.*

V. 11. *And all the formes thereof*]

and all the formes thereof] These words are repeated; and is as much, as shew them, shew them the forms, both of the courts and house; and of the house, both within and without.

V. 12. *upon the top of the mountain*] By steps they ascended to it, Chap. 40. 2, 6, 22, 26, 49.

the whole limits thereof] As it is measured and bounded, Chap. 41. 16, 17, 18, 19.

V. 13. *And these are the measures of the altar*] The Fabrick of it seems to be thus, one cubit high was the basis, or foot, or bottome, bosome, or settle, breadth, or projection of it, one cubit; Border of it, by the edge thereof, one span. From thence two cubits, to the round ledge, or bench, or settle of a cubit broad, that went round about it. And the thicknesse of that ledge being one cubit, raised the height one cubit. This ledge or bench seems to be for them that served at the Altar, to stand upon, and to go upon, round about the Altar, and to rake up the ashes that were within the Altar: and therefore this altar was not close boarded up upon the sides every where; as the altar made by Moses was, Exod. 38. 7. which was moveable, and of small dimensions; but this was boarded up, onely those two cubits that were betwixt this settle and the ground, or basis, to keep the ashes together: but as have this settle it was open as certain places, that they might go in, and get the ashes out. About this ledge or bench the altar did rise four cubits; and this part of it seems to be called אריאל the Mount of God. And then, another ledge or bench, of the same breadth, round about the altar likewise; upon which the Priests might stand, for the disposing and ordering of the sacrifices themselves. And these benches being a cubit broad, it caused that their compass increased two cubits above the compass of the altar is self; and that the standing of the Priests might be firm upon these benches, it seems there was a ledge of half a cubit broad, fixed upon the outward edge of them, that the Priests might not slip off into the court; and a ledge which the text calleth a bosome, fixed upon their inner edge, that the Priests might not slip into the hollow of the altar: and from thence upward were the horns at every corner. This uppermost ledge being likewise one cubit thick, raised the whole height of the altar to nine cubits. And this uppermost part, or the hollow part of it, where the wood and fire were put, seems to be called אר אריאל, the strong Lyon, or the Lyon of God. The top of this altar was 12 cubits square, ver. 16. The settle made it at that part 14 cubits square, ver. 17.

even the bottome shall be a cubit] Heb. *the bosome.* Meaning as it seems, that ledge that went betwixt the higher bench, and the altar.

and the breadth a cubit] Of the bench it self.

and the border thereof by the edge thereof a span] A border carved, a span-breadth upon the edge of that bosom or ledg, most likely that rose betwixt the bench and the altar.

V. 15. *so the altar shall be four cubits*] From the lower to the upper bench: this is properly called the altar, because that space, beneath the lower bench, was the place of ashes. In the Hebrew this verse is literally thus: And the mount of God, Harel, four cubits; and from the Lion of God, Ariel, and upward, four horns. Where the body of the altar, as was said, betwixt the two benches, is called the mount of God, as if God dwelled upon the altar, in a singular manner, as on a little mount, in the greater mount of the Sanctuary. And the grate, whereon the sacrifices were laid, is called the Lion of God, because it devoured so much flesh, and so many beasts in sacrifice. See Exod. 27. 4, 5. & 39. 39. This may shew us of our altar, Jesus Christ, who sanctifies our sacrifices of prayer, and praise, and service, and obedience, Mat. 23. 19. Apoc. 8. 3, 4. 1 Pet. 2. 5.

four horns] So in the altars of Moses and of Solomon; both in the brazen, and golden altars. See Chap. 9. 13. These were of the same material with the altar is self, Exod. 27. 2. Some of the blood of some sacrifices, was put upon the horns of the altar, sprinckled thereon by the finger of the Priest, Lev. 16. 18, 19. See Psal. 118. 27. The horns were counted very sacred. Adonijah and Joab, fled to them, as to a sanctuary, 1 King. 1. 50, 51. & 2. 28. Let us thus flye to Christ, and lay hold on him.

V. 16. *shall be twelve cubits long, and twelve broad*] Eight and fourty cubits round about. The altar in the tabernacle, was but twenty cubits round about, Exod. 27. 1. being made to be moveable, and portable. Solomons altar was twenty cubits, on each square side, eighty in all, 2 Chron. 4. 1. So this here came short of that 32. cubits. The height of Moses altar, was three cubits, Exod. 27. 1. Of Solomons, ten cubits, 2 Chro, 4. 1. Of this, some think the height to be but six cubits; but rather it seems to be nine cubits; as was formerly shewed, upon the thirteenth verse.

V. 17. *and the settle shall be fourteen cubits——in the four squares*] That is, fourteen, from side to side; the bench being a cubit broad, on each side of the altar.

and the border about it shall be half a cubit] See Annotations on vers. 13.

and his stairs shall look toward the East] Steps are forbidden to be made to an altar, Exod. 20. 26. But this was to an altar that was built occasionally; as Gideons, Judg. 6. 24. and Elijahs, 1 King. 18. 32, &c. However, the Lord is of power to dispense with and at liberty, to vary from his own temporary commands; especially, in matters of this nature and quality. The stairs of this altar were eastward; so that, as the Priests mounted them, their faces were toward the temple: and when they were risen to the higher bench, they walked on the North, and South side of the altar; and so, many of them might stand there, and order the sacrifices together.

V. 18. *And he said unto me*] The manner of cleansing, purging, and purifying the altar.

V. 19. *give to the Priests*] Compare with these, *Exod.* 29. & Lev. 8.

of the seed of Zadok] Chap. 44. 10, &c.

a young bullock] And a Goat, and a Ram, vers. 22, 23, 25.

V. 19. *And thou shalt*] Ezekiel being a Priest, Chap. 1. 3.

five corners of the settle] The upper settle, wherein the horns were.

V. 21. *and he shall burn it*] It shall be burnt.

appointed place of the house] Within utmost great compassing wall. See Lev. 4. 12. & 6. 11. & 8. 17. & *Exod.* 29. 14.

V. 22. *a kid of the goates*] The law appointed, instead of this, another Ram, *Exod.* 29. 15, 19. And in the other sacrifices following, divers such differences do also appear. These differences may haply serve, to shew, that the Levitical Ceremonies were changeable, and to end in Christ.

and they shall] They of the seed of Zadok, vers. 19.

V. 24. *salt*] Lev. 2. 14. Mar. 9. 49. to signifie, the eternal, and incorruptible sanctity of the Covenant, Altar, and Worship; and our duty, in the holy and incorrupt observation of them.

V. 25. *seven dayes——a Goat*] Thus in joyned, least it should seem strange, being not injoyned in the Law of Moses.

V. 26. *shall they purge*] Thus, and they together.

V. 27. *And when these dayes are expired*] After the consecration ended, thenceforth the ordinary sacrifices and services, are to be performed on it, *Exod.* 29. 38, &c. See Heb. 13. 10.

CHAP. XLIV.

Vers. 1. *Him*] In this Chapter are set down, touching the East Gate of the Sanctuary, and the use of it. The former polluting of the Sanctuary, objected now, and inhibited hereafter. The Levites that were offenders therein, dis-inabled in their office: others, the sons of Zadok, confirmed. And several ordinances for the Priests, renewed, and enacted.

he brought me back] From the inner court, next the temple, Chap. 43. 5.

outward Sanctuary] Outward, in relation to the *sanctum sanctorum.*

which looketh toward the East] That is to say, to the East Gate of the inner Court; some say, of the body of the temple.

shut] So he was onely brought to it.

V. 2. *and no man shall*] Except onely him, in the next verse. See *Exod.* 19. 21, 22.

hath entred by it] Chap. 43. 2, 4. In an holy reverence and remembrance thereof. See a somewhat like case, in the holy oyl and perfume, *Exod.* 30. 32, 33, 37, 38.

V. 3. *for the Prince*] It is safest to understand this of the high

high Priest; and the second Priest, such as Zephaniah was, 2 King.25.18. Jer.52.24. and Eleazar, in his father Aarons life time, Numb.3. 32. and Zadok, in Abiathars life time, 2 Sam.15. See 1 Chron. 24.2,3. Christ alone is the high Priest of the New Testament. He alone opened the way into the holiest of all, by his own blood, offering himself, through the eternal Spirit, without spot to God, Heb. 9. 8.——15. He enters himself, and opens the door of salvation to all Believers, Act.4.12. Joh.14.6.

set in it, so eat] Or, *by it to eat*. See Lev. 24. 9. & 8. 31. Exod. 29. 32.

V. 4. *the way of the North Gate*] He might not enter at the East Gate, ver.1. North Gate, of the inner Court.

filled the house] Chap. 43.5.

fell upon my face] See Chap.1.28.

V. 5. *Mark well*, &c.] As Chap. 40. 4.

V. 6. *Let it suffice you*] As 1 Pet. 4. 3.

V. 7. *Into my Sanctuary strangers*] That were not of the seed of Israel, Act.21.28,29. & 24. 6. Yea, strangers to be Priests, that were not of the house of Levi; that were not of the circumcision it self. And such they had brought in, in the times of their Heathenish idolatries, in the dayes of Solomon, Ahaz, Manasses, Amon, and others: and the ten tribes, as usually, so chiefly, in the dayes of Ahab. Unlawful Ministers, false in doctrine, foul in life, are not to be admitted, but ejected.

V. 8. *Set keepers of my charge*] Contrary to the law, Num, 18. 4. 1 Chron. 23.

for your selves] According to your own pleasures; and to your self-ends and purposes.

V. 9. *no stranger*] A charge against that sin, ver. 7.

V. 10. *And the Levites that are gone away*] The Priests seem here to be meants; and for their apostacy into idolatry, to be degraded, and put into the place and function of the Levites, upon their repentance, in the four verses following. See 2 King.23. 8,9, &c.

V. 11. *they shall slay the burnt-offering*] This was part of the Priests office; nor he that brought the offering, but the priest was to slay it, and flay it, Lev. 1.5, 6. So Moses, at first, supplying the place of the Priest, was commanded, Exod.29.10. and did it, Lev.8.15. The Levites only helped them therein, in case of necessity; as 2 Chron.29.34. Here then these lapsed Priests, are either re-admitted to this one part of the Priests office; or else, are but onely to stand before them to minister unto them, at that time; as the words following seem to import.

V. 14. *keepers of the charge*] Partly they were in the case of such of the seed of Aaron, as had blemishes in their bodies, Lev. 21. 17, &c. partly, in the case of the Levites superannated, Num.8.25,27.

V.15. *the sons of Zadok*] Who came from Eliazar, and from Phineas, to whom the Covenant of an everlasting priesthood was given, Num. 25. 12,13. And though it came to Eli, of the seed of Ithamar, and continued in that time, in the dayes of Saul and David; yet the restoring of it to the line of Phineas, was implyed in that threatning against Eli, 1 Sam. 2. 30,31,35. and performed in Sadok, 1 King. 2. 26, 27,35. In whose house it was continued still after. And notwithstanding that interruption in Eli, yet the catalogue of high Priests, is reckoned onely in the race and line of Eleazar, 1 Chr.6.4, &c.

that kept the charge of my Sanctuary] As is required in Deut. 33.9,10.

they shall come near to me] Chap.40.46.

to offer unto me the fat] Holy Sacrifices, in an holy manner, Lev.3.16,17. & 7.23, &c.

V. 16. *They shall enter*] Laws for the Priests in their ministration. Compare them with those in Moses.

V. 17. *that when they enter in* ——*linen garments*] Exod.28. 42,43. & 20.26.

Inner Court, and within] Court, and Sanctuary it self.

V. 18. *linnen bonnets*] And linnen Coats or Ephods, and linnen breeches, Exod.28.40,42,43. 1 Sam.2.18,28. & 14.3. & 22.18. for honesty sake; to cover their nakedness.

that causeth sweat] As woollen garments would do; which are therefore forbidden, ver.17.

V. 19. *utter court* ——*they shall put off*——] Chap. 42. 14.

the people with their garments] Chap.46.20. See the like, Exod.29.37. & 30.29.

V. 20. *onely poll*] No affectation on either side; but gravity and modesty required, against the long hair of Ministers, 1 Cor.11.14.

V. 21. *drink wine*] Lev. 10. 9. Occasions of evil to be avoided; specially in sacred things, Psal.93.5. and by sacred Ministers. They of all men, must not be given to wine, 1 Tim. 3.3. Tit.1.7. See Esay 56.12.

V. 22. *a widow, or*——] See Lev.21.13,14. Priests to be more holy then others. That not lawful to them, which is to others; yet marriages allowed them. And so in the New Testament, 1 Tim.3.2,4. against Popish and devilish doctrine, 1 Tim.4.1,3.

or a widow, that, &c.] The regard had of Priests widows.

V. 23. *And they shall teach*] Lev. 10. 10, 11. Their duty of teaching and preaching; apt to teach, 1 Tim.3.2. Tit.1.9. Act.20.28.

V. 24. *And in controversie*] Deut.17.8,9. Controversies belong to them. Their rule to judge them by.

V. 25. *at no dead person*] Lev.21.1, &c. They must have more rule over their passions, then others: and not suffer them to disturb or interrupt the Duties of their Calling.

V. 26. *seven dayes*] See Num.6.9. & 12.14.

V.27. *the Inner court*] Is called here the Sanctuary.

V. 28. *And it shall be*] The sin-offering, and other offerings, oblations, first fruits, &c. as is in the following verses. The Levitical Priests plentifully provided for; all things considered.

I am their Inheritance.] And their possession, in the end of this verse. And he that possesseth Him, possesseth all things, Deut.18.1,2. Num.18.20. This shews their esteem; and is indeed their true treasure.

V. 29. *every dedicate thing*] The best and daintiest things.

V. 30. *And the first of all*] Exod.22.29,30. Num.15.20. & 18.12.

V. 31. *That is dead of it self, or torn*] Lev.22.8. Exod. 22. 31. This forbid to all the Israelites.

CHAP. XLV.

Vers. 1. MOreover] In this Chapter are set down, the Portion of Land for the Priests, and Sanctuary; for the Levites; for the City: for the Prince. And Ordinances for the Prince and people; in rules of justice: and for Oblations. The Princes part and duty for offerings in all Feasts and solemnities. And particularly in the first moneth, first day, and seventh day; and in the Feast of the Passover, and of Tabernacles.

divide by lot the land] Chap.48. This much differs from the division made by Moses, and by Joshuah: and is such as never was; nor shall be when the Jews shall be called to the Gospel, Rom.11.25,36. But by this of the land, as also of the City and Temple, and Worship, God applies himself to the weakness of his people that then were, shadowing out hereby, as by the best means unto them, the perfect infauration and glorious state and condition of his Church under the Gospel. And generally, this land of Canaan is made a type of the heavenly Canaan, Heb.11.9,10.

an holy portion of the land] For the Sanctuary, Priests, and Levites. They, in the first place are cared for, and provided. After them, the Prince. Thus the Church, and magistrate should first be rewarded and provided for; and then the people and Tribes.

five and twenty thousand] Neither reeds nor cubits are expressed. Our translation understands it of Reeds or Rods. And a Reed, being six cubits, and eighteen Inches, as some will have it, Chap.40.5. This length of five and twenty thousand Reeds (counting the eighteen Inches for a half cubit) comes to 165500 cubits. Which taking the cubit for an half yard; and a thousand paces, or yards to a mile, comes to 82 miles and ½. And taking the cubit for a yard, comes to miles 162 ½. But counting the Reed to be 6 cubits, and 3 inches, or one hand breadth; as we rather must. See Annotations on chap.40.5. Then this Length, reckoning 18. inches for a cubit, and the cubit so to be one half yard, comes to 77. miles, and a little more. And counting the cubit for a yard, it comes to 154. miles, and somewhat more. Now, if we leave Reeds, and understand this 25000 of Length, to be 25000 cubits, as some do; Then it comes to 12 miles and ½, after the half yard to the cubit: and to 25 miles, at the rate of a yard to the cubit. This Length of 25000 runs East and West, chap.48.10.

and the breadth shall be ten thousand] Our Translators understand it of Reeds. And so the Breadth will be, 65000 cubits; (counting therein still the eighteen inches for an half cubit) which number of cubits, taking the cubit for half a yard, comes to miles 32 ½. And taking the cubit for a yard comes to 65 miles. But instead of 18 inches to each Reed, taking but three, as was said before. So the Breadth will come to 30 miles and above ½ mile of ½ yard to the cubit. And to about 61 miles counting the cubit for a yrad. Others, with lesse probability, understand this 10000 Breadth, to be meant, not of Reeds, but of Cubits, do raise the accompt thus; to five miles, taking the cubit for ½ yard; Or to 10. miles,

miles, taking the cubit for a yard. This breadth runs North and South, chap.48.10.

V. 2. *Of this*] Part of that, Ver.1.

for the Sanctuary] Described, Chap.40. & 41. and circumscribed, chap. 42.1,5,16,17,18,19,20. Though some would fain understand this, not of the outmost wall, but of the wall of the court of the people. See *Annotations* on Chap. 42.16.

five hundred ——*square round about*] For the Sanctuary, or utmost compasse or wall of it. And understanding it of Reeds, as most do, by comparing it with chap.42. 15, &c. it so comes to 3250 Cubits, counting 18 Inches to be put to each Reed. Which, reckoning a cubit for half a yard, arisech to one mile, and half mile, and half a quarter, and reckoning it for a yard, it arisech to three miles and a half, on each square. But add only three Inches to each Reed, the accompt comes to something lesse. And understanding it not of Reeds, but of cubits only, it so comes to ¼ of a mile on each square, after half a yard to the cubit. And to ½ mile on each square, after one yard to the Cubit. Some, as we said, apply this measure to the wall of the court of the people: But very improperly, and improbably.

fifty Cubits round about for the Suburbs thereof] Here cubits are expresly named. Which may seem to sway against the opinion of Reeds, in the former words of this verse, and in the former verse; were it not that, chap.42.16. seems to over-rule it. See the Annotations there. And this comes to 25 yards, after half yard the cubit; or, to 50 yards round about, at a yard the cubit.

V. 3. *And of this measure*] This may seem to relate to the measure of cubits, which are so lately mentioned in the words aforegoing: and none other expressed in the two former verses. But the due consideration of those measures, mentioned Chap.42.16,17,18. seemeth strongly to oppose this Opinion of cubits here to be meant. This verse sheweth, that the Sanctuary and most Holy place, and that utmost Compasse or wall mentioned and mentioned, ver. 2. shall be part of, and placed within that Holy portion of land, mentioned, and measured, ver.1.

V. 4. *for the Priests*] The Levites might also seem here to be included. But much rather, the Levites have as much for their several portion, ver. 5. and chap.48.13,14,20.

V. 5. *shall also the Levites have for themselves*] Another 25000 long, running East and West along by the side of the priests; and 10000 broad, joyning to the South side of the priests, and running Southward; both wayes as much in quantity, as the priests had.

the ministers of the house] Porters, singers, and adjutants, to the priests in their ministration. Such of them as should not be rejected, as those were, Ezra 2.60, &c. and those, chap.44.9,&c.

for twenty chambers] Twenty rows of Chambers. And these, not to be, and lye, in that possession of land of 25000 in Length, and 10000 in Breadth: But in the Compasse and building of the Sanctuary. There being ten gates, *viz.* one in the wall of the utmost surrounding compasse, the East gate; and three, *viz.* East, South, and North, in each of the three Courts. And each Gate having Porches; there were two rowes of Chambers in each Gate, one on either side along between the Porches: and so twenty in all.

V. 6. *the possession of the city*] Described, chap.48.15,&c. and ver.30. to the end of that 48. Chapter.

five thousand broad] Comes to miles 32 ½: or to 16 ¼: or to 5, or to 2 ½ according to the several wayes of reckonings by Reeds, or Cubits, and the quantity of the Cubit, set down on the first verse of this chapter.

and five and twenty thousand long] Over against the oblation of the holy portion of the land; or, by the side of it: This comes to 162 miles, and a half: or, to 81 and a quarter: or, to 25: or to 12 and a half; according to the several ways of reckonings, by reeds or cubits, and the quantity of the cubit, set down on the first verse of this Chapter. Reckoning here to the reed 18 inches, beside the 6 cubits. But adding only three inches, or one hand breadth, to each reed; as the 10 rather is: Then the measures by the Reeds fall out to be proportionably less.

it shall be for the whole house of Israel] This Metropolitan City shall be common to all the Tribes: and therefore it is divided into 12 streets, and a gate assigned to every several Tribe, Chap.48.31, &c.

V. 7. *For the Prince on the one side*] On the West, and East side of that holy portion of the land; and of the possession of the city. This situation of his portion, some way, points out the nature of his office and duty, to be in the middle of his Kingdom; ready to take care of all; but first, and more immediately, of the Church, and Worship of God.

and the length shall be] Length of the Princes portion on the West side of the holy portion, for Priests, and Levites; and of the possession of the city, shall be to the West Sea. And the length of the Princes other portion on the East side, of the holy portions of land, and of the possession of the city, shall be to the utmost bounds of the land Eastward. And the breadth of them are the same that is the breadth of the holy portions of the land, and of the possession of the city, running North and South. So that these three, the Priests, Cities, and Princes, two portions, took up a breadth of 25000 from North to South, running clean through the land, from West to East; and lying betwixt the Tribes of Judah and Benjamin, Chap.48.7,8,23.

over against one of the portions] Each one of the three portions, *viz.* for the Priests, Levites, and City.

from the west border] Of the three said portions, to the west Sea, is the Princes west portion.

unto the east border] From the east border of the said three portions, to the east Sea, is the Princes east portion. Thus the Prince and Civil Magistrate, must have his due, Mat.22.21. Rom.13.6,7.

V. 8. *and the rest of the land*] As is appointed, Chap.48.1, &c. Or, the Princes are commanded to rest fully contented with their large and double portion; no more belongs to them, much lesse all; that they oppresse not the people any more, but give their lands to them, quietly to enjoy them; as is further injoyned in the next verse. Thus laws are prescribed to them. And so Chap.46.16,17,18. Their will is not a Law, nor they above the Laws. The rule belongs to them, which is prescribed to masters, Col.4.1.

V. 9. *Let it suffice you*] Your double portion; or, as in 1 Pet.4.2,3.

execute judgment] Rom.13.4. Esay 1.17.

exactions] Whereby through force, and fraud, you expulse my people from their lands and possessions.

V. 10. *Just ballances*] Lev.19.35,36. Prov.11.1. & 16.11. & 20.10,23. Mic.6.10,11. In Christs Kingdom all must be just, without wrong, deceit, or oppression, 1 Cor. 6.1,6,7,8, 10. Mat.7.12.

V. 11. *The Ephah*] The Ephah is a measure of dry things; as the bath is of liquid things: both of the same measure and capacity. And whereas the Ephah before contained ten Homers, Exod.16.36. and so ten bathes; here the Homer contains ten Ephahs, and so ten bathes. ver.14. The Epha before was the same with Amphora Attica, or Medimnus, containing in dry things, as much as five gallons, one pint, 6 ounces, one charat, and 16 grains, or thereabout. The bath was thereabout, 7 King.4.31. & 7.26. And the Homer formerly was three pints and a half, or thereabouts. The change therefore is great that is here made. See Lev.27.16. The Homer here is made the same with Cor.ver.14.

V. 12. *And the shekel shall be twenty Gerahs*] Exod.30.13. Lev.27.25. Num.3.47. Gerah is penny half penny, and so 20 Gerahs made up the shekel of the Sanctuary, Num. 18.36. which was two shillings six pence. The common, or Kings siele was but half so much, that is one shilling three pence, or a quarter of an ounce of silver.

shall be your mineh] Or, *mina*, or, *pound weight*, 1 King.10. 17. 2 Chr.9.16. The common pound waighed 15 shekels, that is, one pound, 17 shillings, *five* pence: the kings 20. that is two pound ten shillings; the Sanctuaries, five and twenty, that is three pound two shilling six pence. But still in monies the accoumpt must go by the shekels; as formerly in measures it was to go by the Homer.

V. 13. *This is the oblation*] The Law indeed, Num.Chap. 28.& Chap.29. provided for the offerings, for the daily sacrifices, and other ordinary services: but here it is injoyned to the people more punctually and particularly.

the sixth part] See on ver. 11. They must offer unto God the threescore part of their wheat, and of their barley.

V. 14. *Of oyl the tenth part*] That is, the hundred part.

V. 15. *And one lamb*] Out of two hundred.

for a meat-offering] For the daily sacrifice, and other ordinary sacrifices, and meat-offerings.

V. 16. *This oblation*] Mentioned in the three former Verses.

for the Prince in Israel] Or, *with the Prince in Israel*; that is, either Prince to receive the said oblations; and thereout, and together with his own, to furnish the sacrifices, and services. Or rather, the Prince to offer likewise out of his wheat, barly, oyle, lambs, his like share; and thereout, or otherwise of himself to provide for the publick sacrifices and services, as is set down in the verses following, to the end of the Chapter.

V. 18. *Thou shalt take*] Speaks to the Prince. So ver.20, 22. he is expressed by name; and so understood in the Verses following.

V. 19. *Of the settle of the Altar*] This is more then was in the Law of Moses: As diverse other things also.

V. 21. *the Passover*] Compare what followes with Exod. 12. Lev.23. Num.28.16,&c. And see the variations.

V. 25. *In the seventh moneth*] See Num.29. 12,&c. And observe the variations; shewing thereby, that those sacrifices, Rites, and Ceremonies, were alterable in themselves, and to end at Christs Coming; as shadowes vanishing, when the body came.

CHAP. XLVI.

Vers. 1. THus, &c.] In this Chapter are set down Ordinances in Gods worship, for the Prince, and people. In particular, The prince his place, and standing; his Offerings punctually on the Sabbaths, and in the New Moons; his Coming in, and Going out. The peoples also, and their Offerings. The Princes Voluntary Offering. The Daily Offering. The princes Inheritance, and his Gifts to Sons, and servants. The places of Boyling and Baking for the priests. The boyling places of the Levites for the Sacrifices of the people.

the gate of the Inner Court] Next the Temple, Chap. 40. 44,&c.

shall be shut] Chap.44.1,2,3.

but on the Sabbath day] and other Festivals.

V. 2. *shall stand by the post*] but not come into the Court.

shall not be shut] The reason of it is in the next verse.

V. 4. *And the burnt-offering*] Much more, then was enjoyned in the Law, Num.28.9.

V. 5. *an Ephah*——] See ver. 11.

V. 6. *And in the day of the new Moon*] Lesse then was enjoyned by the Law of Moses, Num.28.11.

V. 8. *and when the Prince shall enter*] The East Gates of the Courts allowed to the Prince, for accesse, for ingresse, and egresse; even as for the Priests and Levites. They are joyned together, and must joyn their strengths and powers together: They both must go the same way; not contrary ways.

V. 9. *But when the people*] The North and South gates allowed to them; to come in at the one, and go out at the other. This may mind us of straight steps; to go full forward, Phil.3.12,14. not to look back, as Lots wife, Luk.9.62. And Repenting, not to return back the same way we came, 2 Pet. 2.21,22. Came we carnal? let us return spiritual.

V. 10. *And the Prince*] Must observe the same time with the people; for coming to, and staying at Gods publick worship and service; must be an example to them; which will much prevail with them; *magnetes* are *magnetes*.

V. 11. *The meat-offering shall be*] The particularities, and the quantities prescribed in Gods Offerings and worship.

Ephah] See Chap 45.11.

Hin] As much as the shells of 72 Hens-egs do hold. These quantities and proportions differ from those in the Levitical Law, Num.15, & 28. Exod.29.40. There the tenth part of an Ephah; and the fourth part of an Hin: here, the fouth part of an Ephah; and the third part of an Hin: Likely, to imply, that as Gods Graces and blessings do abound under the Gospel, more then under the Law; so likewise should our service, thankfulnesse, and spiritual obedience abound.

V. 12. *One shall shut the gate*] Not so on the Sabbaths, and new Moons, ver.2.

V. 14. *the sixth part of an Ephah*] Differing from that, Exod. 29.40.

V. 16. *If the Prince give*] Insnall be his children, and their seed for ever.

V. 17. *to the year of liberty*] The Jubilee, Lev.25.10,13,&c. & ver.28. yea the servant shall be then free, Exod.21,5. Lev.25.40,41,54.

V. 18. *Prince shall not*] Chap.45,8,9.

be not scattered] Which caused Naboth to refuse Ahab, 1 King.21.3. Num.36.7.

V. 19. *at the side of the gate*——] Of that Third and Inmost court, wherein the Prince and people were in no wise to enter, chap.40.44,&c.

on the two sides westward] Two little courts for the priests, on the two sides neare the Temple, and looking Westward. These courts, for boiling feem to be placed without that compasse of 100 cubits wherewith the courts were bounded.

V. 20. *This is the place*] For the Priests only, to boyl and bake in. The Kitchins of the Priests, in that Inmost court, behind their chambers, Westward.

into the utter court] That belongs to the people, chap. 42. 14. & 44.19.

to sanctifie the people] See Chap.44.19.

V. 21. *utter Court*] Or, *Middle Court*, for the Levites; called the *utter Court*, in relation to the Inmost Court, of the Priests.

In every corner of the Court, there was a court] Four little Courts for the Levites, in that middle Court.

V. 22. *Courts joyned*] Or, *with chimneyes*. Their spatiousnesse.

V. 23. *in them round about*——] Buildings within the Kitchins, fitted for boylings.

CHAP. XLVII.

Vers. 1. AFterwards] We have here, The Vision of the Rise, Progresse, and Healing virtue of the Holy Waters, and of the Trees on the Banks. The Borders of the Land of Canaan: which is to be divided by Lot, to the 12 Tribes, and to the Sojourners among them.

he brought me] The Hand of the Lord, Chap.1.3. & 3.22. The Spirit, Chap.4.12,14,24.

door of the house] The Temple.

waters issued] This also shews this whole Vision, Chap.40. to the end of the Book, to be Allegorical and Typical. These waters shadow out and shew the Spirit of God, and the Gifts of the Spirit bestowed on the Christian Church, to be small in their beginnings, but to grow very great after. And particularly, that the Doctrine of the Gospel should have the like weak beginning, and wondrous progresse and propagation afterwards, Apoc.22.1. is a river of water of life, cleer as Chrystal.

right side] The right hand and side, is taken in Scripture to be toward the South, or for the South: Man, as hath been said, being placed in posture with his face toward the East; as the Front and Porch of the Temple was. These Waters issue from the Temple. Those Apoc.22.1. proceed out of the Throne of God, and of the Lamb.

came down] For the temple was on a Hill.

V. 2. *the gate Northward*] For the East gate of the Inmost Court was shut, Chap.44.1,2,3. & 46.1.

utter gate] Of the utmost great compasse and wall.

ran out] As out of a Vial.

V. 5. *a river that*, &c.] Representing the abundance of spiritual graces in the Church of Christ, Eph.1.3. Joel 3. 18. Zech.14.8. Apoc.22.1. Joh.4.13,14. & 7.38,39.

V. 8. *Go into the Sea*] Called the salt Sea, or Sea of Sodome, the lake *Asphaltites*, or dead Sea; because all living things dye in it. Such are we, as the dead Sea, Eph. 2.3.

the waters shall be healed] See Joh.5.4. The meaning here is, that they should be made wholesome for fish, and living creatures; as in the two next Verses. And so the virtue and efficacy of spiritual blessings in the Gospel, the Merits of Christs, and Graces of the Holy Spirit, do heal, revive regenerate, and make fruitful men, formerly dead in trespasses and sins.

V. 9. *the rivers*] Of those abundant Waters. So in the end of this verse.

a very great multitude of fish] The fecundity and fruitfulnesse of these spiritual Waters; the exceeding great number of Believers, Esay 66.7,8,12. & 60.3,4,5,8. & 49.18, 20,21, 22,23. Apoc.7.4,9. Though yet they be few in comparison of them that enter in at the wide gate, and go the broad way that leads to destruction.

V. 10. *The fishers*] That before had nothing to do for fishing in that dead Sea; though they fished much in the Lake of Genesaret, and upward of Jordan.

Engedi,] Or, *Enmishpat*, or *Kadesh*, Gen. 14.7. Or rather, a town upon the dead Sea, otherwise called Hazazon Tamar, 2 Chr.20.2.

Eneglaim] A place at the entrance of the dead Sea, where Jordan runs into it; as some Writers report.

according to their kinds] No kind of fish not there; as in the great Sea. No kind of sinner excepted from this fishing, Gal.3.28.

as the fish] Where none were, or could be before; now so exceeding many.

V. 11. *the miyre places*] Some translate and expound it, that even those places of it, that were not healed, but given to salt; and in a manner impossible to be healed, should yet be healed, and abound in fish. Others, in an Allegorical sense, to another meaning; That such as will rather choose to wallow, as swine, in the mire of their sins, without repentance, and not come to these healing waters, shall not be healed, but hardened, 2 Cor.2.15,16.

V. 12. *all trees*] See Rev.22.2. There is the Tree of life, (as Gen.2.9.) which bare 12 manner of fruits; and that every moneth. This here still shews all to be Allegorical and Typical. Let these trees mind us of our qualifications, and Duties, wherein we are resembled to Trees in Scripture, Psal. 1.3. & 92.13. Esay 61.3. Jer.17.8. We must not be barren trees, Luk.13.7. nor bring forth wild grapes, Esay 5.2. but fruit for meat, and leaves for medicine; and that without fading, or decaying: but still green and flourishing, 2 Pet. 1.5,&c.

because their waters, &c.] The cause of their fruitfulnesse is

is not their own planting, or watering, 1 Cor. 3.6,7. but Gods blessing, issuing out of the Sanctuary of heaven, Joh.15. 5. 1 Cor.15.10. Gal.5.22. Jam.1.17.

V. 13. *This shall be the border*] Of the whole land, North, East, South, West.

Joseph shall have two portions] That is, for Ephraim and Manasseh. So Deut.33.13——18. See his right and title, Gen.48.5,6. & 49.22,&c. 1 Chr.5.1,2.

V. 14. *one as well as another*] See ver.22,23. This may intimate an equal right of all sorts of persons in the Kingdom of Christ, Gal.3.26,28. Col.3.11. Act.10.34. 1 Pet.2.9,10.

V. 15. *from the great Sea*] The Mediterranean Sea. So ver.19,20. See Num.24.7. from that Sea by mount Hor, (otherwise called Hermon, Shirion, Shenir, and Sion, Josh. 13.5. Deut.3.9. & 4.48.) to Hamath,&c.

the way of Hethlon] Chap.48.1. the West border of the Kingdom of Damascus.

as men go to Zedad] Num.34.8. the East border of the Kingdome of Damascus. So that the Kingdom of Damascus seemeth to be taken in.

V. 16. *Hamath*] East border, at the foot of Lebanon, Num. 13.22. & 34.8. 1 King.8.65. Toi King of it, 2 Sam. 8.9.

Berothah] a City of Hadad-Ezar, 2 Sam.8.8. bordering upon *Arabia deserta*, as Ptolomy saith.

Sibraim] Belonging likewise to *Arabia deserta*.

which is between] All that scope of land pertaining to these two Kingdomes.

Hauran] a Town like of *Arabia deserta*; as Geographers write, 2 Mac.4.40.

V. 17. *Hazar-Enan*] Chap 48.1. Num.34.9,10. a town upon the Northern borders of Judea, Damascus, and Hamath.

V. 18. *From Hauran*] Ver.16.

by Jordan] Beyond Jordan; as Psal.42.6.

unto the East Sea] The dead Sea, ver.8. See Joel 2. 20. Zach.14.8.

V. 19. *Tamar*] The last Town of Judea, by Hengedi, at the dead Sea.

waters of strife in Kadesh] Num.20.13. & 27.14. not in Rephidim, Exod.17.7.

V. 20. *over against Hemath*] To that place of the great sea, from which lyeth a straight way towards Hamath Eastward.

V.21. *according to the Tribes*] Little, or no land would remain for them, if the Holy portion, Cities, and Princes portion, Chap.45. were to be measured by Reeds, and not by Cubits; unleiste we take all in an Allegorical, and Typical sense.

V. 22. *and to the strangers*] It was otherwise in the division of the land by Moses, and Joshuah. But this might shadow out the right of the Gentiles, and their title and claim to the Church, and Gospel of Christ, and heavenly Canaan. See *Annotations* on ver. 14.

CHAP. XLVIII.

Vers. 1. NOw &c.] Here are the several Bounds, and portions of the Land of Canaan, for the 12 several Tribes: for the Sanctuary, and Priests; for the Levites; for the City, and Suburbs; for the Prince. The dimensions, Gates, and Name of the City.

from the North] Begins there; and so goes on toward the South.

the way of Hethlon] Chap 47.15,16,17.

Hath and West] Each tribe here runs his portion from East to West, the whole breadth of the land of Canaan: For so runs the breadth of that particular Countrey; and the length of it from South to North: Though all Geographers in describing the whole earth, constantly reckon the longitudes, from East to West, and the latitudes from South to North. Christs Kingdom runs to the ends of the earth, Psal. 2.8.

for Dan] The Order of the Tribes in their portion is this; *viz.* Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, Judah, the portions for the priests, the Levites, the City, the Prince, Benjamin, Simeon, Issachar, Zebulun, Gad.

V. 8. *the offering which they shall offer*] For the priests, Levites, City, prince. Seven Tribes lay Northward; Five Southward: and these portions in the middle.

of five and twenty thousand in breadth] Reckoning so from North to South; as the Breadth of the Portions of all the Tribes were reckoned: and reckoning in this sum, the priests, Levites, Cities, and Princes portions.

and in length as one of the other parts] In length from East to West, as one of the other parts, of each several Tribe; so taking up in length the whole breadth of the land.

V. 9. *unto the Lord*] as distinguishing it from the other oblations, for the City and prince; and Levites some way too, as having the Sanctuary in it.

shall be five and twenty thousand in length] Called *breadth* in the former verse; and there see the reckoning, and reason of it: here called *length*, in relation to the ten thousand; which are, as the far lesser Number, justly here called the *Breadth* of the priests portion.

V. 10. *Toward the North five and twenty thousand in length*] The meaning is, The North border, limit, or line running East and West, was in length five and twenty thousand; and so the South border: and the East border, limit, or line, running North and South, being the breadth, was ten thousand; and so the West border: All which was the priests Holy portion; and the Sanctuary in the midst thereof.

V. 11. *which went not astray*] Chap.44.15,16.

V. 12. *And his oblation*] This part of the oblation.

V. 13. *The Levites shall have*] Joyning to the South of the priests portion; and in length and breadth, as the Priests portion.

V. 14. *not sell of it*] Lev.25.23,24. Num. 36.6, &c. See 1 King.21.3.

V. 15. *And the five thousand that are left in the breadth*] From North to South, to make up the ten thousand breadth of the priests; and the ten thousand breadth of the Levites, a perfect square, *viz.* five and twenty thousand; and so equal to the Length aforesaid.

a profane place] In opposition to that of the Sanctuary, Priests, and Levites.

for the City] Jerusalem, the suburbs, and the use of the inhabitants, and them that serve the City, as it is, ver.16, 17,18,19.

in the midst thereof] Of that last five and twenty thousand in length, and five thousand breadth. And so the City was to be distant from the Temple, about ten miles at least, if not twenty, or thirty, or sixty; according to the severall measures, mentioned, ver.1.

V. 16. *The measures*] Thus out of the midst of the 25000 length, take 4500 square for the City; and 250 for the East Suburbs of it, and 250 for the west suburbs of it; and this will take up 5000 of the length, and so will remain ten thousand of the length, on the East side, and ten thousand on the West side, for the use of the Citizens, and them that serve the City. Thus the City is square. And so that new Jerusalem, and holy City, prepared as a Bride, descending out of heaven from God, Apoc.21.16. And the measure of that is, 12000. furlongs in length, breadth, and height, which last is most wonderfull. By these measures of Ezechiels City, the compass of the walls is implied, *viz.* 4500. measures on each square; 18000. round about, ver.35. The wall of the new Jerusalem, had twelve foundations, made of twelve severall precious stones, and in them the names of the twelve Apostles: And above the foundations, the walls were made of Jasper: the thicknesse of the walls, 144 cubites. And the City being 12000. furlongs, long, broad, and high, the walls of it must needs be, of that length and height, Apoc.21.12,14,16,17,18,19,20. These are Typically, and Hieroglyphical descriptions.

and the South side, four thousand and five hundred] Heb. חמש חמש מאות five five hundred. And here the Massorites note upon the second חמש, *Cetib veto Keri*; that is, it is written, but not to be read; as being redundant. And therefore they put no pricks or vowels, to that word in the text. As in the *Keri*, which they would have read, they put the pricks onely, or vowels in the text, and the consonants in the margent.

V. 17. *And the suburbs*] These suburbs, on the North and South side, fill up the breadth of five thousand; which is the whole breadth of the Cities portion. And on the East and West sides of the square, they fill up the length of five thousand; and so leave ten thousand East, and ten thousand West, for the use of the Citizens, and them that serve the City.

V. 18. *And the residue*] As is clearly shewed, upon the two former verses. The breadth of each, the ten thousand long, is five thousand, being all the breadth of the cities portion.

over against the oblation of the holy portion] Joyning to, and running in length, at the South side of the Levites portion.

V. 19. *Out of all the tribes of Israel*] And thereforo the twelve gates are named, after the names of the twelve tribes, ver.31,32,33,34.

V. 20. *Four square*, *with*] That is, five and twenty thousand from East to West; and ten thousand of the Priests, and ten thousand of the Levites, and five thousand of the City; in all, five and twenty thousand, running from North, to South, a perfect square.

V. 21. *And the residue shall be for the Prince*] The residue

Eastward, from the East line, offive and twenty thousand, running from North to South, and comprehending the breadth of the portions, of the Priests, Levites, and City; that residue from the East line Eastward, to the East bounds of the land, shall be the Princes one portion. And the other equall and alike, from the West line of five and twenty thousand, running as aforesaid, and comprehending as aforesaid; that residue, from that West line westward, to the midland-sea, shall be the Princes other portion.

in the midst thereof] Between those two portions of the Prince, in the midst of the Priests portion.

V. 22. *Between the border of Judah*] All the portions, for the Prince, Priests, Levites, City, lye between the portions of Judah, and of Benjamin.

V. 28. *From Tamar*] See Chap.47.19.

and to the river] Sihor, which is before Egypt. Iosh.13.3. running by Pelza, in Arabia Petrea, into the lake Sirbonis, neer the Mount Cesius, and divided between Judea, and Egypt.

toward the great sea] The Midland-sea.

V. 30. *North side, four thousand five hundred*] See Annotations on vert.16.

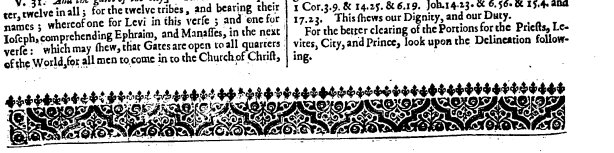
V. 31. *and the gates of the city*] Three on each quarter, twelve in all; for the twelve tribes, and bearing their names; whereof one for Levi in this verse; and one for Ioseph, comprehending Ephraim, and Manasses, in the next verse: which may shew, that Gates are open to all quarters of the World, for all men to come in to the Church of Christ, the City of God. The Gates of the new Ierusalem were likewise twelve, three on each quarter; every several gate was of one Pearl; and at the Gates 12 Angels; and on the gates the names of the 12 Tribes written. And these Gates were never shut.

V. 35. *round about, eighteen thousand*] That is, four times four thousand five hundred. All things in the holy City are four square; which may mere out the comelinesse and constancy, the firm duration and perpetuation of the Church of Christ, to the end of the world.

the Lord is there] *Jehovah Shammah*, Gen.28. 16. Jehovah is the proper and essential Name of God. It is expounded, Exod.3.14. & 6.3. Esay 42.8. Apoc.1.4,8. Iewes in reverence will not name it. Surely we should not prophane it: or by vain swearing, impious forswearing, blasphieme it. What the ancient Jewes write of this Name, which they call *Tetragrammaton*, of four letters: For of other names or descriptions of God, which they call Names of 12. letters, or of 42 letters, may rather serve for conviction of Modern Jews, then otherwise be useful to us.

Shammah] *Jehovah is there*; the Founder, Preserver, Governour of it, Mat.16.18. 1 Tim.3.15. And this in its degree is true of every true Christian, Heb. 3.6. Eph.2.19. 1 Cor.3.9. & 14.25. & 6.19. Joh.14.23. & 6.56. & 15.4. and 17.23. This shews our Dignity, and our Duty.

For the better clearing of the Portions for the Priests, Levites, City, and Prince, look upon the Delineation following.



ANNOTATIONS
On the Book of the Prophet
DANIEL.

The Argument.

THe Book of Daniel *is Historical, to the seventh Chapter; and Prophetical in the rest. In the History of things done, we have singular Monuments of the rare piety of* Daniel, *and his three Companions of the same Nation, about the same age, and in the same condition; who all in their Youth were carried Captives to* Babylon, *in the first Captivity by* Nebuchadnezzar, *(not counting upon the Captivity of* Manasseh, *which was in the fourth year of* Jehojakim *King of* Judah, *in the beginning of it: where at the first* Daniel *and his fellowes, being instructed and trained up in learning for three years together, without intermission, were afterwards for their skill and dexterity advanced to honourable imployments in that Empire. God so took them into His particular Care and Charge, that their Humane instructions and learning became usefull to them: being made subordinate, and subserving to Divine gifts and graces, which he further bestowed on them. For they had the Spirit of Sanctification, Zeal for Gods glory, firm Faith, and invincible, though tryed by fiery afflictions, and cruel decrees, inflicted on* Daniels *three Companions in their Youth, and upon* Daniel *himself in his Old age. Moreover,* Daniel *had the gift of Prophesie. God so took care, that what he was to foretell, and which none of his Wisemen could tell him,* Daniel *recalls to his memory, and giveth the true Interpretation thereof: Whereupon being promoted to high dignity, he prefers his faithful Companions; Providence so ordering affaires, that the Church in her sufferings and Captivity in* Babylon, *should not want Noble Patrons for her comfort, countenance, and maintenance. He was famous for Prayer and Sanctity; as appears,* Ezek. 14.14,20. *And, in the eleventh year of* Jehojacins *Captivity, so singular for wisdome, that by a common Proverb he was set a pattern thereof in* Babylon; *where* Ezekiel *also then Prophesied: who taunts the King of* Tyrus, *(Who thought himself so wise above others) with this mock, saying,* Ezek. 28.3. Behold, thou art wiser then Daniel

In the Prophetical part of this Book, Daniels *wisedome doth clearly shine forth, in shewing When the mystery of Mans Redemption should be wrought; and Ceremonies, and legal Sacrifices should cease, and be abolished, to give way to the service of God in Spirit and Truth; namely when the* Messiah *was slain. Now to work sure confidence in the expectation of this singular good,* Daniel *hath incomparable Visions concerning the four great Monarchies of the World, until the coming of Christs Kingdome; which was to be erected upon the ruine of the former, and to rule afterwards to the worlds end: By which Visions the Prophet sheweth, that the Jewish Church must be in a suffering condition; especially under the feet of the Image, the divided Kingdome of the* Greeks, *into North and South,* Syria *and* Egypt, *under the* Seleucidæ *and* Lagidæ, *Successors to* Alexander *the Great; who exercised many outrages against the Jewes: but above all,* Antiochus Epiphanes *was the most cruel, subtil, and pestilent persecuter, that ever the Jewish Church had. He hated piety, and was void of humanity, being maliciously set against* Judah's *Religion; chiefly aiming to root out the*

the worship of the true God, and to blot every impression and motion of piety out of mens hearts. Against those former enemies, and this last, but worst of all, Daniel *comforts and quickeneth the languishing Saints, by foretelling the singular History of things to be done in the Church, even till the coming of Christ the Messiah: and not onely by Predictions, and premonitions, would he make those heavy afflictions, which were to come, more tolerable; but also he tells the time precisely when the Messiah, by his death, should purchase for his Church spiritual deliverance, and set up his Spiritual, and everlasting Kingdome, by causing and meriting Salvation and Eternal felicity to all both Jewes and Gentiles which were of the Election of Grace. Foretelling likewise the finall and fatal judgment of God to be executed by the* Romans *upon the* Jewish *Nation, for denying the Holy one of* Israel, *and betraying the Lord of life to be killed by the* Romane *power. In the reading whereof our Saviour requires special care of understanding it,* Mat.24.15. *wherefore* Daniels *Book seems to some, to contain the History of six hundred years,* beginning *with* Babels *first year under* Nebuchadnezzar; *and reaching thence to* Jerusalems *fall the* Romans, *thus; seventy years* Babels *Captivity lasted: thence seven seventies to the death of the Messiah: thence fourty to the destruction of* Jerusalem *by the abomination of desolation or abominable Army of* Roman *Infidels, working (by the just judgment of God) the desolation of the* Jewes, *City, and Country. These three sums; first, seventy in* Babylon; *secondly, seven seventies, that is, four hundred and ninety till Christ his death: Lastly fourty thence, to* Jerusalems *destruction, make up six hundred years, the whole time and limits of* Daniels *Book. Yet others making* Daniels *seventies,* Chap.9. *to begin, not at* Cyrus *his Proclamation for the* Jewes *return, when* Jeremies *seventy ended.* 2 Chron.36.21, 22. Ezra, Chap.1. *but at* Artaxerxes *his Commission to* Nehemiah, *for to restore, and to build* Jerusalem, *(the Walls and City)* Dan.9.25. *and counting eighty five years to intercur, between those two dates, viz. the seven last of* Cyrus; *seven of* Cambyses; *seven moneths of* Artaxerxes, *or* Smerdis Magus, *thirty of* Darius Hystaspis; *one and twenty of* Xerxes; *and twenty of* Artaxerxes, *(for in his twentieth year,* Nehemiah *had his Commission) they do so increase the Number to be six hundred eighty five years. This uncertainty, and others hereunto belonging, by reason of other opinions about the beginning of* Daniels *seventies, do arise from the uncertainty of Humane Histories upon which the reckonings of these times do depend. Whereof see more on* Dan.9.24,25,26,27. Daniel *lived at the end of the* Babylonish *Captivity; yet returned not with the rest; but stayed behind: not so much by reason of his old age, as for his imployments in the Kings affairs; and useful there to procure the good of his Nation, and to promote their Causes.*

CHAP. I.

Vers. 1.  N] The beginning and end of the seventy years Captivity, is from Nebuchadnezzars first, unto the first of Darius: and Daniel was in Babylon the whole time, as is plain in this Chapter, ver. 1. & 21. Jeremy in the first of Nebuchadnezzar telleth, that Nations shall serve the King of Babylon seventy yeares, Jer. 25. 11. So the account must be from Babels first. See 2 Chron. 36. 21.

third] Heb. *three.* But the Cardinal number when it is governed of a Noun, as here, hath the signification of the Ordinal number.

year of the reign of Jehojakim King of Judah] In the end of this third year of Jehojakim, Nebuchadnezzar began to reign: and in the fourth year of Jehojakim, he overthrew Pharaohs Army at Carchemish by the river Euphrates, Jer. 46.2. And presently began his expedition in Babylon, and came up to Jerusalem in the same fourth year of Jehojakim, which was still in the first of Nebuchadnezzar. See Jer.25.1. 2 King.24.1. Now left the desolation of Jerusalem, spoken of, Jer.25.11. should make the unacquainted stagger, we must know, that the land payd, or kept end enjoyed her Sabbaths, Lev.26.34. and rested 70 years, 2 Chron. 36. 21. from the first Captivity, to the end of Babels reign. For in most exact truth, the desolation and rest was in part from the first battering of Jerusalem, and carriage of any from the Countrey. This third year of Jehojakim was about 3400 from the Creation. Of this Jehojakims death, we read, That he was bound in chains to be carried to Babylon, 2 Chr.36. 6. But dying on the way, he was buried as Jeremy prophesied, Jer.22.19.& 36.30. though the common phrase of sleeping with his Fathers be afforded him, 2 King.24.6.

Nebuchadnezzar] 2 King.24.1. 2 Chr. 36. 6. the son of Nabopolasser. See *Annotations* on Ezek.26.7.

King of Babylon] See Annotations on Gen. 10. 10. The Assyrians, Chaldeans, Persians, reigning as Monarchs successively, had in possession, and were styled Kings of this famous city. See Neh.13.6.

and besieged it] In the beginning of the fourth year of Jehojakim; as was said.

V. 2. *And the Lord gave,* &c.] So Deut.1.27. Jer. 37. 17. God, the Author of Nebuchadnezzars victory, sold them into the hand, &c. Judg.3.8. & 4.2. Of Jehojakims restitution, and subjection a while, and his rebellion after, and final overthrow last of all, see 2 King.24.1,2. Jer.25. 1. 2 Chron. 36.5,6.

with part] For part remained till the time of Jechonish; and the last part, till the time of the last subversion of all, in the eleventh year of Zedekiah; which Nebuchadnezzar had most just cause of wrath against the Kingdome of Judah, for their double or treble rebellion against him. The Vessels of the Temple were of sundry sorts, and very many in number, Ezra 1.9,10,11. & 8.25,26,27. and yet part of them had bin cut in pieces, at Jehojacins captivity, 2 King.24.13.

Shinar] Read Gen.10.10. & 11.2. which was a Plain by Babylon; and is here taken for Babylon, where was the temple of their great god.

The house of his god] As monuments of his triumphant victory; and of his thanksgiving to his god therefore. See 1 Sam.31.9,10. This his god was the idol Bell; the chiefest Idol in account with the Assyrians, Persians, and Babylonians. Most think they understood by it the Sun. And hence was that Idolatry to the Sun, in Manasseh's time, who had been in Babylon; and mentioned in the reign of Josiah, 2 King.23.11. And hence also it is, that to the Fire, as a spark of the Sun, they gave Divine worship. Bel likely signified to them, what Baal did to the Jews, a Lord: from Bel and Nebo, their Idols mentioned, Esay 46. 1. some of the Babylonian Kings would assume part of their names; as Belshazar, Nebuchadnezzar: and the like name the Prince of the Eunuchs, by the commandment of the King, gave to Daniel, ver. 7. Chap.5.12.

treasure-house of his god] Idolaters costs upon their gods. See Diodorus Siculus book 3. chap.4. Belshazzar, in the sacrilegious prophaning of them, had that hand-writing, &c. Chap.5.5. &c.

V. 3. *Spake unto Aspenaz*] In that third year of Jehojakim, ver.1. or beginning of the fourth. For Nebuchadnezzars first year comprehended part of the third year, and part of the fourth of Jehojakim, Jer.25.1. And in that year, and not in the eighth year of Jehojakim; or in the seventh or eighth year of Nebuchadnezzar, as some would, (compare 2 King.24.12. with Jer.52.28.) was Daniel carried Captive, and this commandement given to Aspenaz.

Eunuchs] Or, Courtiers; whereof many were Eunuchs; some not. Jer.52.25. See Gen.39.1. Esth.4.4. & 6.2. & 7. 9. Act.8.27.

and of the Kings seed] Heb. *of the seed of the Kingdome.* Esay foretold this, Chap.39.7. not yet that Daniel, and his Companions, were Eunuchs in its strictest sense; as the mind of some is: nor yet certainly, though perhaps probably, of the seed-Royal. The Kings purpose was to keep them as hostages; and that he might shew himself victorious, and also by their good intreaty, and learning his religion, they might favour rather him, then the Jewes; and so also be able to serve him as passages of honour; and so from time to time to be advanced to offices in the Court, or Governours in their land. Moreover, by this means the Jews might be better kept in subjection, fearing otherwise to procure hurt to these Noblemen.

V. 4. *But well-favoured*] Not such as those, Lev.21.17. Such rather as Absolom was, 2 Sam.14.25. The King required three things; that they should be of noble birth, witty and capable of learning; and also of a strong and comely Nature and beauty; For *gratior est pulchro veniens e corpore virtus* when there is *καλὸς κἀγαθὸς παρευρυθμος*. And all this; that they might do him the better service; and this he doing for his own commodities, makes it the less to serve for the praises of his liberality: yet in this he is worthy of praise, that he esteemed learning; and knew that it was a necessary mean to govern by.

and skilfull in all wisdome] In the principles of it: and according to the capacity of their years. And much towardness by many signs may appear in young and tender years; as in Athanasius, and others.

to stand, &c.] As 2 Chr.10.6. 1 King.10.9.

in the Kings palace] Ver.19. before the King.

teach the learning, and the tongue of the Chaldeans] That they might forget their own religion and countrey fashions, to serve him the better to his purpose: yet it is not to be thought that Daniel did learn any knowledge that was not godly: unlesse it were so far forth as whereby to be able to convince and condemn it. As Solomon would know madnesse and folly, Eccl.1.17. As the Fathers would know the errours of Philosophers, and tenents of Heretickes, to be more able to confute them. In all points, Daniel refused the abuse of things, and superstition; insomuch that he would not eat the meat which the King appointed him; But was content to learn the knowledge of Natural, Moral, and Rational things, and Sciences; and the Chaldean tongue, which differed from the Hebrew, and was fitteſt to be spoken in the Chaldean Court, and in the Kings presence. Thus, Moses was learned in all the wisdome of the Egyptians, Act. 7.22.

V. 5. *daily provision of the Kings meat*] Haply that they might be drawn to eat meats forbidden in the law.

the wine which he drank] Heb. *the wine of his drink*. Such as he had at his own Table: Such was the Kings Humanity, and royal regard of his conquered captives.

three years] To the intent that in this time, though but short, they might learn both the manner of the Chaldeans, and also their learning and language.

before the King] As well to serve at the table, as in other offices of greater employment. Lesse care have we to fit our selves to stand before the King of heaven, to serve him in our several callings and offices.

V. 6. *Now among these*] There were more besides, verſ. 10.

of Judah] Most likely of that Tribe.

Daniel] So speaking of himself in the third person; and so often do the Prophets; as Esay 1.1. Jer.1.1. Ezek.1.3. yet otherwhiles, in his own person; as Chap.8.1.& 9.2. for that no doubt can be made, but that he, and no other, is the penman of this book. See Chap.10.12.

V. 7. *Prince of the Eunuches*] So ver.8,9,10,11,18. This man is not named: and hath Melzar under him, ver.11. and seemes not to be Aſhpenaz, who is called the master of the Eunuches, ver.3. nor Arioch, who is called the Captain of the Kings guard, chap.2.14,24,25.

gave names] By the commandement of the King, Dan. 5. 12. as Pharaoh did, Gen.41.45. and Pharaoh Necoh, 2 King. 23.34. and this Nebuchadnezzar, 2 King.24.17. This was haply to shew his absolute power, and right of dominion over them; as Adam gave names, Gen.2.19,20. and to honour haply his idols of Chaldea, or the children by the idols names, Chap.4.8. the principal whereof were Bell and Nebo, Esay 46.1. and to cancel likely in them the memory of their birth, country, and religion, and the knowledge of the true God, whose name they bore, El, and Jah: for the Jews usually gave their children names which might put them in mind of some part or point of Religion; or upon some extraordinary occasion changed the name; as Esau was called Edom, and Gideon Jerubbaal. God himself in favour changed the names of Abram, Sarai, and Jacob; and our Saviour did so to Simon, and to the sons of Zebedee, Mar.3.16,17.

Belteshazzar] After the name of his God, Chap.4.8. signifying, Bell keepeth treasure, or keeping Bels treasures: but Chap.10.1. the name is altered, by displacing onely a letter, and so making the name to signifie, He brast out a fire upon the enemy; even the Chaldean. It differeth somewhat from the name of King Belshazzar, chap.5.1.

V. 8. *Daniel*] Being followed herein by his three companions, as appears.

Purposed] Such was his constancy, in piety, and resolution against sin, Heb.12.4. Act.11.23.

defile himself with the portion of the Kings meat] The Babylonians did eat many things forbidden to the Jews, Lev. 11. Deut.14. and meats allowed, as wine here, yet became impure to the Jews in certain cases. And that case spoken of, 1 Cor. 8.1,4. whereof see more, Act.15.20. Rom.14.1,&c. 1 Cor.10. 25,27,28,29.) seems to be in practice amongst the Babylonians, Dan.5.4. Daniel bringeth this in, not so much to shew his sobriety, temperance, and abstinence, from meats; as to shew how God, from the beginning, assisted him with his Spirit, and at length called him to be a Prophet.

he requested] In his own and his companions names, verſ. 10. He did it, presently without delay, and humbly, and modestly, for providing for the safety of his conscience, and theirs.

V. 9. *Favour*] Heb. *gave Daniel in to favour*. The effect of Solomon's prayer, 1 King.8.50. God made the Prince of the Eunuches to shew him favour and mercy, by granting him what he required, in that manner as is after set down: Otherwise he might have taken occasion hereby of displeasure, and anger at Daniel, as despising this the Kings bounty, and condemning his meats as unclean. See Gen.39.4,21. Psal.106.46. Prov.16.7.

V. 10. *I fear my Lord the King*] He supposed that they did this for their Religion, which was contrary to the Babylonians: yet herein he would bear with them, if they could free him of this fear.

worse] Heb. *sadder*, Gen.40.9. Prov.17.22.

your sort] Or, *term*, or, *continuance*, Ver. 5,6. or of your age and condition.

endanger my head] My life, through his just wrath, upon my disobedience, and unfaithfulnesse.

V. 11. *Melzar*] Or, *the steward*. It seemeth, it may be some name of office, as governour of the pages. Daniel discerning a willingnesse of connivance in the Prince of the Eunuches, so he might be faved harmlesse in his fear; now he addresseth himself to this under officer. Thus wisely and diligently he useth all lawful means, and constantly wades through all difficulties, for the keeping of his conscience cleer, and undefiled.

V. 12. *Prove thy servants*] He moves for them also; and that earnestly and humbly, with all complements of civility.

ten dayes] Meaning that within this space he might have the trial: and this he spake, being moved by the Spirit of God, in confidence of his blessing upon them.

pulse] Heb. *of pulse*; Not that it was a thing abominable to eat dainty meats; and to drink wine, as before, and after, they did, Dan.3. So it were according to the rules of their Levitical Law. But if they should have been thereby won to the King, and have refused their own Religion, breaking the Levitical laws for meats, Lev.11. Deut.14. that meat and drink then had been accused. Pulse and water, here mentioned; that the officer might see their confidence the more; and have the clearer tryal; and better proof and experience of their saying, and the thing it self.

to eat] Heb. *that we may eat*, &c.

V. 13. *and as thou seest*] The motion fair, and not without the officers profit, and grounded upon a comfortable assurance of Gods blessing.

V. 15. *their countenances appeared fairer*] Not lean; but the more fresh and fair. Their bare feeding, and that also of Moses, when he fled from the Court of Egypt, declareth that we must live in such sobriety, as God doth call us unto; seeing he will make it more profitable unto us, then all dainties; for his blessing onely sufficeth, Exod. 23.25. Deut.8 3. Mat. 4. 4.

V. 16. *thus Melzar*] It suiteth with his profit; He took the Kings daily provision to himself, and his own family.

V. 17. *in all learning and wisdom*] Meaning in liberal sciences, and natural knowledge; and not in the magical arts, which are forbidden, Deut.18.10,11.

Daniel had understanding] Or, He made Daniel understand; God did it) He the Author of learning and wisdom, Jam.1.5,17. Job.3.27.

in all visions and dreams] Not in vain, or false visions. Jer. 2.3,16. & 14.14. Ezek. 12.24. & 13.7,16. Zech. 13.4. Nor in common and ordinary idle dreams; whereof, Eccl.5.3,7. or lying dreams, Jer. 23.25,27. But in such visions and dreams, as were extraordinarily sent of God, foretelling things to come; as those to Pharaoh, Gen. 41. and to Nebuchadnezzar, Dan.2. Or such, whereby he revealed his will to his Prophets, Num.12.6. And this gift of understanding was not in him, by way of habit, constantly abiding; as appears, Chap.2. nor was the like in Elizeus, as appears, 2 King. 3. 15. & 4. 27. But by way of infusion; upon some special occasions, and for some special uses, as God pleased. However, by this it appears, that Daniel was a Prophet, and none of the other three; for by dreams and visions, God appeared to his Prophets, as we said, 2 Chro. 26. 5. Dan. 10. 7. And herein his Book excelleth; declaring the coming up of idolatry, chastisement, and fall, of the Babylonians, Medes and

and Persians, Greeks, whole, and parted; and how Christ defendeth the holy Jews, until the redemption. Dreams also seem here to have reference to those, Chap. 2. 1. and Chap. 4. verſ. 5.

V. 18. *the end of the days*] Of the three years above mentioned, verſ. 5. in the year of the world, 3406. or 3407. or there about.

V. 19. *communed with them*] And others too, as appears in the words following. And by comparing the speeches and answers of all together, he found none like Daniel, and his three companions.

stood they before the King] Verſ. 4. to serve him in his palace.

V. 20. *wisdom and understanding*] Heb. *wisdom of understanding*.

ten times better] A certain number for an uncertain: so Gen.31. 7,41. Num. 14. 22. Job 19.3. A very great difference and degree of excellency.

Magicians and Astrologers] These names, at the first, were, and might be taken in good part; as the word Tyrannus, Sophistor, and the English word, Knave, is found in Chaucer, for a Male-child: though afterwards, through abuse of men and arts, the names grew infamous.

V. 21. *And Daniel continued*] In esteem and dignity, in the highest offices and imployments, under the kings of Babylon. This verse comes in here, as it were by way of a parenthesis.

even unto the first year of King Cyrus] And after, Chap. 10. 1. Of Cyrus, see Esay 44.28. & 45.1,4,13. & Dan.5.30. 31. & 6.28. & 10.1. That is, He was esteemed in Babylon, as a Prophet, in dignity and honour, as long as the Empire of Babylon stood, and afterward also; and yet Belshazzar, in his last year, seems ignorant of him, Chap.5.13. with this first of Cyrus, the seventy years of captivity ended: Thus, Nebuchadnezzar, fourty five, almost, raigning with his Father, and alone; compare Jer. 25. 1. with 2 King. 25. 27. Evilmerodach, two years, Neriglissorus, four years, Laborsarchodus, nine moneths; Belshazzar, seventeen years; Darius Medus, one year. See Jer.27.7.

CHAP. II.

Verſ. 1. *And in the second year of the reign of Nebuchadnezzar*] Heb. *and in the second year, in the reign of Nebuchadnezzar*. And this seems to suit better with the truth of the sacred History. For this Dream and Exposition, was not in the second year of Nebuchadnezzars reign, and Daniels captivity. The things fee down towards the end of the former Chapter, make against that; neither doth any thing force us to understand them by way of anticipation. And much lesse was it in the second year of his Monarchy; which for this cause, some would have to begin many years after, upon his conquest over the Ammonites, Moabites and Egyptians. And least of all was it, in the second year of his Successour, and son of the same name; as divers forged heathen historians, frame the catalogue of the Babilonish kings. But rather, this fell out in the second year, after the three years were expired, wherein Daniel, and his companions, had been trained up, as is expressed, Chap.1. verſ.5.18. And this was the fifth year of Nebuchadnezzars reign, and Daniels captivity, and in the ninth of Jehojakim. In the second year then after Daniels Coronation, as it were, with wisdom, Chap.1.19,20. was this dream, by Daniel, recalled to the kings memory, and expounded. And this was some six or seven years, before Ezekiel began to prophesie, Ezek. 1. verſ. 2,3. As Joseph in the second year, after his skill in dreams, expounded Pharaohs: Compare Gen. 40. 23. with 41. 1. God so disposing the times alike; the Magicians alike; and so guiding, and advancing Joseph and Daniel alike. See Annotations on Chap. 2. 13.

Nebuchadnezzar dreamed] And thus God hath vouchsafed dreams, sometimes to Heathen and Idolaters, for the good benefit of his own servants; as to Pharaoh, Abimelech and Laban, Gen. 12. & 20. & 31. This Dream was about the year of the world, 3404.

dreams] Not that he had many dreams, but that many matters were contained in this one dream; because in that one image which he saw, there were divers metals, which were types, and representations of divers Monarchies, one succeeding another.

was troubled] Verſ. 3. See Psal. 77.3. Because it was so rare and strange a dream; even while his sleep was yet on him, was the troubled. See Gen. 40. 6.

broke from him] Or, fled from him, that he could sleep no more, by reason of the disquietnesse of his spirit.

V. 2. *Magicians*] Chap. 5. 7. Gen. 41. 8. Ezek. 21. 21. More names of several sorts follow, of men of curiosities, in themselves unlawful and diveilish; and not easily, with certainty now distinguishable. See the many books of like Arts-mens, Act. 19.19. Such were those in Egypt, Exod. 7. 11. whereof James and Jambres were chief, 2 Tim. 3. 8. such was Simon, Act. 8.9,10,11. Bar-jesus or Elymas, Act. 13.6,8. See 2 Chr. 33.6. such are forbidden, Deut. 18.10,11,12.

Chaldeans] Or, *diviners*. This Nation of all others was given to such like arts and studies: and all these astrologers and sorcerers called themselves, by this name of honour and from the name of this Country; as though all wisdom and knowledge of the Country depended upon them; and that all other Countreyes were void of the same, verſ. 4, 5,10.

V. 4. *In Syriack*] Or the Babylonian tongue. So Esay 36.11. yet now the Syriack and Chaldee tongue do much differ, and did in the days of our Saviour; who used the Syriack tongue, as the Jews did in his time. This appears by many Syriack words in the New Testament, which yet are called Hebrew, because that was the ancient and mother language, and the Syriack but a corruption of it. See Joh. 5.2. & 19.13, 17,20. Apoc. 9.11. & 16.16. Act. 21.40. & 22.2. Sylia sometimes comprehended Babylon in it, Mela. 6. 1. c. 11. Pliny 6. 5. c. 12. Hitherto Daniel writ in the Hebrew tongue. Now he begins in the Syriack or Chaldee tongue; and so continues while the visions are general, and cause the Jews no danger: and this is to the eight Chapter, using the Chaldee, which then was best known, and general over the East; But when the Oppressours are named, and the Jews are plainly described, the people whom God defendeth; then the eight Chapter and all after, he writeth again in Hebrew, and hath a commandment to keep close the plain exposition, in Chap. 12.4. The Additions to Daniel, which the Trent Council hath made Canonical, brings in a third language, as written originally in the Greek tongue.

O King] Chap.3. 9. & 5.10. & 6.6. a speech of affection, and of honour Natural, and Civil, used also by the people of God, Chap.6.21. 1 King.1.31. Neh.2.3.

live for ever] For ever, both in Hebrew and Chaldee, signifies often a long time onely; as Exod.21.6. Gen.13.15. Psal. 89.1. See Annotations on Exod.12.24. Here they express our wish at full, and desire his longest life; yet cannot mean his everlasting life in this world. Neither may we exclude them from thoughts of wishing him an everlasting happy life after this. So many Heathens, specially of greatest fame for learning and wisdome, having wrie so much of the immortality of the soul, and of an everlasting life in joy, or pains, after this life ended.

and we will shew] It was more then they could do, Chap.4. 7.& 2.27. Gen.41.8. But they promise this, to gain the time, &c. as the King sayeth, ver.8.

V. 5. *the thing is gone from me*] The Chaldee signifies both word and thing; as likewise the Hebrew also. From me, not without Gods special providence; minding thereby the honour and advancement of Daniel, for the good of his church and people in their captivity.

ye shall be] This, though cruel and unjust in it self, as they truly plead, ver.10,11. yet is a just reward of their arrogancy which vaunted of themselves, that they had the knowledge of all things, that they should be proved fools; and that to their perpetual shame and confusion.

cut in pieces] Chap.3.29. Chaldee made pieces.

and your houses shall be made a dunghill] Ezra 6.11.

V.6. *Rewards*] Or, *fees*, Chap.5.17. The word properly signifieth a very great reward; such as prodigals, who make no account of their wealth, use to give,

therefore shew me the dream] So again, ver.9. still pressing the point of time, and that tyrannically.

V. 7. *Again*] Ver.4.

V. 8. *would gain the time*] Chaldee, *buy*. See Eph. 5. 16. men in danger will give any thing to gain time, for their own advantage, to delay and protract it, in hope to find out some occasion to escape, in the mean time. So here, in hope that the King might yet rub up his memory, and better remember his dream, or turning his thoughts some other way might as well forget his decree, as his dream; or at least, that in time his anger might assuage, and he mitigate, if not revoke, that rash judgment, and bloudy Decree.

V. 9. *one decree for you*] That is, my sentence shall stand firm, and be brought to effect, Est. 4.11. One Law, once past, as Psal. 89. 35. and never to be revoked; not second to be made, 1 Sam.26 8. had been the more tyrannical cruelty in the King; had not they brazed as much of their magical profession; though their profession in general deserved death by the Law of God, Lev.20.27. Deut.18.10,11.

for ye have prepared lying and corrupt words to speak before me] I know that you, because you cannot tell me my dream, have prepared your selves to give me a false interpretation, accomodated to the present time; and pleasing in the event.

and I shall know] By your telling the Dream that is past, I shall know your skill and ability to tell the Interpretation thereof, though it be in foretelling things to come. And surely, if you know the future, much more should you know that which is past.

V. 11. *a rare thing*] Chald. *pretious*. For pretious things are rare.

whose dwelling is not with flesh] That are pure spirits, free from all mixture and infirmity of the flesh, have no conversation, nor ordinary communication with men, whose soul lodge in bodies, and are ayed to senses: hence it comes to passe, that that Divine light they receive, is very small, and also depends wholly on the good pleasure of God. Thus they acknowledge a Deity, and Gods Omnificence; and that proper to him: as what Man doth not all this? Though they erre in the point of more gods then one. And thus they make way to Daniels honour, and favour and interest in the true God.

V. 12. *for this cause*] The more also for their last answer, ver.10,11.whereby they charged the King with tyranny, requiring of them things never heard of, and surpassing the reach of all Humane Nature.

very furious] Prov.27.4.& 21.24.& 19.12.& 16.14. & 20. 2.This,as it is dangerous in the person of a King, so it much unbeseemeth him,Eccl.7.9.Prov.14.17.& 16.32. See Mat. 21.5.Prov.20.28.Esay 16.5.

V. 13. *And the decree went forth*] The King pronounced it,and he caused it to be proclaimed, *a decree written in bloud*, Esay 10.1.

that the wise men should be slain] Those that were there present: or else,all the wise men were to be slain. The King deeming and dooming them as impostors; and continuing in his rage, through his despair of knowing his dream, and the interpretation of it.

and they sought Daniel] Absent belike at that time, or sleighted,as being novices; and the others old and experienced Magitians; or kept off,by reason of their envy toward them, Prov.27.4. This envy threw Daniel afterwards into the den of Lyons. However, this shewes that these things fell out after the three years of their training up, Chap. 1.5. and that Daniel and his fellowes were not with the rest before the King, ver. 2. as not affecting to be of that number nor medling with such arts, nor coveting such rewards, and honours, ver.16.

V. 14. *answered with counsel*] Chald. *returned*: or, restored counsel and wisdome; to wit, why the decree for killing all the Sages should be stayed.

to Arioch] Gen.37.36.& 40.3. 2 King.25.8. Haply being a strranger, he had not attained to a free access to the King. But necessity drives him to it, ver.16.

captain of the Kings guard]. Or, *chief Marshal*. Chald. *chief of the executioners*,or *slaughter-men*; as Gen.37.36.

V. 15. *so hasty?*] Why may it not be deferred, if hope may be given of satisfying the Kings minde about his Dream?

Then Arioch made] Daniel so not hearing of it before. See *Annotations* on ver.13. Arioch also haply made, the motion of Daniels going to the King about it: which Daniel puts in execution in the next verse.

V. 16. *give him time*] Not to study or meditate by discourse of reason,or by help of books, or rules of art, nor to deliberate; but to call upon God with fervour and perseverance: for in God he placed all his hope and help. Neither doth the King deny this space of time to Daniel, upon the hope he had in his promise; though he would not use delay with the Magicians, who put him in despair, ver.8.

V. 17. *his house*] In Babylon, where is seems he remained during the times of the Babylonian Monarchs,Chap.1.21. And his house likely not far from the Kings palace, if this may stand with his ignorance of the Kings Decree, vers. 15. However, his house was the fittest place for his purpose of Prayer.

known to Hananiah] For their help in prayer; and so he acknowledgeth, and owneth them in the business, vers. 23. & 36.

V. 18. *Desire mercies*] Prayer to God is the means of deliverance in greatest dangers.

of the God] Chald. *from before God*, or, *the face of God*; as ver.15. *from before the face of the King*.

that Daniel] Or, *that they should not destroy Daniel*,&c.This was the immediate end which they aymed at.

V. 19. *in a night vision*] Whether to him sleeping,or waking, it is uncertain. As also the particular manner how it was revealed: and whether the next night after, or some other short time; for the Kings hasty wrath would admit no long delay.

blessed the God of heaven] Did give thanks, and praise to him. God in another sense doth blesse us. And we in another sense do blesse others, Gen.24 60. Josh.22.6.

V. 20. *Blessed be the name of God for ever and ever*] Psal.113. 2. & 115.18.

for wisdome and might are his]] ob 12.13,16.Prov.2.6.Jam. 1.5. 1 King.3.9. See ver. 23. of this Chapter. Daniel did see this, in that God in Wisdome did foresee, and in his might was able to effect this wondrous change of Empires, as this Vision did foreshew.

V. 21. *and he changeth the times*] This seemeth to have special regard to the revolutions of States and Empires, and to the mutations of the affaires of the world; which was the fubject of the Kings Dream.

he removeth Kings] Job 12.18. Gen.14,

he giveth wisdome] This hath reference to the gift given to Daniel.

V. 22. *he revealeth deep and secret things*] As now to Daniel; and so to Joseph, Gen.37. & Chap.41. Job 12.22.

and the light dwelleth with him] He sheweth that man hath neither wisdome nor knowledge, but very dark blindnesse and ignorance of himself: for it cometh only of God, that man understandeth any thing: He is Light, and dwelleth in Light, 1 Joh.1.5. 1 Tim.6.16. Psal.139.12.

V.23. *I thank thee*] So Mat.11.25.

O thou God of my fathers] To whom thou madest thy promise, and who lived in thy fear; whereby he excludeth all other gods: and fastens his Faith upon Gods free and gracious Covenant,as the ground of this mercy, and his thanksgiving; not pretending to any worth of his own.

wisdome and might] Valour and greatnesse of minde in actions; and Wisdome in Counsel, and in understanding of affaires, and skill to interpret the Dream.

we desired of thee] That is, he and his Companions, vers. 17,18. See the benefit of conjoyned prayers; and the Modesty of Gods servants, who attribute the good things they receive from God, to other mens prayers, as well as to their own.

made known to us] Amos 3.7. Gen.18.17. & 6.13. Psal.25. 14. Joh.15.15.

V. 24. *unto Arioch*] Not straight to the King; so full was he of modesty and humility; and so free from pride and arrogancy: and haply to stop him from present execution.

to destroy] So 1 King.2.29. 1 Sam.22.17,18. Souldiers, and chief Commanders used in such cases.

Destroy not the Wise men] See the mercy of Gods servants; Daniel fues to save the life of the Wise men: not that he favoured their wicked profession; but in that he had a respect to equity and mercy: because the King proceeded according to his wicked affection and fury; and not considering at all, if their Science were lawful or no.

V. 25. *Then Arioch*, &c.] Doubtes nothing of Daniels truth, honesty, and wisdome; but hafts to bring Daniel, and this welcome message to the King, the more to ingratiate himself into his favour: And herein ascribes to him more then truth was, as Courtiers use to do. For he sought not Daniel, unlesse it were to slay him, ver.13. nor found him; for Daniel offered himself unto him, ver.24.

I have found] Chald. *that I have found*. It seemes then that Daniel was but yet a Novice; as yet of no such Name and Fame,as afterwards. This was his first rising; this being but the second year after his three yeares of Education ended.

captives of Judah] Chald. *Children of the captivity of Judah*.

V. 26. *The King answered*] That is, spake. For in the Chaldee, and Hebrew, and Greek also, the word translated, *answered*, is very often used, when no question before is asked. So Job 3.2. Mat.22.1. & 11.25. & 17.4. Luk.14.3.

art thou able?] Though he found him ten times better then the Astrologers, Chap.1.20. yet, either that hath reference to future times; or, in the throng of his mighty affaires, and sudden trouble of his spirit at this Dream, he did not recollect himself to think upon Daniel: as neither Belshazzar did, Chap.5.10,11.

V. 27. *the secret*] Is a Divine Revelation; no Naturall Dream. And therefore not within the power of man, to reveal, or Interpret.

cannot the Wise-men] No more then they could read the Writing, Chap. 5.7,8. nor those Magitians in Egypt could do those miracles, Exod.8.18,19. & Chap. 9.8. 10. Daniel first sheweth the insufficiency of the Wise men, before he sheweth Gods power.

V. 28. *but there is a God in heaven that revealeth*] He sheweth, that Man by reason and art,is not able to attain to Gods Secrets; nor Sorcerers by the help of their false gods: but the understanding onely thereto smuft come of the true God. Whereby he smiteth the King with a certain fear and reverence of the onely true God, of his Wisdome, and Power; to draw him from his false gods, that could not help his Sorcerers in this their danger: And that he might be the more apt to receive the high mysteries that should be revealed to him. See Gen.40.8. & 41.16.

maketh known] Chald. *hath made known*.

in the latter dayes] Or, *in the end of dayes*; as Gen.49.1. Esay 2.2. Micah 4.1. Act.2.17. that is, in time to come, after thee, even to the Messiah; as is declared, ver.29,45. See Jer.23.20. Ezek.38.8.

are those] Of that same argument as thy thoughts were before thy Dream, ver.29,30.

V. 29. *Thy thoughts*] Daniel from God tells him,not only his Dream; But more also, even his waking thoughts before his Dream.

came into] Chald. *came up*. God sometimes satisfieth the curious desires of great men for the good of his Church.

V. 30. *for any wisdome that I have*] He arrogates nothing to himself; But honours the King, in that for his sake God vouchsafes both the Dream, and Interpretation: to insinuate the more into the Kings heart, a mind and affection to the true God. So before, ver.29.

but for their sakes] Meaning for the Jews sake also, and all the Church (which Nebuchadnezzar had then in his Dominions, and power) was granted to Daniel, the revelation both of the Dream, and the Interpretation: or simply, for the sake that it might be made known to the King; for the word *their* is not in the Original.

the thoughts of thy heart] ver.29.

V. 31. *sawest*] Chald. *wast seeing*; in a Dream,ver.1,2.

a great image] Hieroglyphically representing the various changes of Kingly governments in the World, till the comeing of Christ; which was from this time above six hundred years.

whose brightnesse] See Chap.4.36.

terrible] Not so much to affright, as to astonish with admiration; as Luk.7.16. & 1.65. Mat.9.8. or as in the 1.verse of this Chapter.

V. 33. *part of Iron, and part of clay*] Some parts of them of the one, and some parts of them of the other; and not the whole feet, composed of a matter arising from a commixtion of Iron and clay. See ver.43.

V. 34. *was cut out without hands*] See ver. 45. without art or industry; without Engines and humane helps. See Esay 45.9.

V. 35. *like the chaffe*] Such is the glory of all humane kingdomes, of worldly things, and of all earthly felicity, Eccl. 1.2. Psal.37.35,36. Job 20.6——8. Psal. 39. 5. Such use Nebuchadnezzar should have made of this Vision.

no place was found]. As Psal.37.10,36. & 103.16.

became a great mountain]Grew by degrees to a great mountain after it smote the Image.

and filled the whole earth] Exceeded all the other Empires.

V. 36. *This is the Dream*] He appeals, as it were, to the Kings conscience for the truth hereof in all particulars. And therefore that he cannot doubt of the truth of the future Interpretation.

we will tell]. Joynes his Companions with him in his modesty, and humility; and because of the help of their prayers; though the revelation was vouchsafed to him alone, ver. 19.

V. 37. *Thou O King*] and his Successors in the Empire, Ier.27.6,7. Ezek.26.7. the Babylonian alone; not the Assyrian; much lesse must it be fetched so high, as from Nimrod, Gen.10 9,10.

a King of kings] Ezr.7.12. as Deut.10.17. and as Gen.9. 25. as Canc.1.1. and as the Oracle was called *fastum fastorum*, the most holy place. Nebuchadnezzar had many kings feodary and tributary unto him, and under him; and Captives with him in Babylon, 2 King.25.28.

hath given thee] And would do more; as this Dream shews: for this was but in the fifth year of his reign. See Annotations on ver.1. Chap.4.25. & 7.21.Ezra 1.2. This Donation of God should have prevented that pride of his spirit, Chap. 4.30. & Esay 14.12,13. which was like that of the Assyrian, Esay 10.8——16.

V. 38. *And wheresoever*] In all thy large Empire, Chap.4. 22,21,22.

thou art this head of Gold] He understandeth not only the person of Nebuchadnezzar, but the Chaldean Empire; called a *head*, because it was the first of these 4 Monarchies. For the Assyrian Empire was past and extinct. And Nebuchadnezzar desired only to know what should be after him, ver.29. 30. And of gold, it is said to be in regard of its glory, riches, splendour, and magnificence in all greatnesse, Isa.13. 19. & 14 11,12,13. Babylon is called *the golden city*, Esay 14.4. and monstrous was that Colossus of gold, made by the King, Chap.3.1. It is likened to a Lyon, Chap.7.4,

V. 39. *arise another Kingdome*] That of the Persians, and the Medes, begun by Cyrus the Persian, and Darius the Mede, Chap.4.30,31. & 6.28. & 9.1,2. This is figured by the breast and arms of silver, ver.32. and by the bear, chap. 7.5. and by the ram with two hornes, Chap.8.3. and that in regard of the conjunction of both these Nations in one Empire See Esay 21.2. This though rich and splendid, yet not like that of the Babylonians, Dan. 7.5. & 8.3. & 11.2. and they worse touching ambition, cruelty, and all kind of vice; shewing that the world should grow worse and worse, till it was restored by Christ.

inferiour to thee] In peace, prosperity, and glory; not in length of duration, or extent of dominion, Paulus Orosius book 3. chap.8,&c.

third Kingdome of brasse] That which Alexander got by overcoming Darius Codomanus; represented by the Belly and Thighes of brasse, ver.32. And by the third Beast,the Leopard, Chap.7.6. And also by the he-Goat, Chap. 8. 5: But with this difference, That in that representation of the he-Goat, Chap.8.21. the whole Empire of Alexander the Great, and all his Successors also in the Grecian Empire are understood, as the Text in that Chapter clears it. But here onely, and Chap.7.6. the Empire in Alexanders own person, and the power of Greeks with him, is understood: and all his Successors in that Grecian Empire, are made the fourth Kingdome here, represented by the Legs of Iron, and feet part of Iron, and part of clay, vers. 33,40.41,42,43. and are also made the fourth Beast, Chap. 7. 7,8. See Chap.11. 3,&c. Alexanders Kingdome here is said to be of brasse; Because he did nothing else but devour by force of armes, which were anciently made of brasse tempered: alluding also herein to the state of this Kingdome, that it was worse then the former; as brasse is worse then silver. And it continued but for a very small time; only six years in Alexanders person after the conquest of Darius.

rule over all the earth] Over a great part thereof, so that he shall obtain the greatest Empire of the world; called universal, by popular speech, Dan.8.5. Luk.2.1. So did Alexander the Great with the whole power of Greek States,which made him their King for the Persian War, Of the largenesse of his Empire, we may read Plin. lib.4. cap.10. Justin,lib.12. Q. Curtius, l. 10.

V. 40. *The fourth Kingdome shall be strong as iron*] Signified by the fourth beast, Chap.7.7,8. So understood of the Grecians joyntly. By the two legs, and feet, part of Iron, and part of clay, ver.33. is understood by some,the Romane Empire; and that before Christs second coming, divided into the West and East Empire; the Latine and Greek Empire; the German and Constantinopolitane; whose armes are the spread Eagle with two heads. Some apply it to the State of the Roman Empire before Christs birth. Both meet with such difficulties and impossibilities herein, as make them various, inconsistent, and unsound in their assertions: and the truth is, That the taking in the Romanes here, is an errour hurtful to Daniels book,and to all Christianity,& other Stories, being inconsistent with them; and hath no colour of truth from Daniel. But the contrary; as appears,ver.34, 35. & ver.44,45. See the *Annotations*; & Chap.11. Some here will go so far as to have Antichrist included. But all that can be true therein is,that what things are spoken here, & Chap. 7.7,8. & 11.21,28,30,31,32,36——38. may be by way of analogy or Type referred to Antichrist. As possibly in regard of a like revolution of things happening, St Paul to the Thessalonians, and St. John in the Revelation, may allude hereunto. As that of Gog and Magog, Rev.20. & desh to that in Ezek.38. & 39. Chapters. We conceive, That in the first and proper sense, The Successors of Alexander the Great are here understood the Seleucidæ, and Lagidæ, reigning in Syria, and Egypt; who more sharply oppressed the Church then all others; insomuch, that they have gone about to do violence to the conscience, Ch.7.7,8. & 8. 8,9,10,24 & 11.4,5,31.And this Kingdom is called of Iron, a hafemental, but very hard,a metal for war. And indeed this Kingdom was cruel, and tyrannical, and bloody, specially to Gods people, the Jews. See Chap. 11. and the books of Maccabees. The condition of it is further described to be very variable; somewhile powerful, and otherwhile very weak; a quality very agreeable to these two Kingdomes of the Seleucidæ, & Lagidæ, Alexanders Successors, in regard of their originals, acts, and events.

and bruise] Whom? even the Jews Nation: but the wise Daniel hideth that, which Christ came to be more hated of the heathen. Confer with these words, Chap. 7.7,8, 23. & 8.24. & 11,22,&c.

V. 41. *the feet and toes*] Insiste more largely in this, and the two verses following, upon that in the 33. verse; as the thing most concerning the Jews,and their calamities by these oppressors,

oppressours: that so they might be foretold of them, and strengthened against them.

the Kingdom shall be divided] Into the Seleucidæ that held Syria, and the Lagidæ that reigned in Egypt; called the Kings of the North, and of the South, Chap. 11. 5, 6. and they had continual Wars and discords among themselves.

V. 42. *the tors*] The provinces and principalities annexed to these two Kingdoms.

part of Iron] He hath regard to the variety of the state of the two Kingdoms, and their annexed provinces and principalities, often raised up, and powerful; and often abased, and depressed one by the other; and afterwards by the Maccabeans. See Ezek. 38. 21, &c. and in the end by the Romanes.

partly strong] In relation to Judah, in dealing against them. So unto Antiochus Epiphanes; or somewhat farther, ver. 40.

broken] Or, *brittle*.

V. 43. *with the seed of men*] Those Kings of Syria and Egypt shall contract affinity, by giving one another their daughters in marriage: for Ptolemy Philadelphus gave his daughter Bernice to Antiochus Theos. Antiochus the Great, gave his Daughter Cleopatra to Ptolemy Epiphanes, &c. Chap. 11. 6, 17. 1 Mac. 10. 51. & 11. 9. whereby notwithstanding they cannot be joyned in heart, and make a firme and constant union.

not cleave one to another] Chald. *this with this*. Marriages made for bad, or by-ends, seldome or never thrive.

V. 44. *and in the dayes of these Kings*] Chald. *their dayes*; or, *after the dayes of those Kings and kingdomes*. So Job 27. 15. those that remain of him shall be buried in death; that is, after death: In the dayes of those last Kings; when the Kingdomes of the Seleucidæ, and the Ptolemies are fallen; or about the end of those Kingdoms of Syria and Egypt. He Interprets that, ver. 34, 35.

a kingdome] Spiritual and heavenly, of the Messiah manifested in the flesh, Chap. 7. 13, 14, 27. John the Baptist looked to this; and our Lord also, saying, *The Kingdome of heaven is come*: and so did St. Paul, 1 Tim. 1. 17.

which shall never be destroyed] Chap. 4. 3, 34. & 8. 26. & 7. 14, 27. Mic. 4. 7. Luk. 1. 33. Esay 9. 7. Psal. 145. 13. His purpose is to shew, that all the Kingdoms of the world are transitory; and that the Kingdome of Christ shall onely remain for ever.

kingdome] Chald. *kingdome thereof*.

shall not be left] As the former kingdomes, and Monarchies were, the Chaldean to the Persian; and the Persian to the Grecian: But shall ever remain and abide in Christ: so Militant here, as *the gates of hell shall not prevail against it*; and after for ever triumphant in heaven.

break in pieces] For that the Son of God, Soveraign King of the world, is he that at all times hath destroyed all Empires and powers contrary to his, Psal. 2. 9. Isa. 60. 12, &c. Zach. 11. 8. 2 Cor. 10. 5, 6. who having made an end of subverting these four Monarchies, in their several times, with the ruine of these last Kingdomes of Syria and Egypt, in the beginning and rising of the Romane Monarchy, hath establisht his universall Kingdome, though amongst his greatest enemies. The Empire of the Romanes then cannot be understood and comprehended in these kingdomes. It being not broken to pieces, so that no place was found for it, by this stone, when it came, but rather begun then, or most flourishing, and still remaining, in some degree, to this day.

V. 45. *stone*] Psal. 118. 22, 23. Mat. 21. 42. 1 Pet. 2. 4, &c. Esay 28. 16. Act. 4. 11. Zach 3. 9.

was cut out of the mountain] Meaning Christ, who was born indeed of the Virgin Mary, but sent of God from the Mount of heaven. See Esay 51. 1, 3.

and it shall stand for ever.] This Kingdome of Christ, at the beginning (should he said, and without beauty to mans judgment, safer then all those former Metals; and should be set up and carried on by poor and base menes in mans eyes, by the foolishnesse of preaching; but yet should at length grow (by the onely power of God, without force and humane art) to a great Mountain, ver. 35. and fill the whole earth, Esay 49. 23. & 60. 12. And this Kingdome which is not onely referred to the Person of Christ, but also in its degree, to the whole body of his Church, and to every member thereof, shall be eternal: for the Spirit that is in them is life eternal, Rom. 8. 10. See 1 Cor. 12. 12. Ephes. 1. 23.

without hands] Or, *which was not in hand*. Things wrought without means do effect wonders: so doth Christ, brought into the world, by the work and power of God, set up his kingdom. For the stone is the power of Christ, or Christ that chief corner stone, weak and base in mens eyes; but a stone of stumbling, and rock of offence, able to break in pieces all opposites, vers. 34, 35. Isai. 8. 14, 15. And Christ did not, by any humane art and authority, enter upon his kingdom, and the administration thereof, but by the foile will of the Father, and operation of the Spirit.

the iron] That image, vers. 31, 32, 33. Wise Daniel again reflesh, first how the last shall be destroyed; and not how Nebuchadnezzars house first should fall. So verf. 34, 35. So he dealeth in Chap. 7. 11, 12. Matt. 1. 11. to distinguish him from Nebuchadnezzars false gods.

hereafter] Chald. *after this*: verf. 28.

interpretation thereof sure] Not feigned, to flatter the king; as this king discovered the Magicians would have done, v. 9.

V. 46. *worshipped Daniel*] The poyson that the opinion of a Deity, hath in, and over the greatest Monarch. He being ignorant of the true God, and his worship; and deeply struck with an admiration at Daniel, and apprehension of some divinity in him, Chap. 4. 8, 9. & 5. 11, 14. he was ready, as Idolaters use to be, Act. 14. 11. & 28. 6. to yield himself, and to command others to offer a divine worship unto Daniel; a worship due indeed, and proper onely to God, though he did not rake Daniel to be that true God. But no doubt, Daniel wishstood it, and turned the worship unto God; as may be gathered by Daniels piety, Chap. 1. verf. 8. and the Kings answer to Daniel, in the next words. So the Angel refused to be adored of John, had him worship God, Rev. 22. 9. See Act. 10. 25, 26. & 14. 13, 14, 15. Yet some Papists, here, are willing enough to justifie, both Nebuchadnezzars act, in giving this worship to Daniel, and Daniels act in receiving it, (for, say they, here is not a word of his refusing it.) And all, thereby to make the better way for the justification of themselves, in the idolatrous worship they give to Saints and Images.

commanded] Chald. *said*. If a kings word be a command, then much more is Gods.

offer] as Act. 14. 11. More then Alexander the great did to Jaddus the High priest: Josephus of the Jewish Antiq. 6. 11.

V. 47. *the king answered unto Daniel*] Admonishing the King, most likely, of his error, and telling him of the true God, as formerly, verf. 27, 28, 30, 45.

God is a God of gods] A God, above the gods of his Magicians; the onely true God. This confession was but a sudden motion. And so it was also in Pharaoh, Exod. 9. 27, 28. But his heart was not throughly touched; as appeared soon afterward.

a revealer of secrets] Esay 41. 22, 23. Psal. 139. 2.

V. 48. *made Daniel a great man*] So Joseph advanced, Gen. 41. This was about two years before the capivity of Jeconiah: an encouragement for the faithful, to submit to Nebuchadnezzar, and to go willingly to Babylon; their own Nobles being so advanced there. Thus was Mordecai advanced, after in the time of the Persian monarchy, for the safety and deliverance of the Jews, Esth. 8. 2.

great gifts] Not that the Prophet was desirous of gifts, or honour, Chap. 5. 17. but because, by this means, he might relieve his poor brethren, which were grievously oppressed, in this their capivity: and also he received them, lest he should offend this cruel king, which willingly gave them; and would be as good as his promise, verf. 17.

chief of the governours] Ceap. 4. 9.

V. 49. *Daniel requested of the king*] He did not this for their private profit, but that the whole Church, which was then there in affliction, might have some release and ease, by this benefit. And hence we see, that men which have the favour of Kings, should prefer good men, whom they know to be such, as Daniel knew these to be, to such places, as they cannot attend to execute themselves.

over the affairs of the Province] His Chambers, and his comings in, and dispatches: and also his affairs abroad in the Provinces.

Daniel sate in the gate of the king] Meaning, that he was a Judg; Judges did use to sit in the Gates for judgment, Deut. 21. 19. Amos 5. 15. that he had the whole authority; so that none could be admitted to the Kings presence, but by him, or him chiefly. For the Chaldean and Persian Kings, were stately and curious, in admitting of access, Esth. 4. 11. He stirred not from the King, being, as is were, the master of his Palace, and the chief Minister, and Officer of his Empire; of greatest power and familiarity with the King.

CHAP. III.

Vers. 1. M*ade an Image*] This was done, after that, in the former Chapter; as appears, Chap. 3. 49. and the twelth verse of this Chapter: and likely, about two years after that Dream, in the former Chapter, about the seventh year of Nebuchadnezzars reign, and a little before Jeconiahs capivity; seeing onely the capivee with Daniel, are accused here, verf. 8. 12. Any thing in apocryphal prayer of Azariah, is not of credit to discountenance this. Though it

it puts the Papists upon a time, long after. The occasion of making this Image, is not like to be with any relation, any manner of way, to that Image which he saw in his dream, in the former Chapter; though some are of this opinion. But rather, it may be, upon the like occasion, to that in the sixth Chapter, verf. 1, &c. upon the envy the Chaldeans had against the Jews, for their preferment in the chief offices and honours of the kingdom, to seek an advantage thereby to ruine them; though likewise, Nebuchadnezzar might the rather be moved, to yield to such a motion made, as seeking and feeding, therein, his own ambition, and vain glory, under pretence of religion and holinesse, in making, that is, causing to be made, such an Image to his idol Bell. Pagan stories have many examples of the like Colosses, dedicated to idols. This Image, likely, was the Image of a man: yet we can hardly conceive, with some, that he made this to be dedicated to himself, to be worshipped thereby, as a God; though the pride of his heart, and the vanity of his minde, was very great; and he much fallen from that, Chap. 2. 47. and not much in come shoot of the King of Tyre, Ezek. 28. 2. And if we consider what kinds of gods the Heathen had, and worshipped, as such, even such as had been infamously vitious men; as for instance, their Jupiter, or chiefest god; and what numbers they had of them; Hesiod saies, 30000. Tertullian in Apologetico, speaks of 30. whom they called all Jupiters. We may the lesse marvel, if some famous Monarchs, among the Heathen, such as this Nebuchadnezzar, and Alexander the great, might affect such a deity, if not in their life time, yet an *ἀποθεωσιν*, after their death; and to have such like honour done to them, as were to those conceived Deities. See Esay 14. 12, 13.

of gold] It is likely it was gold without, and hollow within. A great expence upon this Idol, which might have been bestowed upon better uses. And this hath still been the custom of Idolaters, to spare no gold, to think nothing too costly and deer for their Idols, Hos. 2. 8. & 8. 4. Exod. 32. 2, 3. 4, 31. 1 King. 12. 28. Deut. 7. 25. & 29. 17. Judg. 8. 26, 27, Psal. 115. 4. Esay 46. 6. Jer. 10. 9.

six cubits] Diameter, that is, through the traverse of it, or over-crosse the body, as it is likely. Also besides, there being no proportion of six cubits of breadth, and sixty of height, it is fit to be supposed, that in, and under the number of sixty, is comprehended some great pedestal, upon which the statue stood. Of cubits, see *Annotat.* on Ezek. 40. 5.

Dura] *Deera*; Ptolemy in his sixth Book of Geography. Set it up in an open champion place, that it might be the better seen and thorshipped of all.

V. 2. *gather together the Princes*] He calleth all sorts, verf. 4. But the great men, and officers, onely, are here named, as best serving, to do forth the honour of this Dedication; and by their example, to draw on others to the same idolatrous worship. Magnates, are magnetes: as in water, face answereth to face, Prov. 27. 19. So, for the most part, the mean correspond with the manners of the mighty. The several kinds of Officers, here named, are not now, by us, very certainly distinguishable; as neither the several kinds of instruments, verf. 5, 7, 10, 15. nor the several sorts of attire, Esay 3. 18. —24. His earnestnesse in superstition, should teach godly Princes, to be forward in setting up true religion, and promoting it.

to the dedication] Shewing, that the Idol is not known for an Idol, so long as it is with the workman: but when the ceremonies and rites are recited and used, and the consent of the people had, and invocation made, then of a block, or image, they think they have made a god; or an excellent means, or manner for the worship of their God. And in this point of their dedication, they might likely take some hint, and general notion, from the people of God; among whom, by Gods command, in other cases, dedications were practised; with sacrifices and musick, and sundry ceremonies to that end used, divers dayes; as Numb. 7. 1 King. 8. Ezra 3. & 6. Neh. 12. See Deut. 20. 5. Psal. 30. in the inscription.

the king had set up] This was sufficient with the wicked, to approve their religion, if the kings authority were alledged for the establishment thereof; not considering, in the mean season, what Gods words did permit.

V. 3. *Then the Princes*] Some of these words following, are rendred as well as our English words, and offices will bear: and the like is done in the instruments of musick, in the 5, 7, 10, 15. verses.

flood] Wondring at such an Image; and with their minds intent to hear, and obey the kings will, upon the sound of the musick, to worship the Image.

V. 4. *aloud*] Chald. *with might*. Many Heralds, likely, for so great a multitude; and several Heralds, for several languages.

it is commanded] Chald. *they command*.

V. 5. *ye fall down and worship*] The musick sounding, and the people adoring and praying. Here the falling down, would soon discover who stood up, and see who refused, if any such should be. All this the devil likes to be done to Images and Idols, which God forbid, Exod. 20. 5. either absolutely, or relatively; mediately, or ultimately to be done to them. And yet the devil tempted our Saviour to have done it himself, Mat. 4. 9. But this worship, when it is not civil, but religious, the Saints and Angels of God, do onely yield it unto God; as Gen. 22. 5. & 24. 26, 52. Exod. 34. 8. 2 Chro. 20. 18. & 29. 29. Apoc. 4. 10. Psal. 95. 6. And they refused to have it yielded to themselves, Apoc. 19. 10. & 22. 9. Act. 10. 25, 26. Mat. 4. 10.

V. 6. *the same hour*] The hot and cruel zeal of Idolaters, in and for their Idolatrous worship, verf. 13. Here is no time of respite, no delay, verf. 15.

V. 7. *Therefore at that time*] There can be nothing so wickedly commanded, but multitudes will be ready to obey it. Such is the power of a Kings command; and the dread of punishment: and so little are multitudes to be followed, in matters of religion. All the people, nations and languages, that were here gathered, (for all individuals could not be) did fall down, and worship this golden image.

V. 8. *Wherefore at that time*] They greedily took this occasion, which was the thing they sought for, to accuse the Jews: Or, as the Chaldee hath it, They did eat accusations. They did it instantly; having their eyes upon their pasture, more then upon the Image, knowing, before that their men detested their Chaldean gods. Therefore as soon as ever the heat of the adoration, and dedication was over, they delay no time, but presently accuse them.

V. 9. *O King, live for ever*] Chap. 2. 4.

V. 10. *Thou, O King*] Verf. 4, 5, 6.

V. 12. *certain Jews*] See *Annotat.* on verf. 1.

Shadrach, Meshach, and Abed-nego] It seemed that they named not Daniel, because he was great in the Kings favour; or, upon some just occasion, of sicknesse, or publike affairs, was absent; if he did not purposly absent himself; thinking, that if these three had been destroyed, they might have had the better occasion to accuse Daniel after. And this declareth, that the policy, in erecting this image, was invented by the malicious flatterers; which sought nothing, but the destruction of the Jews, whom they accused of rebellion, and ingratitude.

have not regarded thee] Chald. *have set no regard upon thee*.

whom thou set hast over] The greater (as they imply) is their rebellion, and ingratitude.

thy gods] Multitude of gods, with the Heathen, through the ignorance of the one true God. Yet the wisest of the Heathen, constantly avowed, one onely true God.

nor worship the golden image] They not so mad, as to think the images to be gods. The King himself, distinguisheth between his gods, and the Images of them, verf. 14.

V. 13. *in his rage*] Much more should we be zealous, for the true worship of the true God.

commanded to bring] It seems they were there, in obedience to the first part of that command, verf. 2. which clearly included them; though they would not worship; ready there, to shew, and avow their detestation of that idolatry; and to answer any thing, in that case, might be laid against them. Or else, surely they were not far off: for this Dedication, likely, lasted certain dayes.

V. 14. *true*] Or, *of purpose*; as Exod. 21. 13. He wonders, and scorns they should take upon them, to be wiser in the true religion, then he: Yet for all his rage, he condemns them not upon hear-say; but brings them to answer for themselves, Act. 25. 16.

V. 15. *Now if ye be ready*] Signifying, that he would willingly have them to be a good example, of obedience to others; and that he would receive them to grace, if they would now, this day, or the next day of the Dedication, at the sound of the musick; (though rather his heat, and the rigour of the decree, verf. 6. promise such favour, to put it off to another day) obey his decree. The imperfect speech, argueth his heat. Some of the names of the musical instruments, seem to be derived from the Greek tongue; as if they had first received them from the Greeians; as Cithera, Sambuca, Psalterium, Symphonia.

but if ye worship not] Though they were dear to him, for their own worth and wisdom, and services they did him, in the affairs of the Province of Babylon; as also for Daniels sake: yet all that should not assuage his wrath, nor cool his zeal, for his idolatrous service.

ye shall be cast] This is the weapon Persecutors use, against Gods Church and Children.

who is that God that shall deliver you?] A proud speech, against God, as Exod. 5. 2. Esay 36. 20. 2 King. 18. 30. He for-

forgets himself, and that confession of his, Chap. 2.47. See vers. 28.

V. 16. *not careful*] The matter is such, as needs no time of deliberation, nor answer at all; at least in words, but rather in deeds of constancy and courage, on our part, 2 Macc. 7.2. And God, for his part, will answer for himself, he is able enough to clear his power, against thy proud boast and threat. They should have done injury to God, if they should have doubted in his holy cause; and therefore they say, they fear not the danger, or death threatned; they are resolved to dye for Gods cause; and when men have God on their side, they are not troubled to answer before great men. See Matth. 10.19. Mar. 13.11. Luk. 12.11. Act. 4.19. Rom. 8.37.

V. 17. *he able*] They ground on two points; first, on the power and providence of God over them, against his proud brag, vers. 15. and secondly, on their cause, which was Gods glory, and the restifying of his true religion, with their bloud; and so make open confession, that they will not so much as outwardly consent to idolatry.

and he will] Psal. 27. 1. & 118. 6. Micah 7. 7. This was their trust, either upon special instinct, or upon the many examples of Gods like dealing with many of his servants, in like cases, whereof the Scripture is full.

V. 18. *But if not*] That is, will not. They do not say, He cannot, Matth. 8. 2. God might see it best for them to suffer. And however, though Gods judgments may be sometimes secret, they are always just. And therefore they are resolved, without all care, or cunctation, notwithstanding any danger, not to obey his idolatrous will.

we will not serve thy Gods] Thus the servants of God, will run through any danger, rather then sin against God, Hebr. 12.4. Singular faith, and fortitude, piety and constancy.

V. 19. *full*] Chald. *filled*.

form of his visage changed] Passions of the mind, soon appear in the face, Gen. 4. 5. & 31. 2, 5. Dan. 5. 9. Joel 2. 6. Ezek. 27.35. Esay 13.8. Neh. 2. 2. Neither the majesty of his place and person, nor the presence of all his Peers, nor the celebrity of that solemnity, could any way moderate his furious passion.

seven times] Chald. *once seven times*. It may be exactly so much; Or, a certain number put for an uncertain, to signifie very much more then afore; as Esay 4. 1. Prov. 24. 16. Psal. 12.6. The apocryphal addition, at the end of Azariah's prayer, relates, that the flame streamed forth, above the Furnace, 49. cubits. Indeed, this would the sooner have dispersed them, and shortned their pain; but the mad King *(ira furor brevis est)* heeded not that: And the wise God, made it fervie, to make the miracle the more marvellous. Idolaters are cruel, when they are crossed: and the more the tyrants rage, and the more witty they shew themselves, in inventing strange, and cruel punishments, the more is God glorified by his servants, to whom he giveth patience and constancy, to abide the cruelty of their punishment, and to sleight them and it; knowing, that either he delivereth them from death, or else, for this life giveth them a better.

more] Lessens, this was a usual kind of capital punishment, among the Chaldeans, Jer. 29.22.

V. 20. *most mighty*] Chald. *mighty of strength*.

in his army] Or, *guard*, then attending him. See Annotations on Chap. 2.14.

V. 21. *in their coats*] Chald. *mantles*. Some translate them Breeches; but these were not much in use with the Jews. Those they had on them, of what kind, and how good or precious soever, for hat, vers. 22. Whereas others, likely, in case of like punishment, were cast in naked. And Gods providence made use of this, to the increase of the miracle, vers. 27.

hats] Chald. *Vrbant*. The word is nearest to the Greek word, *τιάραι*.

V. 22. *the flame*] Chald. *spark*. Catched hold of them, and burnt them.

slew those men] The fire wanted not its power of burning, but obeyed its Creator, in slaying these, and not hurting the other. It is not good to be instruments of great mens cruelties; for such sometimes fear worse, then either principal authors, or sufferers. We cannot say, that these men were the persuaders of Nebuchadnezzar, to this burning rage and cruelty.

V. 23. *fell down bound*] But straight were loosed, and walked in the midst of the fire, vers. 25. The bonds burnt; and no smell of fire on them, or their clothes, vers. 27.

V. 24. *astonished*] As he had cause; and it touched him most, who had cast them in.

rose up] From his Chair of majesty, and throne of installation, or inauguration; to go to the furnace.

in haste] Aboon as the miracle was discerned; which was presently. And therefore not the next day after. Thus God can make a sudden change in the greatest Monarch. So Chap. 5. vers. 6.

Counsellers] Or, *Governours*: Not unlikely their Accusers.

three men] And no more: and those bound too.

V. 25. *Lo, I see*] He was hard by the furnace to see the execution: or now come to it, to see the miracle. And saw now four, and them loose, and walking, and not touched with the fire.

walking] The furnace was great. That long prayer of Azariah; and long long of them all three in the midst of the fire and furnace, are Apocryphal Additions, made Canonical by the Trent Synod of the Romane Church.

they have no hurt] Chald. *there is no hurt in them*, Psal. 91. 7. & 66.12. Esay 43.2. Here the fire said, *It is enough*, Prov. 30.15. To ascribe this to their Virginity, or fasting, is without warrant. The Holy Ghost ascribes it to their Faith, Heb. 11. 34.

and the form of the fourth is like the son of God] Or, like a son of the gods; or like some young God; most bright, beautiful, and Divine. Such were the Heathenish Opinions. But the doubtful words in the Heathen Kings speech, have been well taken of the ancient, as they best might mean: And so some understand him hereby to mean an Angel; and so he calls him expressly *an Angel of God*, ver. 28. And the angels do bear a form and likeneſſe of God, and are called in Scripture the *Sons of God*, Job 1.6. & 2.1. & 30.7. and are Gods Ministers and Messengers, as the word doth signifie; sent by him to do his Will, and deliver his servants; as Act. 12.7—12. And all this might Nebuchadnezzar hear or learn of Daniel. But whatever Nebuchadnezzar did, we yet may understand this fourth to be, as the words do literally bear, the very true Son of God, our Saviour Christ; who is with his servants in their extremities.

V. 26. *mouth*] Chald. *door*. So neer as he might with safety; the fire being now not so raging.

the servants of the most high God] Thus, God convicts the conscience, and doth sometimes miraculously force great men to honour him, and his servants.

come forth] He speaks now, no doubt, submissively; who before spake so proudly, ver. 15. This change was made by the right hand of the most High. And here is their obedience unto God; they would not for any fear depart out of this furnace, till the time appointed; as Noah remained in the ark, till the Lord called him forth.

V. 27. *Nor was an hair—nor the smell of fire*] The least hurt cannot come to those whom God will preserve, Isa. 43. 2. Mat. 10.19. Act. 27.34. 1 Sam. 14.45.

V. 28. *Blessed be the God of Shadrach*] He was moved by the greatneſſe of the miracle to praise God; but his heart was not yet throughly touched. We see that miracles are not sufficient to convert men to God, Deut. 29. 3, 4. but that doctrine, and the saving grace and power of God, must be adjoyned, without the which there can be no Faith, and true conversion. Yet thus for a while again his heart was brought to repent and relent.

who hath sent his Angel] Nebuchadnezzar, no Sadducee, Act. 23.8. And likely told thus much now by the three Confessors or Martyrs, upon questions and demands by him made unto them.

that trusted in him] Faith quencheth the violence of fire, Heb. 11.34.

and have changed the Kings word] That word, ver. 15. doing contrary to it, and thereby have now changed the Kings mind, in all this busineſſe.

and yeilded their bodies] Matth. 10.39. Joh. 12.25. Luk. 14.26.

except their own God] Mat. 4.10. Exod. 20.3. Likely, hereupon other Jews were not questioned for non-adoration, after this miracle shewn, if the Dedication did hold more dayes after this. Though moſt of them were too prone to Idolatry, Jer. 16.13.

V. 29. *I make a Decree*] Chald. *a Decree is made by me*. Spoken now; registred after. A better Decree then his other Decrees, Chap. 2.9, 13. & 3.10. And much more is it lawful, and the duty of Christian Kings, to make Decrees for God, and his worship, and against sin and Idolatry.

speak any thing amiss] If this Heathen King, moved by Gods Spirit, would not suffer reproachful speeches against God unpunished, but made a Law, and set a penalty for such transgressors; much more ought all they in authority, that professe Religion, to take order that such impiety reign not; left according as their knowledge and Charge is greater, so they suffer double punishment.

any thing amiss] Chald. *errour*. And yet for all this, wicked Jehojakim at this time would not cease to deal amiss in Judah; untill he was buried as an asse, and had his carkasse made

made as dung, being cast away unburied, Jer. 22. 26. and 36.30.

cut in pieces] Chald. *made pieces*, Chap. 2.5. See *Annotations* upon it.

no other god that can] Not Bell himself, nor Jupiter Belus.

V. 30. *promoted*] Chald. *made to prosper*. He had done so before, Chap. 2.49. Now he promoted them more, made them to prosper; or at least restored them to their honours; and forbad all any more to wrong them.

CHAP. IV.

Vers. 1. *Nebuchadnezzar the King*] This Chapter containes Nebuchadnezzars Proclamation, or Letter, and the Historical Narration of the Occasion of it. And all in such a style, as may seem to be penned by Nebuchadnezzar himself, or at least in his Name; and inserted by Daniel in his book, as is the mountful Song or Writing of Hezekiah, by Esay, in Chap. 38. and the Edict of Cyrus, and the Letters to Artaxerxes, and from Artaxerxes; and likewise to Darius, and from Darius, are by Ezra, in his book, 1, 4, 5, 6. Chapters; as also the copy of the Letter of that other Artaxerxes to Ezra, Chap. 7. But such as would have this to be a Parable rather then a true History, are no wayes to be endured.

In all the earth] Meaning as far as his Dominion extended.

peace be multiplyed] Heathens sending out Proclamations to their people, begin with wishing happinesse to them. So Dan. 25.6, 26. therefore they have need to see, that nothing be commanded but for their happinesse. The like forme of salutation is used by the Apostle, 1 Pet. 1.2. & 2 Pet. 1.2. and by Jude, vers. 2.

V. 2. *I to shew the signes*] That God which can make the mouthes of Children to speak to his praise, Psal. 8. 2. can make Heathens trumpeters of his glory.

V. 3. *an everlasting Kingdome*] Chald. *a Kingdome of eternity*. Lasting beyond all time, Chap. 2.44. See the Annotations there.

from generation to generation] Chald. *with generation and generation*: or, with one generation as well as with another: or, to all generations.

V. 4. *I Nebuchadnezzar*] He had not conquered Egypt, untill after the 27 of Jeconias, or his own 34. Ezek. 30.2. wherefore this Vision should be about his 36. year: (and so about 28. or 29. years after that history in the former Chapter; and 30 or 31 years after the Dream of the Image, chap. 2. and falls out to be in the year of the world 3433. or thereabouts.) And this proclamation was about a year or two before his death, his reign continuing 45 years. For his madneſse begun 12 moneths after this Vision, ver. 29. And that continued seven years. At the end whereof he was restored to his Wits, and to his Kingdome; and then made this proclamation, and so reigned one or two years after.

was at rest in mine house] From all enemies, and fear of such as he had subdued; so that there was no trouble that might cause me to dream. And therefore it came onely of God; who can trouble men in the height of their prosperity, Psal. 30. 6.

in my palace] In Babylon, ver. 29. 30. Chap. 1.4.

V. 5. *a dream*] This was another Dream besides that which he saw of the four Empires; for Daniel both declared what that Dream was; and what it meant: And here he onely expoundeth the Dream.

visions] More then one were in this one Dream.

of my beds?] In the head is the faculty of imagination: There are the animal and natural Spirits, which carry in the formes and similitudes of things to the common sense and phantasie; and raise up thoughts and cogitations.

troubled me] Chap. 2.1. Job 7.13, 14. Both the Dream, and his after thoughts upon it disquieted him.

V. 6. *all the wise-men*] The greatest Princes have sometimes need of others to declare unto them, what themselves know not.

V. 7. *Magitians*] Chap. 2.2, 27.

they did not make known] It was beyond their power, 1 Cor. 2.11. Gen. 40.8. and 41.16, 39. 1 Cor. 1.19. In that he sent abroad to others, whose ignorance in times past he had experimented, and left Daniel which was ever ready at hand; either he did it to try them, and their skill of Interpretation, whereof they vaunted, though falsly, when the dream should be told them, Chap. 2.4, 7. or else it declareth the Nature of the ungodly, which never seek to the servants of God, but for very Necessity; and then they spare no flatterings.

V. 8. *at the last*] This word *Achoren*, in the Trent Bible is translated *Colleague*; so signifying, that Daniel was as a fellow Companion to Nebuchadnezzar. But differing so, through a mistake of the word, from all other Translations.

Beltesheazzar] See the Note of Chap. 1.7.

of my God] This no doubt was a grief to Daniel, not onely to have his name changed, but to be called by the Name of a vile Idol; which thing Nebuchadnezzar did, to make him to forget the Religion of God. And this place argueth, that the King forsook not his Idolatry.

and in whom is the Spirit of the holy Gods] He an heathen still, and so speaks, holding a multitude of Gods; and some of them holy and good, others evill and bad, which they worshipped, that they might not hurt them; and that Daniel was inspired, taught, and guided by the Spirit of the holy God, and had it in him, and thereby divined: not much unlike that damsel, Act. 16.16, 19. And this further appears, by the title he gives him, ver. 9.

V. 9. *Master of the Magitians*] Chap. 2.48. & 5.11. which shewes that Heathenish conceit which Nebuchadnezzar still had of Daniel, which also was a grief to the Prophet; to be numbered among the Sorcerers, and men whose practices were wicked, and contrary to Gods Word.

Spirit of the holy Gods] He speaks as an Heathen still; in an Heathenish sense. The Scriptures use also the name of Gods; but understand thereby, either false gods, Psal. 96.5, 6. or else the Angels in heaven, Psal. 97.7. Heb. 1.6. or Magistrates on earth, Psal. 82.1, 6. See 1 Cor. 8. 5, 6. Psal. 86.8.

tell me the visions] That is, what the visions mean, as it followeth in the text, the latter word expounding the former; for in the verse next before, Nebuchadnezzar telleth the dream to Daniel.

V. 10. *a tree*] Man often in Scripture is likened to a trees and several kinds of men to several kinds of trees, Mat. 3. 10. & 12.33. Jude 12. Psal. 1.3. & 49.20. 2 King. 14.9. Ezek. 17. 24. & 31.3. Here by the tree is signified further the dignity of a King, whom God ordains to be a defence for all kind of men, and whose state is profitable for mankind.

in the midst of the earth] Indeed Babylon was much about the midst of the earth.

V. 12. *the beasts of the field*] Ezek. 31.6. applyed to the Assyrian. The right and true use of Monarchy and Magistracy is hereby hieroglyphically and excellently deciphered.

V. 13. *a watcher*] Meaning the Angel of God, which neither eateth nor sleepeth; but as one full of eyes, as in that vision, Ezek. Chap. 1.18. & 10.12. is ever watchful and ready to see, and do Gods Will; as the Eccho still readily answers the voice: and is not infected with mans corruption, but is ever holy: And in that, that he commanded to cut down the tree, he knew that it should be cut down, though not by man, yet by God, ver. 31.

an holy one] Chap. 8.13. How Heathenish Nebuchadnezzar should come to this apprehension and knowledge of this person we know not; unless he might gather it out of those words in the vision, ver. 17.

cryed alone] Chap. 3.4.

V. 14. *Hew down the tree*] See the change of humane felicity. And when God calleth great men to account for their sins, he maketh through work with them, leaving neither fruit, nor leaf, nor branch, Ezek. 17.9. Job 18.16. Esay 9. 14. Thus God drowned Pharaoh, who had caused the male children of Israel to be drowned. Gods thunderbolt breaketh and burneth the strongest Oakes and highest Buildings.

from under it] That is, from abiding there.

V. 15. *the stump of his roots*] When God dealeth heavily with great sinners, yet there is some mercy, he leaveth a stump in the ground.

Let it be wet with the dew of heaven] That is, him that is signified by this stump. Lying without, abroad, night and day; Cant. 5.2. Babylon is an hot country, and the Winter there, but little cold.

V. 16. *Let his heart be changed*] His heart; not his manly shape and figure. Hereby he meaneth, that Nebuchadnezzar should not onely, for a time, loose his kingdom, but be like a Beast; should think himself to be, not a Man, but a Beast; and to live, and lye, and feed as a Beast, ver. 25, 32, 33. God can make a mans heart, as stupid as a beasts: So wise a man, a mad man, verf. 34, 36. He, who in his heart, would have been a God, now, in his own heart, to be a beast.

Let seven times passe over him] In that miserable estate and condition. See vers. 23, 25, 32. These times were years: as in another case, the interpretation is made in the Text itself, Chap. 11.13. And these years, such as our years: for such are the years, in Scripture accounts; as may distinctly be gathered out of the history of the Flood, Gen. 7, 8, 9. Chapter. We may not then conceit, here, other kinds of years, as some do; nor conceive a number certain, to be put here

here for an uncertain. He then that destroyed Solomons Temple, that seven years work of so many thousands, should be, exactly, so many years besides himself. The remarkable, memorable judgment of God, upon so mighty an enemy, and destroyer of his People, City, and Sanctuary.

V. 17. *this matter*] God hath decreed this judgment, and the whole Army of Heaven, have, as it were, subscribed unto it; like as also, they desire the execution of his decree, against all them that lift up themselves against God.

the watchers] That is, of God, vers. 24. God the Father, Son, and Holy Ghost; environed with his Angels; described in Scripture, as those that sit in counsel with God, 1 King. 22.19.20. Job 1. 6.

and the demand by the word of the Holy ones] Or, *according to the word of the Holy ones, is this Petition*. Intimating, that in the consultation, as it were, about the punishing of the pride of Nebuchadnezzar, the holy Angels petitioned for this very thing; as well as the Holy ones, and Saints on earth, petitioned against him.

the living may know] Even by Nebuchadnezzars own publishing, and proclaiming of it, vers. 2, 3, 37. God bringeth down the kingdoms of men, to make his own known, Luk. 1.52. 1 Sam. 2.6, 7, 8. Psal. 75. ver. 6, 7.

V. 18. *declare*] And that speedily: His guilty conscience, and this kind of dream, made him suspect the worst; and he would fain be out of pain.

the spirit of the holy Gods] He speaks still as an Heathen man. See vers. 9. And he spake now upon former experience had.

V. 19. *was astonied*] Both in regard of the sad interpretation; and also, because it lay on his part, to expound it to the King, who had so much honoured him; and whose peace was profitable, both to Daniel, and the people of the Jews; for which they were commanded to pray, Jer. 29. 7. So the Prophets used, on the one part, to denounce Gods judgments, for the zeal they bare to his glory; and on the other part, to have compassion upon man; and also to consider, that they should be subject to Gods judgments, if they did not regard them with pity.

for one hour] A long time; it being in the kings presence. In which time, no doubt, as the first prayed to God, for the right interpretation of the dream; so understanding it, he was after troubled at the sad meaning of it, both for the kings sake, and also how he might best come off fairly, in telling and expounding of it.

The King spake] The King, likely, perceived Daniel was not troubled for want of knowledge of the interpretation; but because of somewhat that was to befall the king; as, in all likelihood, he could expect no good from such a dream and vision: as neither Belshazzar from that, Chap. 5. 5, 6.

my Lord] When Gods messengers are to deal with great men, they must do it wisely; as Daniel did here with the King; and so did Nathan with David, by a parable, bringing his fault to his mind, 2 Sam. 12. And surely greater wisdom and skill, could not be used, then Daniel here sheweth, to decline the kings offence, and to qualifie the bitterneſſe of the interpretation.

to them that hate thee] That is, Would to God the sense of this dream, might be directed against thine enemies, rather then against thee: a kinde of protestation, to shew, that in the interpretation thereof, he was not prepossessed with any hatred, or passion against the king; but continued, full of dutiful love and affection towards him.

V. 20. *The tree, &c.*] Vers. 10, 11, 12.

V. 22. *It is thou*] That is, This great Empire which thou possesest, is meant, which was signified by the tree, as above, Chap. 2. 38.

V. 23. *Hew the tree down*] Vers. 14. The whole tree; not some branches. He lost his whole Empire, for the time. The speech seems to be directed to the Chaldeans.

with a band of iron] It may be, as that Nebuchadnezzar himself, at the beginning of his madneſſe, was tyed in bonds, and after suffered to run loose abroad; and the rather, by reason of this Dream and Interpretation, famously known amongst the Chaldeans. However, that speech against the Assyrian, Esay 37. 29. is doubtless, metaphorical.

till seven times pass over him] See above, vers. 16.

V. 25. *Drive thee from men*] Chap. 5. 19, 20, 21. Because, for his madneſſe, he was odious to them, or in his madneſſe, might many wayes hurt them. Or rather, taking it imperſonally, For thou shalt be driven, as in the Chaldee and Hebrew phrase, is usual, we may so understand it of his own madneſſe, that that should drive him from the company of men, to the company of beasts: As having the heart of a beast, thinking himself to be a beast; and so covering, as beasts do, rather to be in the company of beasts then of men.

Oxen] Not that his shape, or form was changed into a beast, but that he was stricken mad, and so avoyded mans company, and so wandred among the beasts, and did eat herbs and graſſe; as thinking that food, though not so pleasing or nourishing, did yet properly belong unto him. See Job 6. verſ. 7.

the most high] Daniel sheweth the end, why God thus punished him; which proved true in him, verſ. 34, 35, 36, 37.

to whom soever] Jer. 27. 5. & 18. 4.

V. 26. *after that thou*] After thou shalt be tamed, or humbled by this horrible accident, thou shalt then recover thy understanding, having quitted thy ambition which possessed thee; and being revested with humility towards God, by whose onely favour thou dost reign; thou shalt then also surely reign again; as he did at the making of this Proclamation, and a year or two after.

the Heavens do rule] That is, God, which dwelleth, and reigneth in glory in the Heavens; as Matth. 21. 25. Luk. 15. 21.

V. 27. *Let my counsel, &c.*] Great men have need of counsels, Prov. 11. 14. & 12. 15. & 15. 22. & Cap. 19. verſ. 20. & 24. 6. & 27. 9. 1 King. 12. Thus Exod. 18. verſ. 19. And hence, likely, the Romans chief Magistrates were called, Consuls.

break off thy sins] Of tyranny, pride, &c. Chap. 5. 19, 20. of oppressing Gods people; cease from provoking God any longer to anger, by thy sins, that he may mitigate his punishment; if thou shew, by thine upright life, that thou hast true Faith and Repentance: for Gods greatest judgments have an end, when they bring forth such good fruits, Esay 26. 9. 16.

by shewing mercy to the poor] Luk. 11. 41. Esay 58. 7.——12. Ezek. 18. 7. Act. 10. 2, 4, 31. This would have been a good fruit, and sign of his Repentance, if he had shewed mercy to the poor, specially to the poor afflicted Jews, now in captivity under him: He had done otherwise, Chap. 5. 19. But now he should thus seek to redeem, as Ephes. 5. 16. and take off this punishment of his iniquities, get mercy from God, by shewing mercy to the poor.

if it may be] The like phrase, Exod. 32. 30. & Josh. 14. 12. & 1 Sam. 14. 6. Intimating some hope; yet leaving it doubtful, what might be Gods will, 2 Sam. 12. 14. and what would be the Kings repentance.

a lengthening of thy tranquility] Or, *an healing of thine error*. Others read, It shall be a lengthening of thy peace and prosperity: and indeed there was some lengthening, to wit, for a year, at least, as may appear by the 29. verſe. The like example of lengthening, is of Ahab, 1 King. 21. 29. And not much unlike is that of Ezekiah, Esay 38. 5. and of the Ninevites, Jonah 3. 10. See Jer. 18. 8. But the small repentance of this King appears, verſ. 30.

V. 29. *twelve moneths*] After that Daniel had declared this vision; so patient is God, Rom. 2. 4. And haply by that time, the King, continuing still in his glorious felicity, grew to that opinion, that the Interpretation of the Dream and vision was false. However, his pride so continuing, declareth, that it is not in man to convert to God, except his Spirit move him; seeing that these terrible threatnings could not move him truly to repent, Chap. 5. 20.

in the palace] Or, *upon the roof being flat*; as usually: whence he had the view of the city; which haply puft up his spirit, and recal'd his former thoughts.

V. 30. *Is not this great Babylon*] Of the greatneſse of it, see Herodotus, book 1. Pliny, book 6. yet Nineve was far surpassed it, Jonah 3. & 4. 2. And yet Pezz, Grand Cairo, and Constantinople, seem not to come far short of them at this day. Of his Luciferian pride, see Esay his Prophecy, chap. 14. 12, 13.

that I have built for the house] That is, adorned, and beautified with many marvellous edifices, and penſile, or hanging gardens, and orchards, and enlarged and compassed with a new wall; so that it may seem a City altogether new: though first builded by Nimrod, Gen. 10. 10. and after that much enlarged, beautified, and strengthened with walls by Semiramis the wife of Ninus. It may be the King would have added to these words, some other to this effect, *How then can they drive me from men, and from my Kingdome?* as ver. 25.

a voyce from heaven] Framed by that Watcher and Holy One, ver. 13, 23. like a thunder, with the voyce of God.

V. 31. *is departed*] That is, shall, as is decreed, presently depart, ver. 33.

V. 32. *drive*] See ver. 25.

V. 33. *The same hour*] Presently. So Herod, the nephew of Herod the Great, and son of Aristobulus, was instantly smitten, Act. 12. 22, 23.

his haires —— *his nailes*] Being uncut, and unpared, so very long a time. And not unlikely but hair did extraordinarily grow upon his body.

like Eagles He was compared to an Eagle the Queen of

birds, Ier. 48. 40. & 49. 22. Ezek. 17. 3.

V. 34. *at the end of the dayes*] When the term of these seven years was accomplished: then from a Beast in heart, he became a Man again; then, and not before, his Reason returned unto him.

I praised] Wicked men can praise God, when Miracles are wrought for them.

an everlasting Dominion] Chap. 7. 14. Mic. 4. 7. Luk. 1. 33.

V. 35. *and all the Inhabitants*] Isa. 40. 15, 17. Psal. 62. 9. And so himself, that formerly was so high and haughty, would be a God, was now become in his own eyes, as nothing. Thus Affliction worketh, and Gods judgments, Job 33. 14——19.

His will] He confesseth Gods Will to be the rule of all Justice, and a most equall Law, whereby he governeth both man, and angels, and devils; so that none ought to murmure or ask a reason of his doings, but only to rest content therewith, and give him the glory.

army of heaven] That is, in the Celestial bodies, and among the angelical Creatures.

inhabitants of the earth] Even Kings and princes; pulling down one, and putting up another, 1 Sam. 2. 8.

stay his hand] Chald. *strike back*. Nothing can hinder what God hath forcetold; none of Gods predictions fail, Esay 46. 10. Psal. 33. 10, 11. Prov. 19. 21. Job 42. 2. Ier. 50. 44.

what dost thou?] Job 9. 12. Isa. 45. 9.

V. 36. *my reason returned unto me*] That is, my understanding, ver. 34. this, as the chief point is redoubled: And also that King's presence, and other heroical qualities, fit to uphold the dignity of an Empire, were returned to me.

brightnesse returned unto me] The same Chaldee word is used, Chap. 1. 31. and is here most fit to expound the former, what was meant by the brightneſse of the image.

and my Counsellours] It is likely, his son reigned in this time of seven years madneſse. And his Counsellors, and all famously knowing, ver. 6, 7. the Dream, and Interpretation; and seeing all fulfilled accordingly, did confidently expect, till these seven years were ended, for his return to his wisedome and Kingdom again.

V. 37. *praise and extoll and honour the King of heaven*] A publick solemn Confession and Doxology, wherein he doth not only praise God for his deliverance; but also confesseth his fault and punishment, that God may only have the glory, and Man the shame; and that he may be exalted, and man cast down.

works are truth] Rom. 3. 4. Psal. 145. 17. Deut. 32. 4.

that walk in pride, &c.] As himself had experienced, and so become an example and famous monument thereof to all posterity. A like Confession to this, Nebuchadnezzar had made before, Chap. 2. 47. and again, Chap. 3. 28, 29. And yet was not a man throughly or truly converted.

CHAP. V.

Vers. 1. *Belshazzar the King*] Daniel recideth this history of *Belshazzar*, Evil-Merodachs son, (the time of whose reign is here passed over) as also the short reigns of Neriglissorus, and his young son Laborsarchodus, being Intruders, to shew Gods Judgments against the wicked, for the deliverance of his Church. And how the Prophecy of Jeremy was true, that they should drive Nebuchadnezzar and his son, Evil-merodach, and his sons son, this Belshazzar, Ier. 27. 7. And that they should be delivered after seventy years, Ier. 25. 11, 12. This Belshazzar seemeth to be called Merodac, Jer. 50. 2. which was a name common, as to their Idol Biel, so to many of their Kings. See Esay 39. 1. and signifies in Chaldee, a Scepter-bearer. This History we see fell out in the very end of his reign, and of the Babylonish Empire. How many years this King reigned, Historians do very much vary among themselves. Some say three; some, five; some, seventeen.

a great feast] The Chaldee word is very like that which signifieth bread. This Feast seems to be on the Evening; or at least continued till far in the night, ver. 5, 30. And suppers usually were the most common times for Feasts, Luk. 14. 16. Mar. 6. 21. Joh. 12. 2. Alluding to this, Jeremy calls him the King *Moloshah*, Jer. 25. 26. that is, the King keeping a feast; pointing it seems hereby, at this feast, and at the very day of his fall, and Babels fall in it. See Jer. 57. 39, 41, 57. Esay 21. 5. This unseasonable Feast he made, when Cyrus strainly besieged the city, either to shew his own confidence and security, and his slighting of the enemy; or because of the good service these thousand Lords had done him in the siege; or rather, for that it was some Anniversary Feast, either for his own birth, as Gen. 40. 20. Mar. 6. 21. or for some ancient and publick cause, religious or Civil, of Custome solemnly celebrated by the Babylonians. For Heathen Histories record, that Cyrus knew of this Feast, and took the opportunity of it, to enter and conquer the City. And this being in the last day of his reign, it appeares, that the seventh and eighth Chapters following, go in time before this.

to a thousand of his Lords] So Ahasuerus afterwards, to shew his power and glory, Esth. 1. 3, 4.

drank wine] This word signifies a solemn drinking, in a publick feast.

before the thousand] The Kings of the East parts, then used to sit alone commonly, and disdained that any should sit in their Company. Here the more to shew his condescension of love and familiarity, he sate likely at a Table by himself, but in the same Hall with and before the thousand Princes and Lords, and his Wives and Concubines. So Joseph did, Gen. 43. 32. Here the Latine Trent Bible instead of these words, *and drank wine before the thousand*, have these, *and every one drank according to his age*: expounding it by that, Esth. 1. 8. But this is otherwise in the Chaldee, and in all Translations Old and New.

V. 2. *he tasted the wine*] Like the taste, took pleasure in it, and disposing himself to drink largely: or, when he had well drunk, was heated with wine, and began to be merry, Esth. 1. 10. Great men in their jollity do often that which offends God, and grieveth good men. And specially in their drink: for when the wine is in, the wit is out, Hos. 4. 11. & 7. 5. See Gen. 19. 32. Esay 28. 7. And are often most dissolute and negligent, when their destruction is at hand.

his father Nebuchadnezzar] Meaning his Grand-father. See Annotations on ver. 11.

taken out] Chald. *brought forth*; sacrilegiously: and here now sacrilegiously and profanely abased, in drunken feasting by him, and his Concubines. See the Number sent back by Cyrus, Ezra 1. 11. viz. 5400, which sum arisseth out of the particulars there numbred, and others un-numbred. And yet these were the whole ones; for some had been broken in pieces, 2 King. 24. 13.

his wives and his Concubines] Multitudes usual of them to Heathen Kings, particularly to the Kings of Babylon, and Persia. Queen *Vashti* and the women feasted themselves, Esth. 1. 9, 11.

V. 3. *and his Princes*] It is easie for great men to have partners in sins, and in them sacrilegious abuse of sacred things.

V. 4. *and praised the gods of gold*] This was usual in the feasts of the Heathens; attributing to them their victories over Gods people, and the spoils of Gods house: feasting in honour of them, in contempt of the true God, praising their Idols, and that above the God of the Jews. 2 Chr. 32. 13, 14. Esay 10. 11. Not that they thought the gold or silver were gods, but that they was a certain vertue and power in their images of their gods to do them good; which is also the opinion of all idolaters, ver. 23.

of silver] Men have no measure in idolatry, and dishonouring God: make gods of every thing.

V. 5. *in the same hour*] God meereth with men sometimes in the midst of their sins, Psal. 78. 30, 31.

came forth] From heaven, on the wall, ver. 24.

fingers] Not the whole hand, ver. 24.

of a mans hand] As of a mans hand, like them.

over against the candlestick] That it might better be seen; with a candle in it, and lighted, as is most likely; and not prepared onely against the night season: for till the night, and in it at leastwise, such great feasts are usually continued.

wrote the King saw] The fingers writing; as the text also did, ver. 8. He then was no ear-witness, but an eye-witness of it. He could not doubt of it; and his guilty conscience misgave him, that such a strange and prodigious thing concern'd him, was a summons to him.

V. 6. *then*] God doth smite Princes offenders, sometimes first, and most.

countenance] Chald. *brightnesse*: *vultus animi index*, in the height of all that jovial and festival hilarity. See *Annotations* on chap. 3. 19.

was changed] Chald. *changed it*: from joyfulneſse and ruddinesse, Prov. 15. 3. to fear, and paleness, and ghastliness. In the light of his countenance formerly was life, Prov. 16. 15. now trouble; as Ezek. 27. 35. it was exil down, as Calms, Gen. 4. 5. fad, as Nehemiah's; it gathered blacknesse; as Joel 2. 6. not unlike unlike that change of the Nazarites, Lam. 4. 7, 8. even dread and death was in it. Another-gates change was that of our Saviours, Luk. 9. 29. Mat. 17. 2. Here we see the suddain change of worldly joy, Hos. 2. 11. Amos 8. 10. Prov. 14. 13.

joints of his loins] Or, *girdles*. Chald. *bindings*, or *knots*. It may seem a proverbial manner of speech, Isa. 5. 27. taken from souldiers unarmed, and flying, that cast their weapons from them: the sence is, a'l spirit and force failed him. See Nah. 2. 1, 10.

his knees smote one against another] So he that before con-

temned God; was moved by this sight to tremble for fear of Gods Judgement. See Ezek.7.17. & 21.7.

V. 7. *Cryed aloud*] Chald. *with might.*

astrologers] Thus the wicked in their troubles seek many means, who draw them from God, because they seek not to him who is the onely comfort in all afflictions.

clothed with [scarlet] Or, *purple*; a sign of the honour of great officers and Signories, Gen.41.42. such as Consuls, and Kings do use, Mar.15.17. Apoc. 18.16. 1 Mac. 10. 62. See how great Princes promise honours to others, when they are neer to lose their own.

chain of gold] Verf.29. Gen.41. ver.42.

third Ruler in the Kingdome] Next to me, and the Queen my Mother, likely, or his son, if he had any, ver.29.

V. 8. *they could not read the writing*] It may be probable that the Letters were written without distinction, or space between the words, so that they knew not how to put them together, or frame them to make any sense of them. Others say, the Chaldeans knew not God to be one, and to rule mens affaires; neither knew they their own impiety; but said in their heart, *there is no God*: wherefore though they could have read it, yet they knew not who should be weighed, specially in the ballance; and touching the Medes and Persians: now their besiegers, they little thought that they should surprize the strong Babel; and bragged, how they were victualled, for 20 years siege, as Xenophon recorderh. But the text saith more, they could not so much as read it: the writing then, either being in the Initial letter onely; as the Cyrenaicks were, going to Emmaus, Luk.24.16. And this for the greater honour of Daniel, and Gods in him. For as for the short way of writing by Characters now, or obscure way by Hieroglyphicks of old, or sundry secret wayes by compact betwixt man and man, they are not imaginable to be consistent with the words of the Text.

V. 9. *troubled*] The second time; being frustrated of his hope he had in his wise men, and of any comfort by them. His consternation increaseth; he goes on, as formerly in sin, from evil to worse, so now in fright more and more; and his Lords the more at his terrors.

Countenance] Chald. *brightnesse.* See ver.6.

and his Lords were astonied] Those ver.1. So with Herod, all Jerusalem was troubled, Mat. 2. 3. And they had just cause, both for the wonder of the thing, and the slaughter among them that followed that night. But none of these Lords gain-said the King in any of his wicked courses during this feast, but rather applauded and flattered him therein.

V. 10. *Queen*] Not his wife, for his wives there were before, ver.2.3, but his mother Evilmerodacs wife, and Queen, that famous Nitocris in Herodotus, or else his grandmother, as Maachaz was to Asa, 1 King.15.13,10,13. the wife of Nebuchadnezzar: which for age likely, was not before at the feast, but might well be then alive, that history in the 4. of Daniel being but one year or two before Nebuchadnezzar's death, and came thither when the heard of these strange newes.

by reason of the words] Words of amazement, among them, and fearful prognostications, as would be in such an ominous case; and these related to her.

came into] Absent before from that unseasonable and immoderate feast; as best became her age and matron-like gravity.

O King] Chap.2.4,3.9.

trouble thee] Because all thy wise men cannot satisfie thee, in the reading and interpretation, ver.8,9. a womans wisdom and counsel here outstips, all the Lords and wisemen.

V. 11. *there is a man*] Chap.2.48.

in whom] Chap.4.8,9,18. She speaks as an Heathen, yet retains a grateful and honourable remembrance of Daniel; Much better herein, then Pharaohs butler was to Joseph, Gen.40.14,15,23. though upon a like occasion he makes a like mention of him for his own advantage, Gen.41.9—13. she takes notice, and makes use of Gods gifts in others.

Spirit of the holy gods] God sometimes giveth his servants such rare gifts, that the greatest of the Heathen have them in admiration.

in the dayes] In the fifth year of his reign. See *Annotations* on Chap.2.1. And again about the 36 year of his reign. See *Annotations* on Chap.4.4.

thy father] That is, Grandfather Nebuchadnezzar. So again twice in this verse, and ver.13 and 18. So 2 Sam. 9.7. The acceptation is usual: and so the word Mother, 1 King. 15. 2, 10, 13. is taken for Grandmother; and Son for Grand-child, ver.22. of this Chapter: yea Father signifies any Ancestor; and Son any posterity whatsoever. So Abraham is called the Father of all the Jewes in Esayes time, Esay 51. 2. in our Saviours time, Joh.8.56. Luk.1.73. And David is called the Father of Josiah, 2 Chr. 34.2. and our Saviour is called the Son of David, and of Abraham, Mat.1.1.

Master of the Magicians] Chap.4.9. See the note, Chap.4. 6. This declareth that he used not those vile practices, because he was not among them when all were called.

V. 12. *Dissolving*] Or, *of a dissolver.*

doubts] Chald. *Knots*, that is, perplext sentences, and obscure.

named Beltesheazzar] Chap.1.7. likely when the Kings that favoured Daniel were dead, the Chaldeans were content that old Daniel, now about 90 yeers of age, was suffered to hold his own name, and to want that which they thought glorious, and he loathed.

he will—] Such was her assured persuasion of Daniel.

V. 13. *brought*—] Necessity and extremities drive the wicked to seek help of Gods servants.

art thou that Daniel?] It seems the King had him now in no great regard, seeing he knew him not. Thus was it with Joseph, Exod.1.8.

V. 14. *Spirit of the Gods*] For the Idolaters thought that there were many gods, and that the Spirit of prophesie and understanding came of them.

V. 15. *and now the wise men*] Ver. 8.

they could not shew the interpretation] Read it, ver.16. The vanity of those false arts bewrayeth it self; and is acknowledged for such even by the maintainers of them.

V. 16. *I have heard of thee*] Ver. 11, 12. The gifts and graces of God in his Child, makes them famous in the eyes of Heathens, and sought to by them.

make interpretations] Chald. *interpret.*

thou shalt be clothed] Ver.7. Chap.2.6.

third ruler in the Kingdom] It is wisdom in Princes to prefer wise men to great places of honour.

V. 17. *Let thy gifts*] Himself being old, and knowing Belshazzars death at hand, he refuses his gifts, and honours, as neither useful to him, or the Church and people of God; not so Chap.2.48,49, yet he withstands not; but he suffers these things to be done unto him, ver.29.

be to thy self] Good men, receiving good parts from God, do not so much look at reward for them, as at honouring God by them; freely ye have received, freely give, Math. 10.8.

yet I will read] He fears not to do it, though the interpretation were so fatal to the King.

V. 18. *O thou King*] Before he read the Writing, he declareth to the King his great ingratitude toward God, who could not be moved to give him the glory, considering his wonderful work toward his Grandfather, and so sheweth, that he doth not sin of ignorance, so much; as of malice.

God gave] Chap.2.37,38. & 4.32. promotion cometh neither from, &c. Psal.35.6. by me Kings reign, &c. Prov.8.15. thou subduest the people under me, Psal. 18. 47. Rom.13. 1,2.

V. 19. *trembled and feared*] Of fear due to Magistrates, see Rom.13.3,4,5,7.

whom he would he slew] Much in this is tyranny: as some part is in that 1 Sam.8.11.&c.

V. 20. *but when his heart*] Chap.4.30. in stead of thankfulness to God.

hardened in pride] Or, *to deal proudly against God*; notwithstanding Daniels admonitions, Chap.4.27. yet 12 moneths after, &c.ver.29. These are high provoking sins, obstinacy in sin, hardness of heart, and pride.

he was deposed] Chald. *made to come down*, Chap. 4.31, &c. when men abuse their greatness, God sometimes taketh it away. Pride goes before a fall, Prov.16.18. & 11.2.

V. 21. *driven from the sons of men*] Chap. 4.23. Chald. Enosh. The names of Adam and Enosh are in Scripture the name of all their sons, Psal.8.4.

his heart was made like] Or, *he made his heart equall*, &c.

V. 22. *Hast not humbled*] Applyes the case to Belshazzar. Histories and examples in Scripture should be thus applyed, Luk.17.32. They should serve as looking glasses; as hands in the margin of a book; as way-marks; they are seconds to laws and rules: yet some mens hearts are not moved with Gods hand upon their nearest friends; as Belshazzar here.

though thou knewest all this] This aggravated his sin more then Nebuchadnezzars; he having such an example before him, which the other wanted. Sins against conscience are most dangerous.

V. 23. *But hast lifted up thy self*] As well as thy Grandfather, Esay 14.12,13,14, is applyable as much, if not more, to Belshazzar, then to Nebuchadnezzar; as he in whom the Empire of Babylon ended: Daniel freely and boldly tells the King his sins: As Elias, John Baptist, and other Prophets did.

brought the vessels of his house] Ver.2,3. Sacrilledge in detaining and abusing the holy Vessels. This a grievous sin, Rom.2.22. Act.19.37. 2 Mace.13.6. and to be reproved in the greatest King. See 2 Mac.4.39,42.

have drunk wine in them] As if they were fitter for thy house and table, then for Gods house and use. This was more then Nebuchadnezzar did.

praised the gods] Ver.4.

which see not] Psal.115.5,&c. Jer.10.3, &c. no more then the gold or metals whereof they are made.

in whose hand thy breath is] The Chaldee word signifieth Spirit and Soul, Esay 42.5.

whose are all thy ways] Who by his soveraign power rules all thy actions, and issues; all events and enterprises. Him thou hast not praised and glorified, but dishonoured.

V. 24. *Then*] After that God had so long time deferred his anger, and patiently awaited for thine amendment, ver.5. and thy iniquity was now ripe and full; as Gen. Chap. 15. ver.16.

sent from him] As a messenger of his vengeance; which though long, yet comes at last, and payes home, Psal. 34. ver.16.

was written] Ie is no illusion of the mind, or delusion of the sense or fight, but a real writing.

V. 25. *Mene, mene*] This word is twice written for the certainty of the thing; as the dream was doubled, Gen. 41.32. shewing that God had most surely numbred; implying also that God had appointed a term for all Kingdoms, and that a miserable end shall come on all that raise themselves against him. The Trent Bible reades onely, *Mane, Thekel, Phares.* The words are Chaldee. How the wise men should not be able to read them, see *Annotations* on ver.8.

V. 26. *God hath numbred*] Indeed he numbred and set the time, Jer.25.12. And more particularly for Belshazzars case, thus; God hath suffered thee long, and is now come to reckon with thee about thy administration; and having now cast up thy accounts, he requireth now payment of thee: words borrowed from Creditors, or Merchants.

and finished it] Both the number, and the kingdom. He ie is, that sets the fatal periods of Kingdoms and States, and of the lives of men. The stars do it not; nor can Star-gazers foretell it.

V. 27. *weighed*] As Goldsmiths do, and Merchants. The sense is, God hath examined thee: and thus one day shall all men be weighed and examined. Wisdom 11.20.

and art found wanting] Wanting weight, too light; as light money wanting many grains of those regal virtues and qualifications requisite in a Monarch, and so unworthy of the degree and place thou holdest. And such indeed are all men in themselves out of Christ, that is light and vain, Psal.62. ver.9.

V. 28. *Peres*] Ver.25. *upharsin*, they divided. Here, *Peres* in the singular number. God did it; by the Medes and Persians.

divided] Like false money cut in pieces: or, there is, or may be, an allusion between Peres and Persia.

Medes and Persians] To Darius the Mede, ver.31. and to Cyrus the Persian, Chap.6.28. Cyrus being the son of Mandane, who was the daughter of Astyages or Ahasuerus, and half sister to this Darius, otherwise called Cyaxares.

V. 29. *Then commanded Belshazzar*] Terrified with his own daughter, and astonished at such divine skill in Daniel; both to be as good as his word, (as Herod Mat.14.9.) and to have such a man his hope and help in greatest need; he commands as followeth. And Daniel 2. he did not desire them, ver.17. for he would not reject them; but suffered them to be done unto him. Belshazzar knew not; nor could gather by Daniels interpretation, that so soon and suddenly as that night, this judgment and execution should follow. It might have been true, and irrevocable, and yet delayed for a longer time.

P. 30. In that night] Confer with this place these Scriptures, Isa.13.17.& 21.2,4,5,& 47.11. Jer.25.12,26. & 51. 11, 39. Hab.2.5.

slain] By Gobrias, and Gadatas, or Cadratas, Chieftains of Cyrus: as Zenophon in his seventh book witnesseth.

V. 31. *Darius the Median*] To distinguish him from Darius the Persian, who was the third King after Cyrus, of whom mention is made, Ezra 4.5,24. This Darius the Mede, was also called Ahasuerus or Cyaxares the second, the son of Ahasuerus, Dan.9.1. or Cyaxares the first, King of the Medes, the brother of Astyages. And Astyages his daughter Mandane, being neer to this Darius, was wife to Cambyses, a mean Persian, and Mother to Cyrus, as was formerly said. He by the Consent and Delivery up of Cyrus the conqueror, took the Kingdome of Babylon: Or, as their Joyne Forces won it; so they jointly reigned both together, as fellowes in Empire, 2 Chr. 36. 20. But Darius is onely here mentioned, because matter followes touching him onely, not Cyrus, in the next Chapter. And yet they seem both joyned in the last verse of that Chapter, and Ezra 6.14. And as Darius here receives the kingdome of Babylon of Cyrus; so Cyrus received after the daughter of Darius for wife, and the kingdome of Media for dowry with her, Xenophon in his 8. book of the Institution of Cyrus. Yet some make this Darius to be the son of Astyages, and brother of Mandane, and so Uncle to Cyrus.

threescore and two years old] Darius being 62. at the fall of Babel; which Empire lasted 70 yeares, falleth to be born at the eight of Nebuchadnezzar, when he carried away Captives the King Jeconiah, and all the Nobles, and ten thousand valiant men, and all Jerusalem, and all saving the basest of the land; and carried away all the treasure of the House of the Lord, and brake all the vessels of gold, which King Solomon had made in the Temple of the Lord. See 2 King.24.13,15. even then Madai, who with Elam must revenge the cause of Judah, had a Prince born: and to this purpose, Daniel seems to tell the Kings age, to shew how God provided a remedy when he stroke.

CHAP. VI.

Verf. 1. [*Pleased*] Upon deliberation, and consultation had about the settling, ordering, and well governing of this new gain'd Monarchy. The Chaldee, wherein this Chapter is written, is mixt with Arabick: which tongue the Persians here seem to have much used.

Darius] See on Chap.5.31. And this in the first year of his reign, ver. 28. He reigned but two years, and two moneths. And this fell in with the year of the world 3470, or little lesse. And this was a wonderful year; for Babels fall; Lions humblenesse, ver.22. The angels oration, Chap. 9. two Heathen Empereurs Christian proclamations, ver.26, 27. Ezr.1.1. and a general subsidie, as it were, over an hundred and twenty Nations, for Judahs return, Ezr.1.4,6.

to set over] Kings and Monarchs must have under officers, and Princes to help in government, 1 King.1.26. Esth. 11.13. Exod.18.21, &c. Deut.1.9—18. And yet themselves not be idle; but have enough to do besides, Rom.12.8.

an hundred and twenty] Likely there were 120 Nations or Provinces, Esh.1.1. 127.

the whole Kingdome] Hach one in his several share; for matters both of peace, and war: civil, and military.

V. 2. *and over these*] Darius his wisdome, over a number of great Governours, to appoint some few Superiours and Overseers.

Daniel was first] and chiefest of the Triumvirs, verf. 3. Thus still is unity sought after, as best for peace; and parity avoided, as tending to division and confusion. Likely Belshazzars advancing of Daniel, the cause of all that, gave occasion to this advancement. For how could Darius otherwise do; Considering the great fame of Daniels Wisdome, worth, and integrity, both in Babylon, above all the Wise men there, and in forrein Nations, Ezek.28.3. and his preferments thereupon by Nebuchadnezzar; and newly by Belshazzar himself, though he received that heavy doom from Daniels mouth; and withall foretelling from God this great Monarchy to the Medes and Persians; but in all reason he moved thereupon thus to prefer him: to do as much at least, as Belshazzar himself had done. See Gen.41.38,39, 40. The eminency of Gods graces in his servants thus prefers themselves. And happy is that Kingdome, where preferments are bestowed according to mens worth and deserts.

give accounts] Luk.16.2. as we all must to God one day, Rom.14.12. 1 Pet.4.5.

and the King] And so the Kingdome in him. He the lesse care; and the Kingdome the lesse hurt by Mal-administration.

V. 3. *Then*] The Original here to some seems to be our language.

was preferred] This is Gods mercy to his Church in providing a man for their Countenance, and comfort. And so was Joseph in Egypt. And this was the Cause or occasion of the envy and malice of the presidents and Princes against him. For thus envy works, Eccl 4. 4. for the chief priests

delivered Jesus to Pilate, Mar.15.10 Thus self-love, and pride, envying at the worth of others, and at their honour and happinesse above their own, sets it self on work to do mischief. Even Rachel envied her own sister; and Josephs brethren envied him. See Prov. 14.30. Gal. 5. 21, 26.

an excellent spirit] Of knowledge, wisdome, government, integrity.

the King thought] Likely further to make him Vice-Royas Joseph was, Gen.41.40 ——45.

whole Realm] Many, if not most Interpreters, understand this of Media; as if Darius carried him thither. But we rather take it to be meant of Babylon; where Darius slew Daniel now were: which being newly conquered, needed itself such a Governour, and wherein Daniel had still been so well verfed and experienced. Neither doth any thing in the Text make the least shew against it. This further intended advancement of Daniel, if known to the Presidents and Princes, did likely set them further on, to envy him, and seek occasions against him.

V. 4. *Then the Presidents and Princes*] Here is a unity in Conspiracy. Vnity among wicked men, is often dangerous to good men, Job.9.22.

sought to find occasion] Thus Courtiers out of their own ambition, are envious at the preferments of others; specially of strangers. And generally the wicked cannot abide the graces of God in others; but seek and search by all occasions to deface them, and detract from them. See Annotations on Chap.2.13. Therefore against such assaults there is no better remedy then to walk uprightly in the fear of God, faithfully and diligently in our callings, and to keep a good Conscience, Tit.2.9,10. Act.24.16.

concerning the Kingdome] *ex latere Regis*, saith the Trent Bible; contrary to the Chaldee, and all Translators, and all good sense. The meaning is, concerning the affaires of the Kingdom, and his administration of them in his high Office.

none deceasom] Subject matter of accusation; no colour or suspition of negligence, or unfaithfulnesse in him, or his doings.

faithful] To the King, in the affaires of the Kingdome: as he was also to his God.

neither was there any errour] A singular example of prudence, Industry, and faithfulnesse in our callings, and offices of highest trust; that so many, and mighty, envious and subtile enemies, in all their deep devices, yet despaired to find him faulty, or colourably faulty, in his management of so great affaires in so high an office.

V. 5. *we shall not*] Innocency wins testimony of its adversaries, and forceth it from them.

except we find] In his Life and Manners they could not. In his Religion they made account they should; knowing that Daniel would lose honours, and offices, and life also, rather then offend the Law of his God: which makes much also to Daniels commendation. And shews what, that wicked mens consciences tell them; that good men are constant in their Religion, and will not transgresse the Lawes of it.

V. 6. *Then these Presidents*] Not onely the other Triumvirs, but the 120. Princes or Presidents, if we may believe their own words, ver.7. Thus the wicked are restlesse, and their hatred implacable against the godly. If they cannot for their faults, they will for their vertues attach them; and persecute them for their piety.

assembled together] Or, *came tumultuously*. The Chaldee term of Daniel is also Hebrew, and from Psal.2.1. wherefore did the Heathen rage tumultuously, or keep a stirre? The Popish translation, of *furiipuerunt*, is not so proper; some of themselves do seek to help it, by substituting *furerfuerunt* instead of it. And this not to change their Trent Bible, or at least the Edition of it, with many the like errours. See Pintus on this place. These Presidents here leave and neglect their places and charges, to assemble and plot, and all against Daniel. Innocency cannot be free.

V. 7. *all the Presidents*] They pretend to an universal, and unanimous consent of all; thereby the rather to win the King's consent, and as it were tumultuously, and by joynt importunity to enforce him upon it. But they speak more then truth was. For Daniel the chief was none of their Counsel. Nor were all here spoken of by them, cast with their families into the Lyons Den, ver.24. For it may be many of them knew not the mischievous plot of the Contrivers and inventers of it; but were drawn on among the rest, as those, 2 Sam.15.11.

to establish] To preferm it, and to obtain from the King the confirmation; that so it might receive the force of a Law. For he had the Negative voyce, and sole power of making it a Law and Statute. So appears, ver.8.

a royal Statute] In Chaldee, *a Statute for the King*. The pretence of projectors, and evil Counsellors, is the honour, or benefit of the King: but they aym at their own ends; though it be in the ruine of the Subjects. They flatter the King; But such flattery and adulation of Kings, is the plague-sore of kings, and kingdomes.

Decree] Or, *interdict*.

that whosoever shall ask] The most probable pretence of this decree, is, that by this means, Darius might have occasion to shew his royal grace and bounty, and his divine munificence, to all his subjects that petitioned him; and so gain to himself, in his new kingdom, the more love, strength and assurance. But their drift is against Daniel, for their own ends, and to the kings hurt: Knowing Daniels conscience and custom, and constancy in prayer to his God; which for any danger, upon any pretence, he would not forgo: This it was, that made them fixe upon this particular decree.

of any God] They will rather do dishonour to their own gods, then not sanctifie their own ambitious, envious, bloody mind, in taking him out of the way, that stood in their light, as they conceived, and stope the way of their greater advancements.

or man] Many of his subjects, in his large Empire, might stand, in that time, in extream present aced of mans help, where the King could not be present, nor they possibly have access to him, which yet, by this decree, should be unjustly, inhumanely, and foolishly bard from asking help of God or man.

for thirty dayes] This was time enough for their purpose. They knew Daniel would not so long abstain, from making petition to his God.

cast into the Den of Lyons] Bloody minded men, no lesse will serve them. They must suffer the Lyons cruel paws, and hungry jaws, and be devoured of them. Thus adulation and flattery, is a nurse of tyranny. This kind of capital punishment, was not unusual among the Babylonians, the Medes and Persians; and among the Romanes also, with whom it was a common saying, my Tertullians time, Let the Christians be cast to the Lyons.

V. 8. *Now, O King*] Thus good Kings, may be bought and sold by evil Counsellors. Thus Haman dealt with Ahasuerus, Esth.3.9. Kings had therefore need to be the more wary and circumspect.

that it be not changed, according] Esth. 1. 19. & 8. 8. Therefore Ahasuerus would, or could not recal the decree against Vashti, Chap. 1. nor against the Jews, Chap. 3. but provides for himself, and for them another way, Chap.8.1,2. & Chap. 8. 11. These Presidents and Princes, here, somewhat flatter Darius, (partner with Cyrus in the conquest of Babylon, and now King of it) in asking him, being King of Media, to make a Law, here in Babylon, after the manner of the Law of the Medes.

according to the Law] Esth.1.19. & 8. 8.

alteredh not] Chald. *passeth not*.

V. 9. *Darius signed*] Too rashly and suddenly; ascribing too much trust to his Princes and Presidents, who indeed, ought throughly to have weighed the nature of the Decree; and did best know, the natures and conditions of the several Provinces, and people, how they would brook it. And thereupon he signed it; with due examination, by himself, of the right and nature, and end of the Decree. It seemed indeed, to set him up, in some fort, as a kind of god, or demy-god: For, as an Heathen could say,

Qui fingit sacros auro vel marmore vultus,
Non facit ille Deos, qui rogat, ille facit.
Marc. lib. 8. Epigr. 24.

And therefore, also the rather, he readily, out of self-love, signs; not searching into their wicked end in proposing it.

V. 10. *Now when Daniel knew*] After it was signed; not before; else he would have laboured to have prevented it.

He went into his house] Withdrew himself from the sight of publike impieties, to the exercise of domestick worship, and service of God.

and his windowes being open] Not in hypocrisie, for vainglory; the thing forbidden, Mat. 5. 6. but to shew his resolution and constancy, against the fear of the kings decree, though he knew it to be irrevocable; and that he would not, by his silence, seem to give consent unto it, or comply with it; or forgo his daily duty to his God; for which he had so many obligations lying upon him.

in his Chamber] Or, *upper room*; as Act. 1. 13. & 10. 9. See 2 King. 23.12. Not in a low and obscure place. He did not fear to be seen at this time, upon this occasion.

toward Jerusalem] In conscience of his duty, and with faith in the promise, 1 King.8.33,34,44,48. Psal.5.7. Though now, City and Temple, lay in ruines. Now the case is altered; as Job. 4.21,23.

he kneeled] 1 King.8.54. Act.7. 60. & 20. 36. The usual, humble, seemly gesture of prayer. Indeed standing also, is used in Scripture, and allowed, Mar. 11. 25. And so that gesture seems to be ascribed, 1 Sam.1.26. 1 King.8. 22. 55. Neh. 9. 5. Mat.6.5. And according thereunto, are those words of Naaman, 2 King. 5. 11. And in the Primitive Church, by ancient tradition, standing at prayer was used, if not enjoyned, on every Lords day, and in all the time, between Easter-day and Ascention-day, and Whitsonday also. And with more reason then, when Christs Resurrection and Ascention, were so much questioned, then can be now, *Vossius. q.* 115.

ad Orthodoxos: Yet kneeling, or prostration upon the ground, are most usual and seemly in prayer. And uniformly it seems to be, to do it, either sitting, or with the head covered in our Assemblies; as these gestures and rites, are now in esteem with us; unless some extraordinary, and just cause do warrant them.

three times a day] Morning, Noon, and Evening; before he went forth, or set upon his publike employment, and State affairs; at his return to dinner; as Gen.43.16. and after the end of the day, and dispatch of his businesses. To which times, David seems to have reference, Psal. 55. 17. and may seem to be the three times of the daily prayers of the Jews. The morning and evening seem to be so ascertained, by their appointed daily sacrifices, and the daily burning of Incense, on the golden Table of Incense, at those times, Exo.29.39,42. & 30.7. And punctually, the morning time, is deemed the third hour, which is our ninth. When the Holy Ghost also came down upon the Apostles in cloven-tongues of fire, Act.2.1.5. and the evening time is the ninth hour, which is our third, in the after-noon; called the hour of prayer, Act. 3.1. When Peter and John went into the temple; and Cornelius prayed, and saw the vision, Act. 10.3, 30. When also our Saviour was crucified and dyed, Mat. 27. 46, 50. Mar. 15. 34, 37. The middle is the middle hour, their sixth, our twelveth, or midday, Joh.4.6. When Peter prayed, *Act.* 10. 9. When also our Saviour was condemned, and delivered to be crucified, Joh.19.14. When also the general darknesse began, and continued till the ninth hour, till our Saviour dyed, Mat.27. 45. Mar.15.33. Luk.23.44. And in the Primitive Church, the Christians had those three hours of the day, in so much use and regard for prayer, as they came to be called, Canonical hours. But yet from this duty, no time is exempted, Psal. 119. vers. 62. & vers. 164. Luk. 18. 1. Ephes. 6. 18. 1 Thess. 5. 17.

prayed and gave thanks] Phil.4.6. 1 Thess. 5. 17, 18. For prayed, the Trent Bible hath, worshipped; erroneously.

as he had afore-time] No danger can keep good men, from the accustomed works of piety, Act.4. 19. & 5. 29. He was not now, either more slow, or secret in it.

V. 11. *Then these men*] The practice of wicked men; as Psal.10.8,9. curiously prying into other mens doings, and not seeing beams in their own eyes. They thought now they had won the day, and gain'd their desires.

V. 12. *Then they came nee*] They speedily pursue their mischievous, and bloody purpose.

concerning the kings Decree] Of that first, to renew the strength of it; out of the kings own mouth; to circumvent, and intangle him in his own words. Thus cunningly they deal; pretending onely the defence and maintenance of the law, and the kings authority. Flattering him to his own hurt, and for their own sanguinary design, in Daniels ruine.

V. 13. *that Daniel*] Not till now, they open their mean drift, and directly accuse. And now they think they may be bold to do it: and they do it with all aggravations; that Daniel; so desiring to speak contemptuously of him.

of the captivity] To render him despicable, from his slavish, and sordid state of captivity, and from his Nation of the Jews. They had many captives of other nations also among them, at that time; as may be gathered out of Jer. 25, and 27. Chapters.

regardeth not thee] So Chap. 3. 12. Under a colour, they falsely and maliciously slander Daniel of ingratitude, for his honours, of contempt and rebellion. They accuse him, as the Jews did Christ, as being an enemy to Cæsar.

his petition three times a day] They say not to his God, least that might sound any thing for him. But indeed they charge that upon him, as his haynous capital offence. Thus piety, prayer and devotion, are wrested to a wrong meaning, by the wicked, and counted for crimes. Now the ungratefull, and unpleasing conclusion of all these premises they conceal, the death of Daniel; or leave that to the King, to be gathered, and made by him, as necessarily following thereupon.

V. 14. *then the king*] Seeing their fraud and malice, and his own error and circumvention. These evils, Kings, otherwise good, are subject unto, by evil Courtiers.

sore displeased with himself] For making so rashly such a Decree, to injurious to God and man, so full against the life of Daniel, and against himself, in the losse of such a subject. And no doubt, displeased also with these accusers of Daniel, for their so fraudulent, mischievous, and pernicious dealing against him and Daniel. These sore grievances, by such means, kings, many times, are put into.

and set his heart] This was well; to think how to amend, what he had done amiss. And better were it to repeal such Decrees, then to pretend to the maintenance of his authority, by the maintaining of them. But best it had been, to have been more advised, circumspect and cautelous, ere he had made them.

till the going down] He was sad and serious in it, to save the life of Innocent and pretious Daniel. A long time was this, (for they were at the king, no doubt, betimes) wherein with all his heart and might, he laboured to out-master their malice, to wind himself out of their mischievous wilinesse, to interpret, qualifie, or nullifie the Decree, and his signing of it. A good Example for Christian Kings in like cases.

V. 15. *Then those men assembled*] Here they set upon the King, with multitude, and unanimous consent to over-bear him.

Know, O King] They presse on him with all instance; they waxe bold, if not impudent, notwithstanding the kings sore displeasure, Prov.16.14. Thus far Envy carries them: and mischief begun, must be carried on, whatsoever comes on it; though it be to their future undoing. They pretend, now, the right of Law, and the Kings honour and authority in it. Thus are Kings many times over-ruled and abused.

may be changed] Thus the wicked maintain evil Lawes, by colour of constancy and authority; which is oft times either lightnesse, or flubbornnesse; when as the Innocents thereby perish: and therefore Governours neither ought to fear, nor be ashamed to break such; though good Lawes with all constancy are to be maintained. Thus Charidemus lost his life, Diod. fic. l.14.

V. 16. *Then the King commanded*] He perseveres not in his good purpose; but against his conscience he yeilds, and becomes a servant and minister of their Cruelty. Such slaves sometimes are Kings forced by bad servants to do things they like not, 2 Sam. 3. 39. And so unsafe is it for Favourites to trust in them.

and they brought Daniel] Not to answer for himself, and plead his cause, and make his apology; for absent and unheard was he condemned already. But they brought him to execution; and that speedily, lest any way by delayes, he might happen to escape. So swift are their feet to shed innocent blood.

the den of Lyons] See *Annotations* on ver.7.

The King said] To comfort Daniel; and cleer his innocency.

thy God] He sayeth, not my God. So ver.20.

whom thou servest continually] A royal testimony of Daniels piety, and innocency of his faith, and constancy in Gods service, against the terrours of Death. And that the King also approved of what Daniel had done in his daily prayer and service of his God.

continually] Notwithstanding my Decree and Edict to the contrary.

he will deliver thee] It is his wish and prayer; not prophesie. He can; I cannot. It is hope; hearing belike how God did deliver his three Companions out of the fiery furnace, Chap.3. Thus God bowes the minds of Heathen in compassion towards his; makes them acknowledge the Omnipotency of the true God; the Impotency of themselves, and their false gods, ver.16,27.

V. 17. *and a stone*] Comparing this and the 25. verse together, they may seem to dissern that the Lyons did not straight seize upon Daniel: and therefore would have a stone sealed, &c. See Mat.27.66. & Lam.3.53.

the King sealed it] Having once begun to yeild to his Lords, they drew him on, and he proceeds to yeild further, Esth.3.12. & 8.8. 1 King.21.8.

signet of his Lords] Least the King out of his love to Daniel, his forrow for him, and care of him, should have him brought out; or left the Kings friends should do it, or Daniels country-men the Jewes; or his other followers and friends, as he had many, by his eminency in gifts and graces, by his esteem with the King, by his fidelity, justice, piety, &c. Thus they shew their distrust in the king; (a just reward for him) and their trust in their own carnal wisdome, which yet deceives them.

that the purpose] The Trent Bible here wrongly translates the Hebrew Text, and varies the sense.

V. 18. *Then the King went*] Late, ver. 14. and sad; through his love to Daniel, and the guiltinesse of his own conscience. That accuseth him, Rom.2.14,15. and stings him; though he

he had no judge on earth above him. This is well in the King, and it is a good work of his conſcience, thus to affect him. Whereas Daniels accuſers had their Conſciences ſeared, and hardened in ſin, to their final ruine.

faſting: neither——] Faſting and watching agree well together. And ſorrow, and faſting juſtly exclude muſick, and all mirth.

V. 19. *then the King aroſe*] The workings of love, and of a guilty conſcience, ſuffer him not to ſleep, or reſt.

V. 20. *with a lamentable voyce*] Thereby ſpeaking his lamentation and ſorrow; his love and care, and fear of Daniel. The tendereſt father could have done no more towards his deareſt ſon. And this is ſo much the more in ſo great a Monarch: Which commends both him, and Daniels worth. Againſt hard-hearted men at the miſeries of the godly, Rom.12.15. Heb.13.3.

Is thy God] This ſhewes ſome hope in Darius, of Daniels ſafety, and Gods power and mercy; though mixed with much fear.

V. 21. *then ſaid Daniel*] With a voyce not diſtreſſed, as that of the Kings.

live for ever] Chap.2. 4.

V. 22. *hath ſent*] He acknowledgeth his God the author of his deliverance. It is the right hand of the moſt High that ſaves Paul from the mouth of the Lyon; Peter from Priſon, &c.

his Angel] They are Gods Miniſters, Heb.1.14.

ſhut the Lyons mouthes] The glorious preſence of the Angel might ſtrike fear into the Lyons: ſo Balaams aſſe was afraid of the Angel, Num.22.27. & 33. or the Angel might otherwiſe, and that many wayes, reſtrain the Lyons rage, Heb.11.33. Daniel is underſtood to do it; as likewiſe the like is ſaid of his three Companions, ver.34. They did it; as Elias brought the famine, Jam.5.17,18.

foraſmuch] Thus God ſometimes by miracle ſhewes and proves the Innocency of his ſervants, Pſal.37.5,6.

Innocency was found] In this particular of my behaviour, towards thee and thy Decree. So Pſal.18.20. He ſpeaketh not of the point of his Juſtification from ſin before God, Phil.3.9. He minds the Innocency of his preſent caſe and Cauſe: Not yet that this Innocency merited this miraculous deliverance; no proper true merit can be in man towards God, But that God ſaved him of his meer mercy, pan gracious good pleaſure. See 1 Tim. 1. 8. 2 Theſſ.1. 5,7.

and alſo before thee] Though mine accuſers charge me, that I regard not thee, nor thy authority; for our obedience to Kings and Magiſtrates, muſt be onely in God, and for God. No other Active Obedience is due unto them.

no hurt] Even in thine own judgment, ver. 14,16. For he did diſobey the Kings wicked Commandement, to obey God; and ſo did no injury to the King, who ought to command nothing, whereby God ſhould be diſhonoured.

V. 23. *King exceeding glad*] Rid of that heavy plight wherein he was, ver.18. and cheered up his Spirit and conſcience wondrouſly in ſuch a manner of deliverance, of ſo pretious a ſubject. More ſpiritual was the joy of the Church, at the deliverance of Peter and John out of the Priſon, Act. 4. 24, &c.

take Daniel up] Not ſtaying, it ſeems, for thoſe Lords whoſe Seales were upon the ſtones; nor for the coming of the accuſers. For no doubt he had witneſſes enough, of the thing with him: and the preſervation it ſelf was an ocular demonſtration of the miracle: and the view of it raiſed up Darius his ſpirit to the height of Courage and reſolution; without them to amend what he had done amiſſe; being alſo that the ſentence of the Decree againſt Daniel was already ſatisfied.

believed in his God] Becauſe he committed himſelf wholly unto his God, whoſe cauſe he did defend, he hoped, truſted, was aſſured by his promiſes, that nothing but good could come unto him, whether by life or death; wherein we ſee the power of Faith, and the Nature of it. Heb.11.33. & throughout that whole Chapter. In which grace of Faith in Chriſt, the Covenant of the Goſpel on mans part doth wholy conſiſt. And therefore ſo many, and ſo great things are ſpoken of Belief and Faith in Scripture.

V. 24. *and the King commanded*] The abſolute power of this King. The like frequent in Scripture. His juſt wrath was ſo incenſed; the miracle ſo wonderful, and the guiltineſs of the malefactors ſo evident, that without any proceſs or further condemnation, he commands their execution.

accuſed Daniel] See note Chap.3.8.

caſt them into the den of lions] This is a terrible example againſt all the wicked, which do againſt their conſcience make cruel laws to deſtroy the children of God; and alſo admoniſheth Princes how to puniſh ſuch when their wickedneſs is come to light; though not in every point, or with like circumſtances; yet to execute true Juſtice upon them. This juſt on Gods part by the law of Retaliation. Pſal. 7.15,16. & 9.15,16.

their children, and their wives] The like or more, we may read of Achan and his family, Joſh. 7. 24,25. Haman was hanged up, and his ſons, Eſth.9.14. By the law of Nature, and Nations, Rebels are puniſhed, alſo in their wives, children, and poſterity, though not with death; yet conſidering that law, Deut.24.16. with that 2 Chr. 25.4. either Darius ſeems here to be unjuſtly cruel, or theſe wives and children were acceſſaries to the crime of their husbands, and parents.

brake all their bones] Perſecutors oft-times have bloudy ends. Here was no ſtopping of the Lyons mouthes, no taming of their rage and cruelty, no over-maſtering them.

or ever they came at the bottome] This adds luſtre to Daniels miraculous deliverance, that it was not for want of hunger, and Natural ferocity that the Lyons ſpared Daniel; but that it was Gods hand over-ruling them: as we ſee Gods hand in ruling that Lyon, 1 King.13.24,28,29. all Gods creatures are his hoaſt, to do his will; for reward or puniſhment. That fancy, that the Accuſers alleadged the Lyons to have been full of food, and therefore for that ſpace of time to have ſpared Daniel; and that the King thereupon ſhould have them fed, and thereafter have the Accuſers caſt in to them, is a fooliſh fiction without any ground.

V. 25. *Then Darius*] This marvailous work of God had a marvailous good effect in the heart of Darius. Gods workes ſhould not be ſlightly paſſed over; but accordingly made uſe of, Pſal. 92.4.5.& 8.3,4. Of this Darius, ſee *Annotations* on Chap.5.31. Many Kings of the Medes and Perſians were after him called by this name; as the Heathen Hiſtories of times do declare. There was after this firſt Monarch Darius the ſon of Hyſtaſpes, Darius Artaxerxes, Longimanus, Darius Nothus, Darius Artaxerxes Ochus, Darius Codomannus, whom Alexander the great conquered. And the ſacred Hiſtories of the books of Ezra, Nehemiah, and Eſther, fall within theſe times; Begin with the begining of the Perſian Monarchy, Ezra 1. 1. and reach to the final period of it by Alexander the Great Greek, in the *H. P. Faddua's* time, Neh. 12.11.

wrote unto all the people] Chap.3.29. & 4.1.

languages] More now then thoſe, Chap. 3. verſe 4. and 4. 1.

in all the earth] All in his dominion and lands. So expounded, ver.26. So Luk.2.1. Ezra 1.1,2.

peace] Chap.4.1. See the *Annot.* there. This word in the Hebrew, and Chaldee, and all languages, comprehends all outward proſperity, and worldly felicity: and therefore is ſo uſual in all ſalutations and greetings.

V. 26. *I make a decree*] Chap. 3. 29. a good example to Chriſtian Kings.

tremble and fear] God maketh Heathen Princes ſometime to acknowledge his power. See Chap.3.29. The true fear of God is the fountain of wiſdom, Prov.1.7.& 9.10. The want of it, the ſluce for all ſin. It comprehends the whole worſhip and ſervice of God, all acts of Religion.

the God of Daniel] His God, in a peculiar way, whom only, and no other, Daniel ownes, worſhips, ſerves, obeyes, and who thus ownes, honours, and defends Daniel.

the living God] Which hath not onely life in himſelf, but is the onely fountain of life, and quickeneth all things; ſo that without him there is no life, 1 Sam.2.6. Act.17.25.

which ſhall not be deſtroyed] Chap.2.44. & 4.3,34. & 7.14, 27. Luk.1.33. Mic.4.7.

V. 27. *He delivereth*] God to be acknowledged, and praiſed in his works. The Pſalms are full of it.

V. 28. *proſpered*] Flouriſhed in his ſtate and honours; in offices and employments; in ſpight of the envy and malice of all wicked men. He proſpered, as Joſeph, Hezekiah, Mordecai, and others, Pſal.1.3. when as the wicked proſper not; as Coniah, Jer. 22.30. but are holden with the cords of their own ſin, Prov.5.22. Pſal.7.16.& 9.16. Prov.22.8. Of their proſpering for a while, ſee Job 21.7——14. Jer.12.1. Pſal. 73.2——12.

of Cyrus the Perſian] Chap.1.21. Thus God provides men in honour, for the comfort of his Church in her calamity.

CHAP. VII.

Verſ.1. IN] Now Daniel proceeds in his Narration from Hiſtories, in the former part, to propheſies in the latter half of this book; Therein fore-telling the ſucceſſion of times, and of the Kingdoms of the world; and what things therein ſhould befall the Church of God, the people of the Jewes, untill the time of the coming of Chriſt (numbred up in him) and the time of the promulgation of the Goſpel.

the

the firſt year of Belſhazzar] Chal. *one year.* So Chap.1.1. & 2.1. That Daniel might joyn together Babels ſtories, and ſuch as did depend upon them without interruption, therefore he diſplaced the two viſions which now follow; the one, in the firſt of Belſhazzar of Babels fall, Chap.7. the other, in the third of Belſhazzar, of the Perſians fall, chap.8. Both which in order of time go before the fifth Chapter. Of this Belſhazzar, ſee Chap.5.1.

Daniel had a dream] Chald. *ſaw a dream.* Different in viſion; but of the ſame matter and argument, with that of Nebuchadnezzar, Chap.2, interpreted by Daniel there: onely what is there more generally ſhadowed out, is ſet forth in ſucceeding times, more particularly, with many circumſtances, in this Chapter, and in thoſe which follow. This dream was 70 years after that dream of Nebuchadnezzar, Chap. 2. if we reckon 30 years to the reign of Evilmerodach, and Daniel now was neer 100 years old.

and viſions of his head] Viſions, in his dream. Not that theſe were diſtinct from his dream. Viſions and Oracles were the two wayes, by which God revealed his Will to his Prophets, Num.12.6,7,8. Viſions were vouchſafed to them, ſometimes waking; as Zach.1.8, &c. and Chap.3.1. Jer.1.11,13. ſometimes ſleeping in dreams, Job 33.15. So Gen. 28. 12. Act.2.17. So here to Daniel: preſenting not to the external ſenſe, but internally to the imagination and phantaſie, viſible things, as repreſentments of Gods Will and pleaſure ſignified thereby, Dan.4.5.

head] The ſhop and ſeat of dreams and viſions.

upon his bed] Where he ſlept and dreamed in the night, ver. 2. a place and time fit for ſuch kind of Revelations.

then he wrote the dream] He the Writer of this book; and no other: and he wrote this Dream; left it not to be told onely by Tradition; but in a ſurer way wrote it, by Gods inſpiration and inſtinct, 2 Pet.1.19,20,21. And that becauſe it did not concern him alone, but the whole Church in after ages; to confirm and comfort them againſt the great calamities that were to come. For whereas the people of Iſrael looked for continual quietneſs after theſe ſeventy years, as Jeremiah ſeemed to then to have declared; he ſheweth that this reſt ſhall not be a deliverance from all troubles, but a beginning; and therefore encourageth them to look for a continual affliction till the Meſſiah be reuealed, by whom they ſhould have a ſpiritual deliverance, and all the promiſes fulfilled; whereof they ſhould have a certain token in the deſtruction of the Babylonian Kingdom. See 1 Cor. 10. ver.11.

and told the ſum of the matters] Chald. *the head of the words*, Verſ. 16. He wrote and told them, to wit, to his people; becauſe for their inſtruction and conſolation, againſt perſecutors to come, God ſhewed that dream to Daniel. The chief heads therefore and material points, for the uſe of the Church, he relates and records in theſe ſacred Commentaries.

V. 2. *Daniel ſpake and ſaid*] The Scripture then is not a dumbe and dead letter: but ſpeaks; and therein we hear the Prophets and Apoſtles ſpeaking; and ſo fitteſt to teach all Truth, and convince all Errour, and to be the judg in controverſies of Religion, 2 Tim. 3.16,17.

by night] In time of ſilence and ſequeſtration, from worldly affairs: ſo, uſally. And yet ſometimes by day; as Act. 10.9,10. & 22.17. See Pſal.16.7.

the four winds] Here ſome, with more curioſity and boldneſſe, then modeſty and ſoundneſſe, by the winds, will underſtand Angels; and ſome of them good Angels, the guardians of theſe Empires, whereto they apply that, Chap. 10.13,20, 21. & Chap. 11. 1. & Chap. 12. 1. Others, underſtand bad Angels: But we reſt in the letter of the Dream, and underſtand onely the mighty concuſſions, ſtirrs, tumults and troubles, that were the riſe and original of theſe ſeveral Empires. And therefore of theſe winds, the Angel in his interpretation to Daniel, makes not any mention, but onely of the Empires themſelves. By the winds then blowing, we onely conceive thoſe horrible troubles, afflictions and mutations, whereby one Empire is exalted, and another abaſed; as the waves of the ſea are, by the boiſterous winds: eſpecially, if all the four winds at once, blow together upon it. Yet all ſent, and ruled by Gods providence.

ſtrove] One againſt another; to trouble the ſea: *imo miſcentes aquora fundo, Vaſtos voluuntque ad littora fluctus.*

great ſea] Midland ſea. So called, in relation to the Dead ſea, and the Sea of Tiberius: which were but Lakes, in compariſon of it. Yet in ſacred Idiome, the great veſſel it ſelf, for water, in the Court of Solomons Temple, is called a Sea, 2 Chron.4. 2,10. By the Sea, here, is ſignified the world, verſ. 17.

V. 3. *beaſts*] Empires decyphered in this manner; becauſe the acquiring of them is not gotten, nor the poſſeſſion of them maintained, nor the government of them exerciſed, but by brutiſh violence and tyranny.

came up] Not altogether, but in proceſſe of time, ſucceſſively; as the verſes following do declare.

the Sea] Not calm, but troubled, and toſſed thus with tempeſts.

divers one from another] So figured before in the divers mettals of Nebuchadnezzars Image, Chap.2. and ſo deſcribed diverſly, in the verſes following.

V. 4. *the firſt*] The golden head, Dan.2.38. and the great tree, Dan.4.20,21,22. is the power of Babel, the firſt Empire, in Daniels book. This in its beſt and flouriſhing eſtate.

a lion] The Trent Bible hath a Lyoneſs: contrary to the Chaldee and Hebrew; and in a manner all Tranſlators. The lion here repreſents the empire of the Chaldeans, in regard of his power, cruelty, and capacity, Iſa.5.29. Jer.4.7.

Eagles wings] As the Lyon is the King of Beaſts, ſo the Eagle is the King of Birds. Both make to magnifie this Monarchy, both for courage, power, and ſpeed. Wings here point out the great celerity of Nebuchadnezzars coming to his power and poſſeſſion of Kingdoms; as if the Babylonians had wings to fly, Iſa.5.26. Jer.4.13. & 48.40. & 49.19,22. Lam.4.19. Ezek.17.3. Hab.1.6,8. So Aſhur hath wings, Eſay 8.8.

pluckt] Theſe Eagles wings were great, long, full of feathers, of divers colours, Ezek.17.3. But now Daniel, in this viſion foreſees them pluckt. Armies and Provinces, fell from them; The Lydians, the Medes and Perſians, that had formerly obeyed and ſerved them, were riſen up againſt them; and ſo pluckt their wings, that they went on their feet, and were made like other men. This was their declineing eſtate; and at laſt fulfilled, under Balthazzar. See Jer. 51. 30——64.

and it was lifted] Or, Wherewith it was lifted above the common ſort of other men. Though ſome tranſlate and underſtand, as if it were taken away from the face of the earth, and periſhed.

made ſtand] Compelled to ſtand: and made to underſtand its own fragility and imbecillity, and the worlds inconſtancie.

a mans heart] This hath not reference to Nebuchadnezzar, Chap. 4. 16. This reſpects not any ſingular perſon, but the State of the whole Empire; that of Nebuchadnezzar was paſt; this to come, in the fall of the Empire. When they came to have a mans heart, after their wings were pluckt, that is, a ſoft, tearful, broken and dejected heart. So Cyrus dealt with them, and abaſed them; as Xenophon ſhews, in his ſeventh Book of the Inſtitution of Cyrus. Then their Lyon-like heart, that inſolent proud heart, Chap. 3. 15. Eſay 14. 13. was gon. Now they well knew themſelves to be but men, Pſal.9.20.

V. 5. *a ſecond*] This is omitted in the Trent Bible.

a Bear] Meaning the Empire of the Perſians, Dan.2.39. & 8. 3. This followes the Lyon. And ſo the Lyon and Bear, are often joyned together in Scripture; as Prov.28.15. Hoſ.13.8. Amos 5.19. Lam.3.10. Some here ſay, the Perſian Empire is repreſented by the Bear, becauſe Perſia, a mountainous country, much abounds in Bears; and thoſe of a crueller kind. Others, becauſe of their ferocity and voracity; of their barbarous cruelty, and uncivil demeanour, Eſay 13. 17, 18. of their auſterity and craft. Others, proceed further, to liken them to Bears, in the natural weakneſs of their heads; and in their riſe and original, their riſing being but ſordid and baſe; as rude and unlikely, as a Bears Whelp is without form and ſhape. But we may not be too curious in theſe aſſimilations. They were leſſe generous, more uncivil then the Chaldeans; though they were of great ſtrength, and durance, hardſhip and labour, and great Warriours, and much inclined to ſet upon Empires and States. Compared they are to ſilver, Chap.2.32,39. as inferiour to the former: to a Ram, Chap. 8.3,4.

it raiſed up it ſelf on one ſide] Or, *it raiſed up one dominion.* Chald. *one Government.* Madai and Paras, two armes in one breaſt, now ſet up a joynt government. The Trent Bible thus, *it ſtood in part.* With their Expoſitions raiſed thereupon: improper in themſelves, and inconſiſtent with the true text.

three ribs] Meaning People, and their Relicts, and Remainds, devoured by the Perſians, and their bear-like voracity. Which very thing the following words do intimate: for by three ribs are ſignified, *people of three coaſts of the world*; from the Eaſt (which afore it held) it brake into the Weſt, North, and South; as it is fore-told, Chap. 8. 4. Xenophon firſt book of the Inſtitution of Cyrus. Others tranſlate Rowes, for Ribs, making them three rowes of teeth; and underſtanding thereby thoſe three Preſidents, Chap.6.2. Or rather the three Kingdomes of Media, Perſia, and Babylon, which devoured the other Kingdomes and Provinces, as was ſaid; and made them their prey and meat, feeding upon their

Weal,

Weal, Customes, Revenewes, and States.

they said] Or, *it was said impersonally*: an Idiome in the sacred tongues not unusual. This is not the saying of Haman to Ahasuerus against the Jewes, Esth.3. But of the Princes to their Emperours generally; stirring up their spirits to further conquests to enlarge their Empires; as Darius the Mede, the Hyrcanians, Gobryas, and others had fee on Cyrus to those first architevements; as Xenophon shewes in his said book. Or else it is the speech of the Angels, ver. 10. Or chiefly of the ancient dayes, ver.9. By whose meanes and secret instinct of his providence, the Persian Emperours were driven on to those great designes, and the enterprises and atchievements thereof were made easie unto them, Esay 21.2.

Arise] Stir up and prepare thy self; as Josh.1.2. Gen.13. 17. Act.12.7.

devour much flesh] Cruelly destroy many *nations* and people. A likely and suitable consequent, to the teeth of this devouring Beast.

V. 6. *another like a leopard*] The empire of Alexander the Great, and Greece for the first partition. This rose after the former. A leopard is a spotted beast, Jer.13.23. yet fair, and sweet, and comely. He is swift, Hab.1.8. watchful, cunning, and sudden, Jer.5.6. Hos.13.7. He is active, fierce and strong; seeming outward.y harmless, yet crafty, cruel, and greedy of mans bloud. And all aliks was Alexander the Great, spotted with vices, yet graced also with singular virtues; his body, as Historians record, of a rare odoriferous smell: both body and mind answerable to these other qualifications. This is called a third Kingdom; the belly and thighs of brasse; a Kingdom of brasse, Dan.2.32,39. The his goat, Dan.8.5. A mighty King, Dan.11.3. They that would understand this Beast to be the Greek and Romane Empire joyned together; to make way for the Turkish Empire to be meant by the 4. Beast, are in all very much mistaken, and need no refutation.

four wings of a fowl] To shew its wonderful swiftnesse. This, to the leopard, is as much as to add much swiftnesse to swiftnesse, which indeed was admirable in Alexander the Great; in subduing Greece, destroying Thebes, overthrowing the Persians in the Adrastian fields, at the river Granicum, at Issus, a City of Cilicia: And lastly, and finally, at Arbela: So gaining the Empire of Persia, and Asia, and all in 6 years, flying as a thunderbolt: besides his siege, and winning of Tyre; of Judea, and Syria, of Egypt, and many other Kingdoms, Nations, and People. He reigned in all but 12 years, 6 in his monarchy. See Chap. 8. ver. 5. touched not the ground.

four heads] Either the four Tetrarchies in Alexander the great, his hereditary kingdom of Macedon; which afterwards grew to be four kingdoms; or, the four kingdoms into which the Empire of Alexander was divided after his death; which his four chief Captains had, Dan.8.8. & 11.4. 1 Mac. 1.9,10 Seleucus Nicanor had Asia the great; Perdiccas, and after him Antigonus had Asia the lesse; Cassander, and after Philip and Lysimachus, Antipater was King of Macedonia; and Ptolemeus had Egypt. For the other 8 starting up upon Alexanders death, they rather coveted and fought kingdoms, then got and possessed them, and foon vanished and perished. The beast, Apoc.13.1. hath 7 heads.

and dominion was given to it] It was not of himself, nor of his own power; or, that Alexander did all those stupendious things, gat all these Countries; for his army contained but 30000 men; and he overcame in one battel Darius, which had ten hundred thousand men; when instantly before the battel he was so heavy with sleep, that his eyes could scarce open, as the stories report; Therefore this power was given him of God, and so much himself confessed, when he met Jaddus the High-Priest of the Jews, in his Pontificial attire, Joseph Antiq.6.11.Chap.8. See Chap.2.21,37,38.& 4.25. Prov.8.15,16. Rom.13.1,2. Joh.19.11.

V. 7. *a fourth beast*] Not named, because it was the same Nation with the former; but is distinguished from the former by ten horns, whereof one most strange, having eyes, and mouth, and speaking very great words. Nor yet is it likened to any one certain kind of beast; by reason of the great varieties, and many diversities that were in it. And therefore this beast hath somewhat the more obscurity and difficulty in it. And this, together with the many great things spoken of it, makes Daniel so particularly inquisitive after this fourth beast, ver.19,20. yet by Dan. 8. 9. *we may find that the first* meaning of this Prophetie hath relation to the kingdomes of Syria and Egypt, possessed by the Seleucidæ, and Lagidæ, the Images two legs, Dan.2.33. The Romane Empire, (though not here meant; and much lesse the Turkish Empire) did imitate this afterwards, in the persecution of the Church, the subversion and interdiction of Gods service; and violence done to consciences: And the Revelation doth fit many of these passages of Daniel to Antichrist. See Dan.2.40. Yet the Seleucidæ that had the Kingdoms of Syria and Asia seem to be most properly and punctually meant; by whom Gods people the Jews suffered infinite evils and mischiefs. In the fore-telling, and description whereof, the greatest part of the Chapters following, is taken up and imployed.

dreadful and terrible] More then the former Beasts; especially to Gods people the Jewes; to whom Daniel properly hath respect; as Chap.2.40. who never were more cruelly used, then by the Seleucidæ, Dan. 8. 11, 12. and 11. 31. 36.

great Iron-teeth] Teeth, that is, Leaders and Armies; and these great ones, not little teeth, but big and long grinders: and these of Iron, that is strong; as the word Iron is likewise, and applyed to a furnace, a neck, a yoke, a rodd, a wall. These teeth were instruments meet to grinde and diminish the Jewes.

and stamped the vestigue with the feet of it] Ver.23. that is, whom it did not consume, those it did most shamefully trample upon; troubling their minds, and bodies, with all kinds of Cruelties; as Psal.8.13.

and was diverse] As otherwise; so in regard his tyranny over the people of God tended to force them to Idolatry; and to annihilate Gods service, which none of the precedent Empires had attempted.

and it had ten horns] Not ten kinds of Government in the Romane Empire before Christs Coming, But personally ten Kings. And these not reigning altogether, a little before the end of the world, out of the ruines of the Romane Empire, as some weakly conceive; but succeeding one another in that kingdome of the Greeks, or Seleucidæ; untill Antiochus comprehending him among the rest, ver. 24. For although he had successors, yet the people of God (in regard of whom these things are spoken) began after Antiochus to reassume their liberty, under the Asmoneans or Maccabees, untill Christ.

V. 8. *among them*] as 1 Sam.17.34. not that this horn was the middlemost of the ten.

another little horn] Or, *the last a little horn*, Ver. 21, 24. Chap.8.9. This is not meant of Antichrist, as Papists would bear us in hand; to be thereby inabled the better to shift and shuffle off the true Antichrist from the Popes Chair. But this is that Antiochus, called Epiphanes, or Epimanes rather; who is one and the last of the number of the ten Kings, which are signified here by ten hornes. See Chap. 11. 21.

before whom] Chald. *before the face whereof*; as elsewhere, before the face of the sword, of the bear, of the famine.

three of the first hornes plucked up by the roots] That is, kings plucked up by him by force and fraud. See ver.20,24.

In this horn were eyes] To signifie his Naturall sagacity, sharpnesse of wit, and craft, Dan.8.23,25. & 11.23,24.

of man] Here is noted the feigned humanity of Antiochus Epiphanes; who was not right heir, but as a private man, a younger brother, and allyed in consanguinity to the kings, whom by much policy he defeated.

speaking great things] He shall be exceeding haughty in words, 1 Mace.1.25. and cruel in bloody Decrees; and a great blasphemer of God himself, persecuting the Saints, and commanding the abolishing of the Law, ver.25. Dan.8.23,25. & 7.25. 1 Mac.1.46,47. See the like to this in Pagan Rome, Rev.13.5.

V. 9. *I beheld*] And continued so.

till] Not that he left off beholding after. And in like sense is the word used, 2 Sam.6.23. Psal.110.1. Mat. 28.20 & 1.25.

the Thrones were cast down] Chald. *Thrones were set up; or specially set, or they cast them*: speaking impersonally. See ver.10,22,26. These are not the *Thrones* of the Beasts, wherein they ruled before. But of the *Ancient of dayes*. Thrones for Judgment, on which Judges should sit; one Throne for God, the other for the Son of David. Yet this is not meant of the last Judgment, at the second coming of Christ, Rev. 20.4. Mat.25.31, 32. But of Gods coming in judgement against Antiochus Epiphanes, in his time, and the remainds of the former Empires. That this is the meaning, appeares, by the words following; also by conference of verses, 8, 11 20,22,25,26. that is, till God did enter into judgement against Antiochus Epiphanes, as we said; for the deliverance, and for the revenge of his people the Jewes. A figurative *description in it; as Psal.7.67. & 9.4, 7.* And when God comes to judgment, his enemies scatter, and their Thrones indeed are cast down, Esay 2. 10, &c. Joel 2. 11. Mal.3. 2. Psal. 9.4.

Ancient of dayes did sit] A figurative representation of God, which was before all times; and of his glorious Majesty; set out unto us, as: mans Nature is able to apprehend some portion of his glory. And God, or rather the Person of God

God the Father is here personally meant; as appears, ver.13. For there Christ the Son of Man comes to him, is brought before him. As the like is, Apoc.5. 6,7. These and other visions of the Father, Son, and Holy Ghost, vouchsafed in Scripture, to Prophets, and Holy men of God, for speciall ends, by the special pleasure and dispensation of Gods Will, are not warrants for us to make pictures out thereof, of the Persons of the Trinity by them, against the rule of the second Commandement.

did sit] Psal.9.4,7. as Judges do on the Tribunal. So shewing his Judiciall authority. Their not sitting in giving judgment, doth in Countries invalidate their sentence.

garment white] To shadow out the Glory of his Majesty, and the Innocency and pure Integrity of his Justice, Psal.104. 2,3. & 51.9. Rom.14.4. Thus Christ is set forth in garments white as snow, at his Transfiguration, Mat.17.3. And again, Apoc.1.14. The Angels, Mat.28.3. Act.1.10. The Saints in heaven, Apoc. 7. 13. & Chap. 4.4. Josephs vestures in Egypt were of fine white linnen, Gen.41.42.

the fiery flame] Our God is a consuming fire, Heb. 12. 29. Apoc.1.14. See Deut.4.12.

and his wheeles as burning fire] Gods Throne is here described with wheeles, 1 Chr.28.18. Ezek. 1.15. & 10.9. to shew that Gods providence moveth every where, to govern all things, and provide for all things: and it points out Gods celerity, and facility, in executing his judgments: as the lightning, &c. Mat.24.27. See Apoc.1.14,15.

V. 10. *a fiery stream issued*] Hereby is signified the Inevitable and consuming force of Gods judgments. See Psal. 50.3. & 97.2.——7. Isa.30.33. for the comfort of the godly, and the terrour of the wicked.

thousand thousands] Psal. 68. 17. Rev. 5.11. 1 King. 22. 19.

ministred unto him] Psal.103. 20. & 34.7. Matth. 18. 10. Heb.1.14.

and ten thousand times ten thousand] An infinite number of holy Angels, which were ready to execute his Commandment, Mat.26.53. 2 King.6.17. which number more largely explicates the same thing which was intended in the former number: as Mat. 18.21. Psal.91.7. Not that from hence can be gathered a greater number of Angels that stand before God, then of those that minister unto him; or that any such different and distinction of angels can be made out of this verse; as some Popish Scholmen labour to do.

the Judgement was set] The Judge, with his ministers and assistants, approving and praising his justice and judgments; as Psal.119.137.

books were opened] Termes taken from judgments among men; In which the Inquest, proofs, confessions, and other evidences; and writings are produced to frame the Judgement by: and the Lawes also are considered, whereupon the Judgement is made. See Rev. 20. 12. where the like processe is used in that last and general great Judgement day. Where the main Books are the Consciences of men, Rom.2. 14. and the Scriptures of God, Joh.5.45. Both then opened by God in a special manner, Psal.50.21. Here the Impious actions of this horn, Antiochus Epiphanes, and evidences against him, are recited, as out of Books and Records, that for them, Judgment may passe upon him. It is not Antichrist, as we have esfoon said, that is here judged and condemned, mentioned, or meant.

V. 11. *because of the voyce of the great words*] Chald. *from the voyce*; that is, from the time it was heard. For from that time of Antiochus Epiphanes, and because of his great words against God, and the Church of God, then God began to shake and destroy the Kingdome of the Seleucidæ, with inward and with outward feare.

even till the beast was slain] As in the Images ruine he began with the Legs first, and not with the Head, which first perished: So here, first he speaketh of the ruine of the last; for the safety of his own Nation: that the Chaldeans should pick no quarrel for this Vision. The beast then here is the fourth and last beast. The Kingdome of the Seleucidæ, a while after Antiochus Epiphanes his death, 1 Mac. 6. 8, 13. was overthrown by the Parthians, and by Tygranes King of Armenia: as Appianus Alexandrinus shewes.

and his body destroyed] By Pompey the Great; taking Tygranes; abolishing the very shew and seeming face of a Kingdome; and reducing Syria into a province; as Appian and Josephus testifie.

V. 12. *As concerning the rest of the beasts*] Chald. *the residue of the beasts*, or *their relicts and remainds*. They now perished with this; and were utterly taken away by the Romanes. Or thus, speaking in the time past; as the three former Monarchies have had an end, at the time that God appointed, although they flourished for a time; so shall this fourth have: and they that patiently abide Gods appointment, shall enjoy the Promises.

they had their dominion taken away] Not at that very time; they had it before. The meaning is, that every great Empire, and Enemy, and Persecutor of the Church, was destroyed before Christs coming upon the earth, from time to time; each one in his time; though the people of them still continued and subsisted, in some weak and low form of state. See Dan.2.35. until all the remainders were brought under, by the Romanes.

yet their lives were prolonged] Chald. *a prolonging in life was given them*: had been given them; for a certain set time, by Gods providence; which time they could no wayes overpass. Thus whole kingdoms, though suffered long in sin, yet at last are totally ruined for sin.

V. 13. *night-visions*] Vers. 1.

behold] Daniels attentive heed; to the erection of the new and eternal kingdom of Christ.

one like the son of man] Or, *as a son of man*: Which is meant of Christ, who had not yet taken upon him mans nature; neither was the son of David, according to the flesh, as he was afterward: but in vision onely, and apparition here; Daniel seeth him coming from the Father, and returning to his Father again. The Jews grant Christ to be here so termed. And in the four Evangelists, our Saviour tearming himself Son of Man, most graciously calleth us to weigh this Text. This phrase, like the Son of Man, is used also of him, in vision, after his Ascension, Revel.1.13. & 14. 14. and may intimate somewhat more in him, then meer man. See Joh.1.14. Those places, Rom.8.3. Phil. 2.7. shew the State and condition of his Humane Nature.

came] To work the mystery of our redemption upon earth.

with the clouds of heaven] Rose not out of the Sea; as those former Beasts and Empires did. But came in the clouds of heaven; from heaven, Psal. 104. 3. Act. 1. 9, 11. Mat.24.30. & 26.64. Revel.1.7. & 14.14,15,16.

to the ancient of dayes] Christ, after his Resurrection, is ascended into heaven; and is set at the right hand of his Father; and from him hath obtained all power in heaven, and in earth. See Ezek.1.26. Joh. 16, 16, 28. Act.1,9. & 2.34, 36. Heb.1.3,4. Rev. 1.13. & 14.14.

and they brought him neer before him] Or, was brought; impersonally. Or, the holy Angels did it. For though Christ ascended by vertue of his Divinity; yet Angels are his ministring spirits, to attend on him, Heb.1.6,14. This is not meant of his second coming to judgment; nor can be so properly applyed thereunto.

V. 14. *dominion and glory*] This is meant of the begining of Christs kingdom; Mat.28.18. Joh.3.35. When God the Father, at his ascension, specially, gave unto him all dominion as to the Mediatour; to the intent that he should govern, here, his Church on earth continually, till the time that he brought them to eternal life. This is the sitting at the right hand of his Father, Psal. 2.4——10. And this power he exerciseth in the midst of his foes; maintaining his Church, and overthrowing his enemies; as it is, Psalm. 110. 1, 2.

and a kingdom] The conclusion of our Lords prayer. Mat. 6.13. calleth into our minds this speech; and teacheth of the King of Eternity, 1 Tim. 1. 17. who joyneth Jews and Gentiles, in one kingdom.

that all people] Psal. 2. 8. Eph. 1.20,21,22,23. Phil.2. 9, 10,11. Revel.19.16. Jews and Gentiles. Not so was it with any earthly Monarch whatsoever.

his dominion] Chald. *sultan*: Whence possibly the word, *sultane*, or, *soldan*, might arise.

an everlasting Dominion] Chap. 2. 44. Psal. 145. 13. Mic. 4. 7. Luk. 1.33. To endure after his ascension for ever. This is the dominion and power of his office, given to the Person of the Mediatour, in regard of both his Natures; and distinct from the essential power of the divine Nature. And this argues not the constant visibility, and outward flourishing estate of any one particular Christian Church on earth: but the duration of Christs dominion, in his Church, in this world, even in the midst of his enemies, Mat. 16. 18. & 28. 18, 20. Psal. 110. 2. and the complement thereof in the Church triumphant for ever.

V. 15. *I Daniel*] The interpretation of the whole vision, by an Angel, at the request of Daniel.

was grieved in my spirit] Much perplexed and wounded, as if a weapon had pierced through him.

body] Chald. *sheath*; as if his spirit had left it; and his body were become as a dead sheath.

troubled me] According to the manner of Prophets, Daniel specially, who, after their ecstasie, through the greatnesse, and brightnesse of the sight of Gods Majesty, which did dazle their senses, tyre their spirits, and over-do their natural faculties, were astonished and fainted. See Chap. 7. 28. & 8. 27. & 10, 8, 16. and troubled also at the wonder of the vision, and

and in that he knew not what should be meant by it. And thus was Pharaoh troubled at his divine dream, Gen.41.8. and Nebuchadnezzar, Dan. 2. 1. which stirred them up so much to know the interpretation of them.

V. 16. unto one of them that stood by] Namely, one of the Angels that appeared in this vision; as vers.10.

the truth of all this] The proper meaning.

V. 17. these great beasts] Likely so called, in consideration of their beastly and savage dealing, against the families of our Lords ancestors, the house of Zerobabel, and the Nation that should have their kings from is.

four Kings] Kingdoms, vers.23,24. whereof, Chap. 2. 39, 40. He may seem to use the term Kings, rather then kingdoms, that the next verse, shore in the Chaldee, should not be mistaken; and that none should think of four kings, to hold a kingdom for ever and ever; as the translation of that verse will bear. The Prophet seems not unwilling to hide his minde from savage Heathen.

shall arise] The Chaldean kingdom was risen already, and in present being. He speaks, as respecting the greater part.

arise] Arising here, may perhaps have a kind of relation to their rising over the kingdom of the Saints, and with holding it.

out of the earth] Sea, vers.3. They are distinct, Rev.13. 1, 11. Here one is an explication of the other; meaning the world, and the tempestuous troubles, and rowling changes of it.

V. 18. But] Or, the verse may be rendred thus; And they shall take the kingdom of the Saints of the most high; but they that are Saints, shall possesse the kingdom for ever, even for ever and ever. Meaning, though those four kingdoms which Daniel speaketh of, should, for a time, rule over the Jews; (who are called the Saints of the highest here, and after, vers. 21,22.) yet Christ coming should set up a Kingdom, to rule for ever. But our own translation, best agrees with the Chaldee distinction, here used; and with the Context following, in this verse, and vers.22, & 27.

the Saints] The house Zorobabel, by Abihud, and Rhesa, Mat. 1. 33. Luk.3.27. (though they be not mentioned among Zerobabels sons, 1 Chro.3.19.) and the godly of their Nation; to wit, the Church of God, in Christ her head, first, and afterward the whole body, which shall be perfectly united with him, shall receive from God, a spiritual and everlasting kingdom. See vers.22. Isa.60.12. Rev.1.6. & 5.10. whereof the Maccabees Principality was but a shadow; and was between the reign of Antiochus, and the coming of Christ.

of the most high] Chald. *high ones*; that is, *things*, or, *places*; that is, of the most high things, because God hath chosen them out of this world, that they should look up to the heavens, whereon all their hope dependeth: or highest, in the plural number, to teach us of the divine persons, as Abraham speaketh plurally, Gen.20.13. and David, 2 Sam.7.22. Here, it was fit in a distinct vision of the son, and of the father; as thrones also are plural, ver.9. See Eccl.5.8.

that take the kingdom] That Kingdom, ver.14. not that the Beasts should take the kingdom of the Saints of the most High, or of the most high God, and possesse it for ever, as the Trent Bible renders it, and foreeth his followers commonly to expound it. But the Saints should take and possesse it; as hath been said.

V. 19. Then I would] Not satisfied with that short answer; he desires to know more.

of the fourth beast] Of this specially: for of this, most and last was mentioned in the vision, ver. 7,8, &c. many strange and prodigious things spoken of it; and therefore Daniel repeats them here again, with some enlargments.

was diverse] Ver. 7. It was partly unlike, because two Kings, Syria and Egypt, both claimed right over Judah, since the dayes of Seleucus Nicanor, and Ptolomy Lagi, and made continual wars for it: but divers also in cruel spoyling the Jewes, and in hatred of their Religion: which Babel, Madai, and Alexander, more favoured. See ver.23.

from all the others] Chald. *from all that's*.

and his nails of brasse] Or, *Steel*. This not mentioned in the vision, ver. 7. This signifies, that this Kingdom of the Seleucidæ, should rear in pieces the Jewes, as a wild beast teareth his prey with his clawes. This we see in the history of Josephus, and the Maccabees.

V. 20. ten horns] Of the Kings Seleucidæ and Lagidæ; which greatly troubled the Kingdom, when the house of Zorobabel should have reigned to the glory and comfort of all the world, ver.8.

and of the other] Particularly of that, because the things spoken of it, did seem strange and prodigious, and to prognostick and portend some great and fearful, direful, and ominous matters; and therefore he doth here again recount them, as ver.8, 11.

before whom three fell] See *Annotations* on ver. 8. and ver.24.

whose look] This not mentioned in the vision, ver.7,8. there called a little horn; for such was Antiochus Epiphanes at the beginning. Here his lookes more stout then his fellowes; for in the end he exceeded them all in power, and great enterprises, Chap.8.10.& 11.37.

V. 21. made war] See the like, Apoc.11.7.& 13.7. Thus the wicked, even the Babylonians in their time, Zach. 1. 19, 21. Antiochus in his time; and Antichrist in his time likewise, prevail over the Saints, ver.19. of this Chapter. This made Daniel so inquisitive after this beast, and the particularities of it: though this War with the Saints, and prevailing over them, was not specified in the vision before.

with the Saints] With the Jews, as the Books of the Maccabees do shew. Papists, understanding this little Horn of their conceited Antichrist, that should reign but three years and an half before the end of the world, and Christs second coming to judgment, do make the Saints here, to be the Elect and godly, living in that short time. And this War to be that of Antichrist against them: and hereunto they apply, Mat. 24. 21, 24. & Rev.13.7.

V. 22. Ancient of dayes came] See vers.9. Till God shewed his power in the Person of Christ; and by the preaching of the Gospel, gave unto his Son rest.

and judgment was given] Neither was this mentioned before. The meaning is, till the Ancient of dayes came, vers. 9. and gave the power of judgment to them, in Christ the Head; in whom, the Saints are the judges of the world, 1 Cor.6.2,3. Mat.19.28. and they obtained, by the preaching of the Gospel, a famous name in the world, and became, in name and truth, the kingdom of God.

to the saints] To the people of God, ver.18,21,25. Chap. 8.24. and 11.30. To them, and on their behalfe; to possesse the kingdome.

possessed the kingdome] Ver.14. It was given to Christ: the saints here possesse it, in him their head; they possesse it as partners with him, and partakers in their degree and capacity. This must arme Gods people with patience, under the foresh persecutions, and fill them with comfort and expectation in the mean time.

V. 23. Thus he said] To wit, the angell; of whom he asked information concerning this matter, ver.16. answering in order to the four-points of Daniels question.

the fourth beast] The kingdome of Asia; or Syria, or of the Seleucidæ; so called, because the far greater part of those kings, were Seleucidæ, two onely of the Lagidæ excepted: we may not with the Romish church, understand this of the Roman Empire, as hath been said.

which shall be diverse] In cruelty; and is shewed in the next words, Not *greater* then all kingdomes; as the Trent Bible hath it: to make it thereby to be understood of the Romane Empire.

devour the whole earth] Not all the world; but the Holy Land, Namely Judea; as appears by vers. 21,25. breaking and trampling it more then the three former Beasts did. See Luk.23.44.

V. 24. And the ten hornes] Verse 7,8.

are ten Kings] *viz. Seleucus Nicanor, Antiochus Soter, Antiochus Theus, Seleucus Callinicus, Ptolemeus Evergetes Lagida, Seleucus Ceramus, Antiochus Magnus, Ptolemeus Philopater Lagida, Seleucus Philopater, Antiochus Epiphanes.* More kings reigned after these ten: but they possessed not Judea; and so could not afflict the Jewes, Gods people: and therefore in this Vision, which is vouchsafed for the Jews sake, no notice is taken of them. Of these things we read in Appianus Alexandrinus, Memnon, Josephus, and others. The Papists here, constant and consonant to their former errour, do make these 10 Hornes answerable to the 10 Toes of the Feet of Nebuchadnezzars Image, Chap.2.33,41,42. and understand both of the Roman Empire, to be divided into 10 kings or kingdomes a little before the end of the World: and to the same purpose they apply the 10 Hornes of that *seven-headed Beast*, Rev.13.1. & 17.3,7,12. And yet they miserably vary among themselves about these kings, and their number. But, as we have estoones said, Daniels prophesie and visions needle not at all with the Romane Empire, but as it may in some respect relate to the first coming of Christ.

and another shall rise after them] *Antiochus Epiphanes*, the last of those ten; and the last of the Seleucidæ, that reigned over Judea: for in his time the Maccabees delivered the Jewes from his tyranny and persecution. Most Papists apply this to Antichrist; some, to Mahomet.

divers from the first] More cruel to the Jewes; and perfidious, then the former nine Kings, 1 Mac.1.11.

three Kings] Ptolomeus Philopater, whom he, joyning Forces with his father, and brother, drove out of Syria. Antiochus

tiochus the Great, (his father) and Seleucus Philopator, his elder brother, whom he poisoned by Heliodorus. Others, more rightly, instead of his father Antiochus Magnus, do put for the third, Demetrius the son of his brother Seleucus, the right heir. In applying this to antichrist, Papists rather say nothing, or confesse they can only divine.

V. 25. and he shall speak] Chap. 8. 24, 25. & 11. 28, 30. 1 Mac.1.46. See the like, Rev.13.5. 2 Thess.2.4.

against the most high] That is, speak blasphemies against God; and make wicked Decrees and proclamations against Gods Word, and send through all his Dominion, tyrannically and cruelly to destroy all the Jewes and godly people that did professe and practice it. This is largely set down, Chap.11.

Saints] Ver.21. Chap.8.24,25.

to change times] Sabbaths, Passeover, Pentecost, expiation-day, the Feast of Tabernacles, New Moons, the seven years rest, and such like, Dan.8.11. & 11.31. 1 Mac.1.47,48. miserable shifts are made by Papists to apply this to their conceited antichrist.

and Lawes] all Moses Ceremonies, and Lawes, 1 Mac. 1. taking upon him a Divine power, usurping Gods own authority over his people; changing and abolishing Gods Laws, making new Lawes of his own clean contrary to Gods; and forcing most cruelly the peoples obedience unto them.

shall be given] He shall give such Lawes; and the Saints shall be given into his hand, to be oppressed, worn out, and over-powred by him.

time and times] a *time* here is a year: *times*, two years; and a dividing, or particle of time, seemes to be ten dayes; as the history of the Maccabees sets it down, from the year 145. moneth 9. day 15. of the reign of the Greeks or Seleucidæ, untill the year 148. moneth 9. day 25. 1 Macc. 1. 54. and Chap.4.52. See Chap.12.7. and the like, Chap. 4.16. and Rev.12.14. & Chap.13.5.

and the dividing of time] Trent Bible thus; *half a time.* And so they expound it, half a year: contrary to the warrant of the Text, and the truth of the story.

V. 26. But the judgment shall sit] Ver.9. God, *the ancient of dayes*, the just Judge shall sit in Judgment; and thenceforth not cease to execute his Judgements, to take away, consume, and utterly destroy that little horn; and the whole kingdome of the Seleucidæ; the fourth beast, ver.9.11. And this was done by the Maccabees, the Parthians, Tigranes; and lastly and utterly by the Romane Pompey the Great; as Appianus in his book of the Wars of Syria, and other Authors do record. And these destructions are handled in Ezek. Chap.38. & 39. And about 150 years afore our Lords Birth, are spent in this wasting of Syria and Egypt, the Seleucidæ and Lagidæ, by wars among themselves, and with the Maccabees, and others; as hath been said.

V. 27. And the Kingdome] Vers.14. Luk.1.33. He sheweth wherefore the Beast should be destroyed; to wit, that his Church might have rest and quietnesse, and a kingdome. Which rest although they do not wholly enjoy here; yet they have it in hope; and by the preaching of the Gospel, enjoy the beginning thereof; which is meant by these words, *under the heavens*: and therefore he here speaketh of the beginning of Christs Kingdome in this world, the Kingdome of the Messias; when Christ begins to reign in the hearts of the faithful amongst all the Nations of the whole world, Mat.16.15.

shall be given to the people] Ver.14. It was given to the Son. Here to the people of the Most high. The Faithfull have it by the participation that they have with Christ their Head, 1 Cor.1.9. The head communicating its glory to its body. For Christ with all he hath as Redeemer, is considered as ours; His righteousnesse, sufferings, Kingdome, ours, Rom.8.32. Hence are those speeches, 1 Pet.2.9. Rev. 1.6. & 5.10. Mat.11.12.

whose Kingdome] Upon this all the New Testament goeth, and Paul to Timothy speaketh, 1 Tim.1.17. He advanceth the Gospel, and the praise of the King eternal, uncorrupt, invisible, God only wise. Also the Revelation after the destruction of Jerusalem, is a heavenly Commentary upon this part.

is an everlasting Kingdome] Ver.14. Heb.12.26,27. though after a thousand years Satan was loosed for a little season, Rev.20.3. Mat.16.18.

and all Dominions] Or, *Rulers*; that is some of every sort that bear rule; some of them, in all parts of the world. So 1 Tim.2.4.

V. 28. Hitherto is the end of the matter] Here end the Visions of Daniel; which the Prophet penned in the tongue known over the East, and South; wherein the Jewes are not described plainly to be the people, for whom God plagueth the Kingdomes; and that the Heathen might be drawn to think somewhat better of the God of heaven. And more properly here ends the angels Interpretation, and what he revealed touching the future state of the Church.

As for me Daniel] Chald. *I Daniel.*

my cogitations] Ver.15. Chap.8.27. & 10.8. Though he had many Motions in his heart which moved him to and fro to seek out this matter cunningly; yet he was content with that which God revealed, and kept it in memory, and wrote it for the use of the Church, 1 Cor.4.6.

my Countenance changed] Chald. *my brightnesses changed*; that is, the brightnesse of my Countenance. I became all pale and wan; both in regard of the raptures of the Spirit; as also through horrour of the predictions against Gods people, ver.23,25.

But I kept the matter in my heart] Faithfully to deliver it to the Church of God. Thus was Daniel affected in his heart with Gods Word, and the revelation of his Will. And so should we be.

CHAP. VIII.

Vers. 1. *IN*] This Chapter expounds the second, and the seventh Chapters. For here is a third description of those Kingdomes or Monarchies; and that more largely, and cleerly, then formerly. Onely the Chaldean Monarchy is omitted here; and so in the Visions and Chapters following, as being now at the point of expiration; and in the time of the Visions and Prophesies following clean extinct. And therefore also this Chapter, and the rest that follow, are not written by Daniel in the Chaldee tongue; as all the former were, which concerned the Chaldeans, and behoved them to know. But in the Hebrew tongue, for the peculiar use of the Church of the Jewes; to inform them of their estate in futuretimes, to arme them with patience, against persecutions coming; and comfort them in expectation of joyful deliverance at the last. And these Visions are commanded to be shut up and sealed, Chap.8.26. & Chap.12.4. as being for future ages; and left the Naming of those Heathen persecutors (as is done in these visions) being known to them, might create further danger to Gods people.

the third year] and therefore before that in the sixth Chapter.

unto me, even unto me] Vers. 15. to distinguish these Visions, from those of Nebuchadnezzar, Chap. 2.4. Daniels person adds to the authority of these Visions, 2 Tim.3.14.

at the first] In the first year of Belthazzar, Chap.7.1.

V. 2. in a Vision] Not in a Dream, but in Vision; so twice in this verse, and once in the former. See *Annotations* on Chap.2.19. & on Chap.7.1. And yet this might be in the night, on his bed, in his sleep.

at Shushan] In vision and extasie there; so much the former words import, and no more. And therefore then he was most likely at Babylon in body; This being but the third year of Belthazzars reign: and so ver.27. to Ezekiel being bodily present in Mesopotamia, in the Visions of God was brought into the land of Israel, Ezek.8.3. & 40.2. men in Visions, as in Dreams, many times think themselves to be corporally in places, where indeed they are not. The arms and breast, and the Bear, are here now again in the third Vision, and more cleerly described then formerly; for the more certainty of the thing; as Gen.41. 25, 32. and that Judah should be the more skilful in this matter. Shushan, or Suse, whence the Country about it is called *Susiane*. Of this *Shushan*, we read Neh.1.1. Esth.1.2,5. & 2.3. & 3.15. & 8.14. & 9.6. The word *Shuśan*, signifies a Lilly, in the Greek; a Fountain, or Well, in that Countrey language.

Palace] The place of royal residence, the Metropolitane City of Persia; where was a most strong Tower or Castle, most strongly fortified for the Keeping of the Persian Treasure. Brought to this perfection afterwards by Darius the son of Hystaspes, as Pliny relates. Here the kings of Persia afterwards kept their Court, and made their stay one part of the year, Esth.1.2,5. Otherwhiles they did, at Persepolis, and Ecbatana, Q. Curtius, lib.5. The word also signifies a Castle, Court, and Temple.

Province] Some Translations read *Region*; some, *City*.

of Elam] Gen.10.22. the West part of Persia; next to the Confines of Babylon. See Act.2.9.

river of Ulai] Trent Bible, *Port or gate of Ulai*: without any warrant, and against the Hebrew Text.

Ulai] Or, *Euleus*; that compassed the city Shushan round about. This River was held by them in some sacred esteem. And therefore their Kings drunk of this River onely, and had the water of it carried along to remote places with them. See Plin.l.6. c.27. It seems also to be called Choaspes; as usually the same River, specially at divers places, is commonly called by divers names; as likewise the famous Rivers, Danubius, Tygris, and Euphrates are. Here Daniel at the River Ulai. And again, at Hiddekel, Chap.10.4. as Ezekiel

at the River Cheber, Chap.1.1. and Jonah at Jordan, Mat.3. 16, 17.

V. 3. *My eyes*] The eyes of his mind, in this intellectuall, spirituall Visions, illuminated with Divine lights and the eyes of his body, having those similitudes of corporal things formed in the inward sense of his imagination.

before the river] Hiddiekel, or Sulis, where was the ordinary residence and court of the Kings of Persia, as was said: and therefore very fit that this Vision was seen there.

a Ram] A figure of the Persian and Median Empire; signified by the two hornes; as ver.20. by the Images breast, and armes of silver, Dan.2.32. and by the bear, Dan. 7.5. We may be here too curious in searching our reasons of this Affimilation, between the Ram and this Monarchy. But sure we are, that this Monarchy was more useful, favourable, and beneficial to the Jews, then any of the other.

two hornes] The word is of the dual Number. These are Medes and Persians.

high] Not crooked, as Rams hornes use to be. In the Hornes, and Head, the force of Rams doth consist.

one was higher] The kingdome of Persia, which though founded after that of Media, grew far greater then it, by the victories of Cyrus the Persian, who gained Media, Babylon, and many Countries more.

then the other] Heb. *the second*.

last] The Kingdome of Persia, was later then that of Media. Cyrus the Persian succeeded Darius the Mede; and Persians still succeeded Cyrus in that Empire.

V. 4. *Westward*] Heb. *the Sea*, that is, the midland Sea, which is Westward from Shushan, and Persia, which were in the East part of the world. (*See Annotations* on Ezek. 10.3.) He understands hereby Babylon, Syria, Cappadocia, lesser Asia and Græcia.

and Northward] Lydia, Armenia, Scythia, Pontus, the Caspians, and Northern Nations.

and Southward] Arabia, Ethiopia, Egypt, Lybia, &c. See Chap.7.5. Esth.1.1.

no beasts might stand before him] That is, no Kings or Nations, could hinder his enterprises and actions, Jer.51.30. though the Assyrians Cræsus, and many other kingdomes and nations assisted the Babylonians. Thus God by the Persian, revenged the cause of his Church and people, against the Babylonians, Jer.51.56, 59, 15, 18, 24, 25, 28, 29, 34.

out of his hand] This improperly ascribed to a Ram. The meaning is plain and usuall; out of his *power*.

V. 5. *An he-goat*] By this is figured the kingdome of Greece, and Macedonia, under Alexander; ver.21. All the brass and iron, Chap.2.33, 39. also the leopard, and the fourth beast, Dan.7.6,7. are in this he-goat; or buck. And this is a sweet Commentary upon them. This prophesie was shewed by Jaddua the high Priest, to Alexander, when he entred into Jerusalem, some two years before he conquered Darius Codomannus, the last Persian Emperour, *Josephus*, *l.11. c.8. Antiquit. Jud.*

from the west] From Greece and Macedon, westward from Asia; where the Prophet was, and where the Persians reigned.

whole earth] So Dan.2.39. all Asia; all that land wherein Daniel was; that which was most esteemed, and best known in all the world. Alexander complained, that he had not another world to overcome. *unus pellex juveni non sufficit Orbis; juvenal, Satyr.10.*

and touched not the ground] Or, none touched him in the earth; so swiftly great Alexander conquered the East in five years; as flying above the earth, rather then going on the earth; an hyperbole, as that also is, Job.21.25. See Chap. 7.6. four wings of a fowl, added to a swift Leopard. Thus Virgil speaks of Camilla: and Ovid of Atalanta.

a notable horne] Heb. a horn of fight. Alexander was the notablest for his strange successe in wars, of any that ever warred, ver.8,21. It is called *the great horne*.

between his eyes] As an Unicorn, whose strength is mentioned, Numb. 23.26. Job 39.12——15. And by the *eyes*, may be figured as Alexanders own sharpnesse of wit, quick insight, and foresight, and clearnesse of wisdome; so also his wise Captains, that were as eyes to him. Such were Parmenio, and others. This *horne* not seen in a Goat; as neither the *four Hornes*, ver.8.

V. 6. *came to the Ram.*] a description of Alexanders acts against Persia, whereby he overthrew that kingdome, and made himself Lord of Asia.

In the fury of his power] This place is a sweet abridgement of all Great Alexanders conquests.

V. 7. *moved with choler*] at Granicon water in his first fought field he did well.

and smote the ram] at Issicon, a Town in Cilicia, the second battel, he did better: and took prisoners Darius his Mother, wife, and Children, among others.

and brake his two hornes] Thirdly, at Gangamela, he killed of men about 600000. as some write, and got the Empire.

V. 8. *he-goat*] The word signifies a *young* he-goat: as Alexander was young, at that time about 26. year old; and about 20. when he began to set upon his great warres. See Zach.16.3.

the great horne] Alexander dyed suddenly in the flowr of his age, and in the middle of his victories, ver.22. when he was 33 years old, and had held the Monarchy six or seven years; as Arianus, Plutarchus, and Diodorus Siculus do report. Such is the Instability of earthly Monarchs, and all worldly glory; even when it is at the height, Psal.82.6,7.

and for it came up] Or, *stood up for it*: after divers horrible slaughters and murders in Alexanders family; and conflicts and bloodshed among his Chieftains and Commanders, a while foregoing, Chap. 7.8, 11, 21.

four notable ones] Out of the Nation; but not in his power, ver.22. Seleucus Nicator had the kingdome of the East, Syria, and Babylon, and Persia. Perdiccas, Gassander, and Philippus Aridæus had Macedonia, in the West. Antigonus had Asia the lesse, and more, Northward: and Ptolemy Lagides, had Egypt Southward: and at last these were reduced to two, the Seleucidæ, and Lagidæ.

V. 9. *and out of one of them*] That is, out of Seleucidæ that reigned in Babylon and Syria.

came forth] Chap.7.8. & 11.21.

a little horne] Chap.7.8. Antiochus Epiphanes, who was of a servile and flattering Nature; and also there were other between him and the kingdome: and therefore is here called *the little horne*, because neither Princely conditions, nor yet any other thing was in him, why he should obtain the Kingdome, Chap.11.21.

toward the south] That is, toward Egypt, which Antiochus seized upon, Chap.11.25, 40, 42. Himself had and held the North; that is, Syria, and Babylon.

the East] That is Persia, which was also conquered by Antiochus.

pleasant land] So is Judea, or the land of Israel called in Scripture; In regard of its great prerogatives, temporal and spiritual; it being the Tiffin of all lands; the ornament, pleasure, and Nobilitesse: or as it were the pleasant Roe, Prov.5.19. Thus again, Dan.11.16,41,45. Zech.7.14. Of this Land, see Ezek.20.6,15. yet it most was for Jerusalems sake, Psal.48.2. and Gods Temple, and Service there. See these enterprises of Antiochus upon Judea, Chap.11.30. and following Verses.

V. 10. *to the host*] Or, *against the host*, ver.24. Chap. 7. 18. & 11.32. Antiochus raged against the Church of God, which is a heaven where God dwelleth in Grace; and where the Faithful do hold the place of Angels. See Esay 14. 13. He made way against Religion, and the Temple, and the holy Jewes.

cast down] That is, slew some of the Choyse, in Church and Common wealth; in offices and graces: some of the elect, which are called the host of heaven, and stars; because they are separated from the world, and whose names are written in heaven, Chap.12.3. Luk. 10. 20. Thus he brought heaven under his feet, to trample on it. Thus he dealt with old Eleazarus, and with the mother, and her seven sons, 2 Macc. 6. 7. Chapters.

V. 11. *Even to the prince of the host*] Ver.25. or against; daring to push, not onely at the high Priest, or Judas Maccabeus; But at God himself; The Son of God, who as a Prince in a singular manner reignes in and over his people. And this Antiochus did, by bearing an hostile spirit against the God of the Jewes; by blasphoming him, and violating his Temple, service, and glory; as is shewed in the words following. See Chap.7.25. & 11.22,36. 2 Macc.5.11——17. & ver.2.1,23,26.

by him] Or, *from him: by him*, that is, by Antiochus; rather then from him; that is, from the Prince of the hoast.

daily sacrifice] Ver.13. Namely, the Morning and Evening sacrifice; the law whereof is in Exod.29.38, &c. Numb. 28.3. and also all other Sacrifices, and Feasts, and the whole worship of God; which Antiochus to his utmost power by all means did labour to put down, as the books of Maccabees to shew, 1 Mac.1.44——64.

place of his Sanctuary] The Temple of Jerusalem; called by many several names in Scripture. As the Church is called by many names and titles in the Old and New Testament.

V. 12. *an host was given him against the daily sacrifice*] Or, *the host was given over, for the transgression against the daily sacrifice*. The host of the Jewes was given over to him and his power, because of their transgression against the daily sacrifice. Or, The Faithful shall be in great danger of apostatizing from the true Religion: and Antiochus shall give them many occasions to do it, and shall seek to induce them to it by force, craft, and all means: and the Lord shall put them to this tryal, Chap.11.32,35. 1 Mac.1.

by reason of transgression] Transgression the reason and cause of all calamities.

cast down the truth] all use, preaching, and profession of Gods Truth, and Doctrine of salvation, shall be forbidden and suppressed by Antiochus; who did seek to destroy the very books of the Law, 1 Mac.1.59. See *Annotations* on ver. 26. See Esay 59.14.

and it prospered and prospered] That is, that *Horne*: and *Horne* being of the feminine gender, hath these words likewise of the feminine gender to agree with it: and ver.24. these words are put in the masculine gender, to agree with the word *King*, of the masculine gender in ver.23. Thus the most wicked men do prosper; even in their vilest practises against Gods people, by reason of their transgressions. So did Nebuchadnezzar in his time.

V. 13. *one Saint speaking*] That is, a certain Saint: meaning, that he heard by an inward hearing, one of the Angels asking this question of Christ; though some say, of another, and higher Angel. Angels desire to see into the mysteries of God, 1 Pet.1.12. Eph.3.10. and to know a speedy end of so great a devastation of Gods Saints and service, as was here foreshewed.

and another Saint] Heb. *and a certain Saint*; that is, either the former, or another holy Angel. See Zach.2.3.

unto that certain Saint] Heb. *unto certain one, or a secret one, or a marvellous one, or the Numberer of secrets*; or, *the wonderful Numberer*. The Hebrew word is *Palmoni*; which may seem to be compounded of two words, *peloni*, and *almoni*: and these are used by the Hebrewes when they will note out a certain man, and yet not name him; as Ruth 4.1. 1 Sam.21. 2. & 2 King.6.8. Mat.26.18. The Greeks expresse this by ὁ δεῖνα. See Ezra 4.10. This Saint unnamed, or this wonderful Numberer; compoling the word of *peloni*, and *almoni*, is most commonly and probably conceived to be Christ, the Wisdome, and the Word of the Father; who knowes all the secrets of his Wisdome most perfectly; and speaks them to men and angels in the Church, according to the times and seasons of his Divine administration and dispensation. Therefore he is asked here; and gives charge and direction, vert. 16. See Rev.1.1. & Zech.1.9,11,12.

vision concerning the daily sacrifice] That is to say, the things signified by it, and said of it; how long shall they continue?

transgression] The idolatry of Jupiter Olympius, which Antiochus had set up in the temple, in stead of Gods pure worship, 2 Mac. 6.1,2. which caused the extream desolation of the people; in some spiritually, by apostasie; in other some, bodily; by persecutions and torments, Dan. 11.31. & 12. 11. 1 Mac.1.57. & Chap.6. vers.7.

of desolation] Or, *making desolate*.

V. 14. *he said unto me*] Christ the Palmoni, or wonderful Numberer, vers.13. answered, not the *Angel*, that asked the question, as the Trent Bible hath it; but unto *me*: for the comfort of his Church, whom it most concerned; and for whose sake, most likely, the Angel asked the question.

unto two thousand three hundred days] Thus punctual is Daniels prophecy. That is, untill so many natural dayes be past, which make six years, three moneths and an half, or neer upon three weeks; for so long, under Antiochus, was this desolation; from that detection of the people, procured by Menelaus, the High Priest, in his time, in the 142. year, six moneth, six day of the kingdomin of the Greeks, or Seleucidæ; as Josephus records in the 12. book, and Chap. 6. of his antiquities. See 2 Macc. 4.23, 25. when the host of Gods people (concerning whom also the angel inquired) began to be trodden under feet; and continuing, till the cleansing of the Sanctuary; building the altar, and sacrificing upon it, which was in the 148. year nineth moneths, twenty fifth day; 1 Macc.4.52. This then is another reckoning, from another beginning, differing from that, Chap. 7. 25. & Cap. 12. 71. That was of three years and ten dayes; beginning from the building of that idolatrous altar, 1 Macc. 1. 54, 59. and ending at the re-building of Gods altar, and restoring his worship, 1 Mac.4.52. This, of six years, three moneths and eighteen dayes; beginning and ending, as aforesaid. Or, if we should reckon these six years, three moneths, and about nineteen dayes, from the beginning of Antiochus, his first bloody persecution, in the beginning of the year of the Greeks, 143. to the year of his death, which was in the year, 149. the time will not much differ. See 1 Mac.1.20. & 6. 16.

dayes] Heb. *evening-morning*. So vers.26. called, πρωϊνόμορον, 2 Cor.11.25. The evening, being the beginning of the day of twenty four hours; as the darkness was before light; Gen. 1. ver.2,3. And so is the day reckoned, Gen.1. ver.8,13,19——23,31. and so Exod. 12. 18. Lev.23.32. The consideration whereof, and of the change of the beginning of the days, in our Saviour Christs time, may help to reconcile that difficulty, and difference of the day, wherein our Saviour before his Passion, and wherein the Jews did eat the Passover, after his Passion.

cleansed] Is shall be purified from its uncleanesse. Heb. *justified*. That is, set free by Gods just judgment, from Antiochus his tyranny, who had made it a receptacle of Idols: to be again according to its first institution, the holy temple of the true God. This was done by Judas Maccbeus, 1 Macc. 4. 52.

V. 15. *I, even I Daniel*] Vers. 1. Chap.7.15,16. Here is his attention to the vision, and desire of knowing and understanding it more fully and distinctly.

stood before x] According to the apprehension of his inward senses and sight.

as the appearance of a man] Not Gabriel the angel: he is commanded by this man, vers. 16. But Michael, that is, Christ; who, in this manner, declared himself to the old Fathers, as a praeludium to his Incarnation; how he would be God manifested in the flesh.

V. 16. *And I heard*] As in a vision; to my seeming and imagination, I heard such a sound, voyce and words.

between the banks] The gate and banks, or, of the river it self, Chap. 12. 7.

and said] With a mans voice and words. How angels communicate their notions one to another, is not a thing incident, or proper to this place, or inquirable.

Gabriel] The name of an angel; which signifieth, strong man of God. See Chap. 9.21. Luk. 1. 26. The onely angel in Scripture, which hath an proper name: For Michael, Chap. 12. 1. Jude 9. Revel. 12. 7. is the name of Christ.

make this man] This power to command the angel, declareth, that the Commander was Christ; who is true God, and the Lord, and head of angels.

V. 17. *afraid and fell*] See Ezek. 1. 28. and the annotations upon it. Not to worship the angel, but in a lowly fear and reverence; being conscious of his own unworthinesse, frailty and vilenesse. The presence and speech of an angel, wrought thus upon holy Daniel, when the angel drew neer unto him.

son of man] Ezekiel and Daniel onely, being in visions of angels, are so spoken unto, Son of man: as Alben Ezra notes, Ezek. 2.1. See *Annotations* there.

Vision] The words here are diversly rendred: and some understand them of a short time: but vers.26. and the words themselves here, speak of a long time, that the things foretold by that vision, shall come to passe at the appointed time, about the time of the coming of the Messiah, who shall fulfil the prophecies; and the old age; for to bring in a new one; by renewing the state of the Church. See Ezek. 38. 8. Dan. 9. 24.

V. 18. *Now as he*] Chap. 10. 9.

deep sleep on my face] That is to say, In my prophetical extasie, I lost all action and motion, as a man overcome with sleep, vers. 17. Rev. 1. 17.

set me upright] Heb. *made me stand upon my standing*. Did rear, refresh and strengthen me; as Ezek. 2. 2. recover, and reconform me.

V. 19. *and he said*] Continuing his speech, that was interrupted in the former verse.

what shall be in the last end] The word, *Acharith* is a substantive. The meaning is this, what shall befal the Jews in the last end of this indignation and wrath of God, in this last affliction, which God shall send them for a punishment of their sins; meaning that great rage of Antiochus; and what he shall do then. After which shall be revealed the great and eternal reconciliation in Christ, Dan. 9. 24. & 11. 36. This last part of the vision he mentions, as the most regardable, and hoist desired by Daniel, to be understood, vers. 13.

the end shall be] There shall be a certain prefixed time, for the lasting of this calamity. This verse strongly overthrowth their errour, which teigh the Romane Monarchs to be meant by the leggs of the Image, Chap. 2. or by the fourth beast; Chap.7. seeing that the Greeks are the dealers, in the end of wrath, spoken of Daniels people. And if had been a strange thing, that this last vision, repeating the former, should leave out the Romanes, if they had been spoken of before: seeing it were good to have that told; and God never omitted the good of his Church.

V. 20. *the Ram*] Vers. 3. 4. Gabriel, orderly, proceeds from point to point, as the method and passage of the vision, directed him.

two horns] Not meant personally, and punctually of Darius

gius the Medes, and Cyrus the Persian, Chap. 6.28. For these two were not alive, when Alexander the great brake these two horns, here mentioned.

are the kings] types of them, do signifie them, the kings of that Kingdom, or Empire. A typical, or sacramental phrase; and most plain to be understood; so vers.21.

V. 21. *and the rough Goate]* So called for its roughness and horridness. Of this, vers.5, 6, 7, 8. Here the whole Grecian Empire is understood; Alexander, and his successors in the Empire, divided.

Grecia] This place proveth, that of Javan, the Greeks come. Macedonia is herein comprehended.

the first King] Namely, *Alexander* the great; the first of them that overthrew the Ram; that conquered the Medes and Persians. Of him personally is understood, vers. 5, 6, 7, 8.

V. 22. *four kingdoms]* Vers.8. Of many kingdoms arising from *Alexander*, four in the end bear the sway: and in time two; whereof, Chap.11. will speak.

of the nation] Namely, of the Greek, or Macedonian nation; though not of *Alexanders* posterity, Chap.11.4. All the four were Grecians; and so continued the name of the Grecian Empire, 1 Macc. 1.6.

in his power] They shall not have like power, as had *Alexander*. So the particle, *in*, is used, Joh. 3.21.

V. 23. *and in the latter time]* viz. In the 137. year of the kingdom of the Greeks, or Seleucidæ, 1 Macc. 1. 10. Or, for then Antiochus Epiphanes, here spoken of, began to reign: though he entred not into Judea, till the year, 143. 1 Mac. 1. 20. And after him, many of that race of the Seleucidæ were kings of Syria and Judea, for the space of 120. years, or thereabouts. But none of them are here spoken of; as not having a full power over the Jews: The yoak of their tyranny, being shaken off by the Maccabees, in this kings dayes, Chap. 7. 22.

when the transgressours] among the people of the Jews. See 1 Macc. 1. ver. 11, &c. & vers.43, &c. & Chap. 2. 15. & 3 Mac. 4. This the cause of that fearful judgment and plague by Antiochus.

are come to the full] Heb. *are accomplished*. Chap. 11. 36. Gen. 15. 16. Jer. 51. 13. Matt. 23. 32. 1 Thess. 2. 16.

the full] Of open impiety, and formal apostacy, Dan. 11. 30. 1 Macc. 1. 11, 12. Gen. 15. 16.

a King of fierce countenance] Heb. *hard of face*; that is brazen faced, of whom, ver. 9. &c. Namely, Antiochus Epiphanes, Chap. 7. 20. and 11. 21. who was impudent, as Deut. 28. 50. and he is spoken of in the Maccabees, and heathen writers very much, for shamelesse impudency, against all divinity and humanity in his life and actions: of Polibius he was called Epimanes, that is, mad. Many Papists, would fain understand this king, and all that is here said of him, of their imagined Antichrist, or at least of Antiochus, as a type of him: But the more learned sort of them, desert that opinion and fancy.

dark sentences] Heb. *Chiddoth*; and is properly hid things, and enigmatical; as Psal. 78. 2. Hid mischiefs he minded, not hid parables: he was full of mischievous craft, and subtilty, his crafts master therein, ver. 25. by cunning and deep policy, to cover, and colour, and bring about his own vile and cruell designes; and to discover the secret plots and undermnings of others.

V. 24. *Shall be mighty]* Vers. 9. 10, 11, 12. and Chap. 11.

but not by his own power] By his fraud and treachery rather, which he first used against his own father, brother, and nephew; by the perfidiousness and apostasie of the Jewes, and their high Priests, and by the side of foreign Kings. See Chap. 11. 23. yet Gods hand, and secret power, and providence, was not wanting in all this: as in the case of the Assyrian, Esay. 10. 15. and Babylonian, Jer. 34. 22. and 50. 21.

wonderfully] Prosper and prevail, against all lets and obstacles that would hinder him, from atchieving his ambitious, tyrannicall, mischievous practises, Chap. 11. All things should go on, and flow in, according to his own will and will.

the mighty] Great Kings and Princes, and especially them of Egypt, Chap. 11. 25. against which he made two great expeditions.

the holy people] Heb. *the people of the holy ones*. Namely, the Church of God; the Jewish people, both in his returnes out of Egypt, and at other times.

V. 25. *Craft to prosper]* Chap. 11. ver. 21, 23, 24, 32. his subtilties, and deep mischievous plots, shall not wanting his wished successe.

magnifie himself in his heart] His prosperous successe shall so elevate his spirits, and puffe up his heart, 2 Mac. 9. 7, 8, 10, 12. and 5. 21.

by peace] Or, by prosperity; that is, under pretence of peace, and his specious promises of it; when men shall live secure in peace and expectation of it, suspecting no other; then, 2 ind thereby shall he exercise cruell tyranny upon them, See 1 Mac. 1. 30, 31, 32. 2 Mac. 5. 8.c.

prince of Princes] Vers. 11. Apoc. 19. 16. Against God himself, the Son of God, King of Kings, Chap. 11. 36. invading his temple, making a prey and spoile of the sacred vessels and ornaments, and defiling that holy place with abominable idols, and Pagan worship; and lifting up himself and speaking against God himself, as if himself were God, 2 Mac. 9. 8.

broken without hand] Thus, Chap. 2. 34, 45. See Chap. 11. 45. By sickness, stricken by the hand of God, and not by men; 1 Mac. 6. 8, 16. 2 Mac. 9. 5, 9, 28. See Act. 12. 22, 23.

V. 26. *And the vision]* Concerning that determined number of dayes told, ver. 14. for the taking away of the daily sacrifice, and the treading under foot of the sanctuary, and host; which most troubled holy Daniel, and made him most inquisitive, after the time and durance of it: That is here again avouched, and cleered.

is true] In proper sense, needing no further explication: see the clearness and evidence of these prophecies, and the answerablenes of the event: as if all this were not a prophesie, but an history; and so it is Chap. 11. which plainly argues the spirit of God, in these holy Scriptures.

shut thou up the vision] As Esay 8. 16. Dan. 12. 49. keep it from the knowledg of the Chaldees, and Heathens; keep it to thy self in sacred silence, and reserve it in writing for posterity, without much publishing it for the present; because it is not so much for the use of this age, as for that which shall follow, See Esay 29. 11. Rev. 5. 1, 2.

for many dayes] Or, after many dayes. About three hundred years; are from the death of Belshazzar, unto the death of Antiochus Epiphanes. In whose dayes was greatest use to be made of this prophesie, and the event of things then would best cleer, and expound it, See Rev. 22. 10.

V. 27. *I Daniel fainted]* Chap. 7. 28. and 10. 8, 16. Through fear and astonishment, at the greatness and sublimity of this divine vision; and at the evils that should befall Gods house, and worship, and people.

rose up] Out of that bed wherein he lay, seeing this vision, and sickning thereupon.

and did the Kings business] Therefore he was in person at Babylon, and in vision onely at Shushan. And continued still in that honourable office, and imployment, Chap. 2. 48. wherein thus appears his care and diligence.

I was astonished] Still after the recovery of his sicknesse, and in the midst of his great State affaires.

none understood it] As I had a command, to shut up the matter in the verse before; so I refrained my countenance, from open expressing of my grief, or ingiving any insinuation of the vision, or occasion of suspecting such a thing. The Trent Bible reads thus; *Et non erat qui interpretaretur*; as if Daniel had wanted an Interpreter of the vision, and were thereupon troubled and astonished.

CHAP. IX.

Vers. 1. *IN the first year]* Heb. *in one year*: the cardinall number, usually put for the ordinall. The same year Daniel was taken out of the lyons den, and caused Gods truth to be advanced generally. Now whether this was before his being in the den, or after, it is not so certain. This was in the year of the world 3470. or thereabout: or, as others reckon, about 3430. In this chapter, Daniel mindfull of Jeremies prophecie, as is expressed ver. 2. doth now upon the expiration of that time, pray most zealously for the accomplishment of the deliverance then promised; whereupon he receives a speedy gratious answer, and message from God by Gabriel, of much more then he could think of, or hope for; even of the certain time, not onely of the return of the people, and building of the city, but also of the coming of Messiah the Prince; and of his cutting off, and of the desolation of City, and Sanctuary, that should follow thereupon.

of Darius] Heb. *Darius verse*: Chap. 11. 1. See Chap. 5. 31. and 6. 1. Darius seems to be a common name to many Kings of Persia. For so we read of Darius Hystaspis, Darius Nothus, Darius Ochus, Darius Codomannus, in heathen stories: as likewise Ahasuerus; or, as it is written in Hebrew, Achashverosh, which signifies the *Great Head* of the people, and seems to be the same with Artaxerxes. And so we read of Artaxerxes Longimanus, Artaxerxes Mnemnon Memnon. And haply Xerxes is but a contraction of Artaxerxes; as Choniah is of Jechoniah: Thus usually one name, was common to many Kings of the same nation; thus was Merodac, among the Kings of Babylon; Pharaoh to the Kings of Egypt,

Egypt, in the most ancient times. And Ptolomy among the Lagides. Thus Seleucus, Antiochus, and Demetrius among the Seleucidæ. Arsaces among the Parthians. Tygranes among the Armenians. Artas among the Arabians. Sylvius among the Latines; and Cesar among the Romanes. Neither is it a thing unusual among Kings at this day. This Darius is here in the Text sufficiently differenced from all others.

the son of Ahasuerus] Or, *Cyaxares*, Chap. 6. 1. See *Annotations* on Chap. 5. 31.

of the seed of the Medes] To distinguish him from Darius the Persian, Ezr. 4. 24.

which was] Or, *in which he was made*, &c.

The Realm of the Chaldeans] For Cyrus, led with ambition, went about wars in other Countries. See *Annotations* on Chap. 5. 31.

V. 2. *In the first year]* This time is so diligently twice noted down; because it was the end of Jeremies severty: and so the just occasion of this prayer of Daniel. And so we, when the time is come for the accomplishment of Gods Prophetical promises, should take hold of that occasion to serve Gods providence, and to pray in Faith for the fulfilling of them. Prayer must be in faith. Jam. 1. 6, 7. must rest upon Gods promises; and be certain, Ezek. 36. 37.

understood] attentively, accurately, considered, weighed, pondered in my mind, and knew.

by books] For though he was an excellent Prophet, yet he daily interceived in knowledge, by reading of the Scriptures, 1 Tim. 4. 13. 2 Tim. 3. 15, 16, 17. The Scriptures then were not lost and perished in the time of the Temples overthrow, and the Babylonish captivity, as that Apocryphal fable hath it, 2 Esdras 14. 21—48.

to fore mentioned] Jer. 25. 11, 12. & 27. 5, 6, 7. & 29. 10, &c. See 2 Chr. 36. 21, 22. Ezra 1. 1.

seventy years] Where of fifty two in utter ruine, Counting the beginning of the 70. not from the 11. of Zedekiah; but from the fourth of Jehoiakim, and the first of Nebuchadnezzar. No doubt but the Jewes carefully numbered these years, Zach. 1. 12. another seventy years are mentioned: and those ending the second year of Darius, do derive their Beginning from the 11. of Zedekiah.

the desolations of Jerusalem] Daniel hath the very Hebrew term of Jeremy, Chorbots; and by Jeremy he must be expounded, Jer. 5. 11. and this land shall become Chorbots, (that is, a wilderness) and an astonishment, and these Nations shall serve the King of Babel seventy years.

V. 3. *I set my face]* Of his body towards Jerusalem; as Chap. 6. 10. of his soulce to God, Eccl. 5. 1. Psal. 25. 1. & 62. 8. This shewes his earnestnesse, as Isa. 42. 25. seeing all other things aside.

To seek by prayer] Ezek. 36. 37. He useth here confession, deprecation, and petition. He speaketh not of that ordinary prayer which he used in his house thrice a day; but of a rare and vehement prayer, upon the present extraordinary occasion; lest the sins of the people should cause God to delay the time of their deliverance, prophesied by Jeremiah.

with fasting] Extraordinary helps, at extraordinary times, upon extraordinary occasions. Hereby sinners shew their guilt, and inferiorithinesse; the forwardnesse of their minds to felt revenge, 2 Cor. 7. 11. & 9. 27. This makes Prayer armed, and stringed. If Daniel needed these Helps in prayer, much more we.

V. 4. *to my God]* Not to false gods; not to Angels, Saints departed, Images, Relicks, &c. but to the true God, and his God by Covenant; with faith and trust in him, to hear, and grant his prayer. Thus must we pray, to God, our God, and Father, Mat. 6. 9. Thus the wicked cannot pray.

my Confession] Of mine, and my peoples sins; and of Gods justice and truth in punishing us. He begins with this Confession; and persists in it, to the 16. verse.

O] Or, *Oh*. Heb. *ana*: an interjection of exclamation, through the great grief of his heart for sin; and withal, of an humble begging, and beseeching, to win grace and mercy.

Lord] Jead. 32. 31. Deut. 7. 9, 10, 21. Neh. 1. 5.

the great and dreadful God] Thus is, that all power in thy self, to exercise thy terrible judgments against obstinate sinners; as thou art rich in mercy, to comfort them which obey thy word, and love thee. Thus affected, we should appear before him in prayer, with humilition and fear.

keeping the covenant] Faithful and true, Exod. 20. 6. And therefore they might thank themselves and their sins, for their punishments in the Babylonish captivity. And yet now might hope and trust, in the keeping of his promise, by Jeremy, for their deliverance. Thus prayer must be carried on with faith.

to them that love him, and &c.] The love of God, and the keeping of his commandements, Evangelically, are never separated, Joh. 14. 21.

V. 5. *we have sinned]* In his own name and the peoples, as sustaining their person, he confesseth their sins; and that without any extenuation; yea, with full mouth, and many aggravations. Here are four words, each gradually exceeding other. That they sinned, traded in it, and that obstinately, yea, maliciously and rebellious, as if herein they would wage War against God. And all this, to professe and procure the deeper humiliation, the greater contrition and compunction. See 1 King. 8. 47. Daniel seems to relate to that place, Psal. 106. 6. A person or people, come not suddenly to be extreamly evil, but by degrees.

V. 6. *Prophets which]* The duty of Prophets; and the height of sin, in not hearkning to them. The greater means of grace afforded, the greater is the sin, the etupon committed, Mat. 11. 20.—25. Heb. 2. 2, 3. & 10. 28, 29. Kings and Fore fathers, are no rule of Religion or life, Ezek. 20. 18. Jer. 44. 9, 21. But all, from the highest to the lowest, are to be ruled by, and subjected to the word of God, Luk. 16. 29, 31.

V. 7. *righteousness]* He confesseth Gods justice in himself; and in his judgments for sin, Jer. 7. 19. Psal. 119. 137. He sheweth, that when soever God punisheth, he doth it for just cause. And that the godly, never grudg, repine, accuse him of rigour, as the wicked do; but acknowledg, that in themselves, there is just cause, why he should so intreat them, Psal. 51. 4. Rom. 3. 4. Psal. 119. 75.

belongeth] Or, *shew half*, &c.

to the men of Judah] Their prerogatives above other people, were no privileges for their sins, nor exemptions of them from punishment, but aggravations rather.

near and that are afar off] In the neighbouring nations, near to Judea, whither they fleed, in Egypt, in Assyria, in the Empire of Babylon.

V. 8. *To us]* Baruch. 1. 15. Gen. 2. 25. & 3. 8. Psal. 119. 80. Jer. 3. 20.

to our kings] God is no accepter of persons; but wherefoever, and in whomsoever sin goes before, confusion followes after. And Daniel here, doth not excuse the Kings, because of their authority; but rather chargeth them, as the chief occasions of these great plagues.

V. 9. *to the Lord]* Thou hast a large subject, wherein to exercise thy infinite mercy, which is to us, as it were, the Queen of thy perfections; whereunto we now betake our selves; and not to thy justice, in this our height of iniquity: or, having finned so excessively, as we confesse we have, to thee it belongs to ofie mercy and forgiveness; for thou alone hast power to do it, ver. 17. Thus he sometimes Gods justice, for humiliation, as that he fyes to Gods mercies, to keep from desperation.

mercies and forgivenesses] In the Plural number, Lam. 3. 22. mercies above all their sins; as Rom. 5. 20. Jer. 31. 20.

though] Notwithstanding Gods mercies in us; but all falsely and wholly in him, vers. 18.

V. 10. *the voyce of the Lord]* He sheweth, that they rebel against him, which obey not his voyce, in the mouthes of his Prophets; but slight and contemn, so gracious a word of so good a God, so plainly set before them.

V. 11. *yea, all Israel]* Not some part onely: an epidemical evil. The example of the multitude of outward professors, is no rule of life, Exod. 23. 2.

therefore the curse is poured upon us] as Deut. 27. 15, &c. or, the curse confirmed by an oath, by an adjuration and execration. Yet they, out of a desperate impiety, wittingly and willfully contemned all.

Law of Moses] Lev. 26. 14, &c. Deut. 28, 15, &c. & 29 20, &c. & 30. 17, 18. & 31. 17, &c. & 32. 19, &c. Jerem. 42. 18.

because we have sinned] This plucked up the flood-gates; brake the banck; opened the armories of Gods wrath and vengeance.

V. 12. *confirmed his words]* made good upon us, every one of them, by his judgments and punishments; to verifying his menaces, and shewing his truth and power.

hath not been done] This may be the abridgment of Jeremiahs Lamentations, Lam. 1. 12. Amos 3. 2. Luk. 12. 47. Ezek. 5. 9.

V. 13. *as it is written in the Law]* Lev. 26. 14, &c. Deut. 28. 15. Lam. 2. 17.

yet made we not our prayer before the Lord] Heb. *intreated we not the face of the Lord*. Prayed not in truth. For prayer, without turning away from iniquity, is no true prayer. The last and highest aggravation of their sin, is this; That the disease of it, mastred the medicine; grew the worse by the cure, and so became desperate: neither any threatnings, nor judgments, could humble them, or turn them to God, or make them truly pray, unto him, Jer. 6. 8, 29, 30. Esay. 1. 5.

under-

understand thy truth] Really perceive, and verily know the truth of the Threats and Promises; endeavouring thereby for true repentance according to thy Word; by meanes whereof we might have been partakers of the fruit of thy Holy promises.

V. 14. *watched upon the evill*] Of our Sin, and his Punishment. Providence hath been watchful, and attentive to due vengeance; and to bring it in the prefixed time, and instant. See Jer.1.12. & 31.28. & 44.27. 2 Pet. 3.3. Though for a time he might to some seem to wink and sleep; yet it is otherwise, as Psal.78.65.

for the Lord] He thinks he can never sufficiently justifie God, and his Judgements; nor enough confesse and condemn their own sins.

V. 15. *And now*] After Confession, now follows Petition.

O Lord our God] These Titles shew his power and willingnesse; whereby Daniel confirms his Faith in prayer, Exod. 32.13. Psal.33.12. & 144.15. & 135.4. & 74.20.

thou hast brought] Lev.26.45. & 22.33. Psal. 81. 10. Esay 63.11,&c. Exod.32.11. Neh.1.10. & 9. 9,10. Psal. 79. 10, 11, 12.

gotten thee renowme] Exod.14.18. & 32.12. Psal. 106. 8. & 115.1. Neh.9.10.

we have sinned] One argument that God will hear our prayers, when we acknowledge our sins, and that there is no cause in us why he should hear our prayers, or do any good unto us; but that the whole cause is out of us, in him onely, Psal.51.11. & 51.3.

V. 16. *all thy Righteousnesse*] That is, according to all thy merciful promises, and righteousnesse and truth in performing them; and according to thy fatherly equity to thy poor Children, cruelly dealt with by the enemies, for causes unjust. See Psal.31.1. & 22.5. & 51.14. 71.2. Neh. 1.8,9. & 9.8. The performance of free and merciful promises, is righteousnesse, and justice, in God.

Thy sitty] No passion in God. But this and the like expressions are used in Scripture in a condescention to the weaknesse of our Capacities, Mica 7.9. Rev.15.7.

Thy City Jerusalem] The place of worship, and Type of the Christian Church, and that new Jerusalem which is above, Psal.42.3.5. & 137.5,6. Esay 52.1.

for our sins] He never conceales or extenuates their sins, but his finger is ever upon this fore; as the source of all their evils.

of our fathers] Exod.20.5. Not as those, Lam.5.7. Ezek. 18.2. Jer.31.29.

a reproach] Lam.1.8,9,11. & 2.15,16. & 3.14. Psal. 42.10. & 44.13,14,16. & 89.41,50,51. & 79.4. & 35.21. & 22. 6. & 38. Mat.27.39,&c. Psal.74.10,18,22. & 123.3,4.

to all] Psal. 69.20.

V. 17. *Now therefore*] Now it is time, Psal.69.13. Esay 49. 8. 2 Cor. 6.2. Now the seventy yeares of Captivity are ended.

Cause thy face to shine] Psal.44.4. & 4.6. & 85.5,6,7. Thus after deprecation, followes supplication. Shew by the effect thy grace and favour, which like a vivifying and Chearing Sun, may disperse all these mists of extream desolations. The blessing of the high Sacrifice is in the same speech, Numb.6.25. Psal.80.7,19.

upon thy Sanctuary] Exod.15.17. Psal.51.18.

That is desolate] a place now of bryars and thorns; an habitation of wolves and Owles. This the godly do most bemoan, Lam.1.4,10. & 2.1,6,7. & 4.1. & 5.18. Esay 63. 15, 18. & 64.10,11.

for the Lords sake] For thine own sake: or, as some others, for the promised Messias and mediatours sake; whom God hath made both Lord and Christ, Act.2.36. Luk. 1.43. & 2.11. for his merit and mediation sake. And so some expound that, Psal.80.15,17. & 84.9. & 2 Sam. 7.21. with 1 Chr.17.19. and that 2 Sam.12.25. The phrases for David sake, 1 King.11.12,13. & 15.4. 2 King.19.34. Psal.132. 10. and for Jerusalems sake, 1 King.11.13. Import onely thus much, for Gods free promise sake, made to David; and concerning Jerusalem. Daniel pleads here no merits of their own. Their Merits were Demerits.

V. 18. *encline thine ear*] Dania. Hebrew hath the very letters of Hezekiahs prayer, Esay 37. 17. His earnestnesse in prayer; that God will mercifully both see and hear.

which is called by thy name] Heb. *whereupon thy name is called*. So Esay 4.1. & 63 19. and So Gen.48.16. the same expression in the same sense is used.

present our supplications] Heb. *cause to fall*. So Jer. 38.26. & 42.2,9. 2 Sam.2.22. Ezra 9. 6. Luk. 18.13. Noting out their humility, and abasing themselves with fear and care in prayer.

our righteousnesses] Declaring that the godly fly onely unto Gods mercies, and renounce their own works, when they seek for remission of their sins. So Psal.25.6. & 51.1. & 69. 16. & 143.1,2. Esay 63.7. & 64.10,&c. Jer.14.7. David, Ezekiah, and Nehemiah sometimes plead their righteousnesses, innocency, and Integrity, the better to prevail in their prayers; but not for the merit of them: but thereby to strengthen their faith in prayer, that they are such persons, and so qualified by Gods free grace, as to whom God freely promisseth to hear their prayers. Against popish merits alledged in their popish prayers.

V. 19. *O Lord hear*] His fervency in prayer; and growing greater towards the later end, Jam.5.16.

for thy owne sake] Psal.57.5,11. & 79.9,10,13. & 83.18. & 115.1. Gods free grace, and Glory, the Chief argument of our faith in prayer.

for thy city and thy people are called by thy Name] In Hebrew, *for thy name is called upon thy city, and upon thy people*; that is, they are, and professe themselves to be thine, and do bear the badges and marks of it. The Jews at this day repeat on their expiation feast, this prayer often, in *Cether Malcuth*, a book of their Common prayers; but stop their eares against the angels word from God, touching Christ, the true worker of this expiation.

V. 20. *and whiles*] Gods answer to Daniels prayer.

whiles] Vers.21. Chap.10.12. as soon, if not before he had ended his prayer. So ready is God to hear prayer, according to his promises, Deut.30.1,2,3. & 4.29. 1 King.8.46,&c. to which prayer Daniel seems to have reference, using the same words and argument. See Esay 30.19. & 65.24. Psal. 32.5. & 65.2. & 145.18,19.

speaking] Voyce and all outward helps to be used, specially in solemn prayer, to further us therein.

my sin] Even Daniels, so beloved a Saint. Yet he without hypocrisie in true humility, and sorrow, makes this Confession. He no Pelagian, Donatist, Anabaptist, or Papist.

my people] See ver.24. after he had first begun with his own sin.

for the holy mountain of my God] This his chief care. So it should be ours, Psal.87.7. & 122.6,&c. The Churches miseries should much more affect and afflict us then our own, Psal.137.6.

V. 21. *yea whiles*] No doubt Daniel had prayed oft before; yea every day during the Captivity, Chap. 6. 10. for their return and restauration; but referring it to Gods time. And God in his time readily heares, and helps, when there is most need. See here the effect and fruit of prayer; it brings down an Angel from heaven.

the man] Angel in shape of a man; as Chap.8.15.

Gabriel] Chap.8.16. when this angel Gabriel teacheth Zacharyof his name Gabriel, Luk.1.11,19. and is sent unto the blessed Virgin Mary, ver.26. he calleth them to think upon this text; that by conference of Moses, Numb.24. and Daniel here, they might better consider the time of the Promise.

whom I had seen] Chap.8.16. so well he remembred what, and by whom he had formerly learned, and been instructed, 2 Tim.3.14.

being caused] Gods power and authority to Command, and send; (he went not unsent) and the Angels swift obedience.

swiftly] Heb. *with wearinesse*, or *flight*: tyred as it were, with his speed-making.

touched me] Chap.8.18. In token of encouragement to hear these mysteries, and of infusion of new Divine vertue to understand them, and to keep them in memory, and of Comfort in these promises.

about the time of the evening oblation] The Jews hath both the morning and evening daily sacrifice, Exod.12.6. & 29. 39. Numb.28.4. At the time of the morning sacrifice, Elisæus wrought that miracle, 2 King.3.16,20. At the time of the evening sacrifice, Elias wrought that miracle, 1 King. 18.19.36. And these times were the fet times of their daily prayers, Act.3.1. And at the time of the evening oblation, our Saviour made himself that oblation which here the Angel foretelleth, even most exactly when it should be performed.

V. 22. *Skill and understanding*] Heb. *skill of understanding*. This oration containeth an abridgment of the New Testament, and a light of the old; and Daniel knew the substance of all before, but the Time, which bringeth a greater cleernesse unto all. Therefore the Time considered with the matter, is that which he calleth here, *the skill of understanding*; And it must be counted a great errour; to hold that a small matter; and specially the disanulling of Gods truth, by heathen forged, most vain, and jarring antiquities, to make from Babels fall to Tiberius eighteen, wherein our Lord dyed, 590 against the expresse 490, which the Angel counteth to be wisdome, which he speaketh of; yet old Heathen Greeks diff so.

so. Thus fairly and resolutely do some learned men expresse their judgment in this case: whereof yet see more on ver.25.

V. 23. *Commandment*. Heb. *word*. God hath revealed to us angels, and to me especially the secret of his Counsel, concerning the restauration of Jerusalem, and the duration thereof, even to the Messiah, and hath sent me to declare it unto thee. See Dan.10.12.

greatly beloved] Heb. *a man of desires*. As Solomon was called Jedidiah, 2 Sam.12.25. So here Daniel is called a man of desires: not because of his earnest desires after the knowledge of these sacred mysteries; but because of Gods desires of Love towards him, as one singularly beloved of God, and favoured with his grace, Dan.10.11,19. Chamudoth is the most amiable term of any which can be given. As the attribute is, so is the matter here, full of grace. And when the Angel spake to the blessed virgin in Hebrew, he could not speak better then Bath Chamudoth, daughter of desires, tendred as Daniel. God therein prevented our self-will worship, in giving Mary no terms, but such as others had; that we should not intreat or entertain novelty in Religion; so we read desireable rayment, Gen.27.15. and bread of desire, Dan 10.3. & Chap.11.8. and 2 Chr. 20.25. Vessels of desires.

understand the matter] By this Command, doubled for vehementer charge, he excitedh Daniel to all care, attention, and desire to understand this abstruse mystery, this sacred and wonderful secret that was to be revealed, and he condemneth the world, that regardeth not so to be instructed in this doctrine, sent from heaven by an Angel unto Daniel, and penned for all Nations use: wherefore we must give better heed unto the speech; for if the word spoken by Angels fall out sure, and every trespasse received just recompence, how shall we escape, neglecting so great a charge of looking to this, that so nearly concerns our salvation? See Heb.2.1,2,3.

V. 24. *Seventy weeks*] The Reader is to know, that in the Hebrew, we have word for word, sevens, seventy is pared out for the people. שבעים signifieth also a week; or, as we term it, a sevennight or sennight. As likewise in Greek, and Latine, it is so called, of the number of seven: and it signifieth sometimes the space of seven dayes; as Dan. 10. 2. Deut.16.9. and sometimes it containeth seven years Lev.25. 8. & here. The seventh day was the sabbath day; and the seventh year, the sabbath year; and seven sabbath years, made up the account for the Jubilee. And ten Jubilees, counting nine and forty years to each, make up 490 years, which are these 70 weeks of Solar years here mentioned. About the beginning, and about the ending of these 70 weeks, there is much difficulty, and much variety of Opinions among the learned; as will after appear.

are determined] Heb. *is pared out*, or, *cut out*, or, *determined*, not shortened. A verb singular being joyned to a substantive plural; as Job 12.7. Prov.3. 18. teacheth an exact account. The every one of those weeks of years, particularly from the first to the last, shall be precisely compleat, and just so many, not one more, or lesse. Now seventy sevens make four hundred and ninety in ordinary speech; we may not then as some would, understand by them 493. Now that Daniel might conceive how at the beginning of his prayer, upon considering of Jeremy for that seventy years of captivity ended, God took notice of his meditation, the Angel touchetth as it were upon that seventy; shewing how exactly seven times that space is declared aforehand, for the Jews prerogative, continuance of Ceremonies, and meditation how reconciliation of sin is truly made; that every sabbath, or seventh day, in the mean while, they might learn to enter into the meditation of that rest of Christ.

upon thy people] As Daniel prayed for Gods people, Gods city, Gods holy mountain, Gods sanctuary, ver.15,16,17,18, 19. So he hath this kingly honour here vouchsafed him, that they are termed his people, he being so great a man among them, and so tender in affection towards them, and care over them, and therefore out of Gods love to him, they could not be void of Gods favour under such a protectour. So Chap. 10.14. & Chap.11.14. & Chap.12.1. God called them Moses people, Deut. 9.12. as seeming there to own them the lesse himself, because of his hot displeasure against them for their sin.

Thy holy city] Thy; So again to honour Daniel, and to shew the thing that was the dearest jewel and joy of his heart.

holy city] Saint Matthew naming Jerusalem the holy city, onely at the beginning and end of our Lords confirming the covenant, Mat.4.5. & 27.53. seemeth to call upon us to consider this text. But when this time of 490 years was expired, it had that title no longer, then the many brought to the kingdom of heaven, Dan.9.27. Mat.8.11. are the high Jerusalem, Gal.4.26. and new Jerusalem, Apoc.3.12. and the holy city, Apoc.11.2. and holy Jerusalem, Apoc.21.10. as also in Isa.52.1. where Jerusalem the holy city, bidden to put on her garments, requireth us to frame our policy so, that all be caught of God. what white linnen maketh the garment, which is the Justification of Saints. See Apoc.19.8. and this further shewes, in the opinion of many, and the best, that the end and period of the city, is the end and period of this prophesie of the seventy weeks, ver.26,27. Of this see more on ver.25.

to finish the transgression] Or, *transgressia*. This is the rich benefit and precious part of this prophesie. All the following blessings come by the Messias; as is cleerly in the words following expressed: however the Jews will not here indure to hear any thing here of Christ. He shall satisfie for the sins of the world by his death, and shall establish the true righteousnesse of the Gospel, which shall remain for ever; through which all Believers shall be absolved and justified; and by his Spirit be regenerate to a new and godly life: he shall fulfill all that was fore-told of him; and he shall be consecrated, and made an everlasting king at the right hand of God his Father, having obtained the fulnesse of Gods Spirit, as head of his Church. And after all this, the city and nation shall be destroyed by the Romanes. This finishing transgression here, is not to make up the full measure of it as Gen.15.16. Mat.23.32. 1 Thess.2.16. But to make a full end of it; as the words following do further explain. Here the first degree is by taking away the dominion of the reigning power of it, Rom.6.11,12.

and to make an end of sins] Or, *to seal up*; that they never after do seen or discovered, Col.2.14. and so can never appear to accuse us. As we seal up things we have done, with things we would be sure should not after appear; as the Lyons den, and our Saviours Sepulchre were sealed. This is a second degree removing the evill of the Accusation of sin.

and to make reconciliation for iniquity] By his propitiatory sacrifice, taking away the guilt and punishment of it, which is a third degree, Esay 53.5. Rom.8.1,34. See Esay 44.22. and 40.2. In which place of Esay, to note this by the way, the Trent Bible hath the errour of *malitia* for *militia*: as also, Psal.42.2. *Deum fontem vivum*, for, *Deum fortem vivum*; with many such others, even by the confession of the learned Papists themselves.

and to bring in everlasting righteousnesse] 2 Cor. 5. 21. Most perfectly fulfilling the law for us, by doing, and suffering; and imputing the same unto us that believe. After the renewing the evil, this is the good Christ brings us, 1 Cor.1. 30. See Psal. 85.11, 12. Esay 53. 11. Jer. 23. 5,6. & 33. 15,16.

and to seal up the vision] All the visions and prophetical predictions, concerning Christ, were fulfilled in, and by him; and so the truth of them sealed up and confirmed, and completed in the accomplishment of them. Hence is that saying, so often in the Gospel, That it might be fulfilled, &c. Mat.27.9,35. Luk.4.21. & 22.37. & 24.44. & in John very often. Our Saviour expoundeth this place, saying, That the Law and Prophets reach unto John, Mat. 11. 13. Also Maimony, from the Jews common consent, saith, that all the Prophets prophesied but unto the dayes of Messiah. That speech of theirs must be taken hence. And themselves see and confesse, that they have had no Vision, Prophets, nor Prophesies, never since our Saviour Christ Jesus came. See 2 Cor.1.20. Heb. 10. 1. 1 Pet. 1.10. &c. Christ by his prophetical office, shut up, and sealed up all former Visions, Prophesies, and prophesies.

prophesie] Heb. *Prophet*.

and to anoint the most holy] Heb. *the holiness of holinesses*. The abstracts have somewhat more vigor and strength in them, then the concretes. The meaning is, to anoint Him; that is, Holinesse in self, and in whom consists all the Churches Holinesse. Who is, in spirit and truth, that which the ark, the propitiatory, the altar of incense, and of burnt-offerings; the table and candlestick, the sanctuary, and sanctum sanctorum, which were called most Holy things, and consecrated by unction, Exod. 30.26. Lev.8.10.&c. were all but in shadow and figure. He anointed to be the onely king, Priest, and Prophet of his Church. Hence he is called the Messiah, and Christ; both which do signifie anointed, Esay 61.1. &c. Luk.4.17. &c Psal.2 6. & 45.7. Act.4.27. & Chap. 10.38. By this priesthood, he finished up and sealed up the Levitical priesthood, Heb.8.9,10. Chapters. He the author and meritor of all the former blessings and benefits. He, the substance also of all that was formerly shadowed out, and prefigured.

V. 25. *Know therefore and understand*] Thus the angel sharpens Daniels attention again, and again, Mat. 24. 15. We have more need to quicken our, Dan. 12. 10. and the rather also, because besides the weightinesse of the matter, the difficulty and obscurity is so great; through the little light

light we have in Scripture, of the passages of these times; and the Heathen historians, being so various and uncertain, and disagreeing among themselves, in the periods of times, and in the names, number and persons of the Kings, reigning within the compasse of these years.

that from the going forth of the Commandement, &c.] There are diversities of opinions among the learned, concerning, both the Beginning and the End of these seventy weeks: Yet not so great, but that they make a joynt evidence, and convincing demonstration against the Jews, that the Messiah is already come; and that many sages, long since past. For the beginning of them; there are four Commandements, Edicts, or Proclamations, mentioned in Ezra, and Nehemy: to one of which, these words, and the beginning of the seventy weeks, or 490. years, must of necessity be referred. The first, is that of Cyrus, 2 Chro. 36. 22, 23. Ezr. 1. 1. & 5. 13. & 6. 3. The second, is of Darius, Ezr. 4. 24. & 6. 1. The third, is of Artaxerxes to Ezra, in the seventh year of his reign, Ezr. 7. 1, 7, 11, 12, 13, 21. And the fourth, is of Artaxerxes again, to Nehemiah, in the twenty year of his reign, Neh. 1. 1. & 2. 1. Much variety, as we said, is in the opinions of the learned, to which of these the angel hath reference in these words; and so from which of these the 70. weeks must take their commencement and beginning. Some, and among many others, the ancient Hebrews, do understand them to relate to that first Edict of Cyrus; which was indeed the primary Proclamation, and most famous; and that alone which was foretold, and prophesied of by name, so many ages before, Esay 44. 28. & 45. 13. and may seem strange, if it should be passed over, by the angel, in silence, and not meant by him in these words. And the words here, both for the restoring and returning of the people, and for the building of the Temple and City, will well agree with the words of the Edict. For that he gave order for the building of the City also, is not to be doubted, out of those said places, Esay 44. 28. & 45. 13. and also out of Ezra 4. 12, 13, 15, 16, 19, 21, 23. And thereupon they reckon, that from the expiration of the 70. years captivity in Babylon, and from the time of this prayer of Daniel, and the words of the angel, 70. weeks of years; that is, 490. years, should immediately follow, to the coming and death of the Messiah: and the destruction of Jerusalem should be soon after. And so they make Daniels Book, to contain six hundred years, *viz.* seventy in Babylon, 490. thence to Christs death; and fourty thence, to Jerusalems destruction. And to this they labour, to make the Chronology of the times to agree: disclaiming, hereupon, the computation of years, which is found in the Heathen-greek Histories of these times. And were it not for that difficulty, surely, this were an opinion to be much embraced. Others, not finding the Chronology of times, to agree with the former opinion, do fasten upon the second Edict, in the second year of Darius: and here some do understand Darius, the son of Hystaspis; and reckon sixteen years from the first of Cyrus, to the six of this Darius, when the temple was finished, Ezra 6. 15. And these strongly maintain this opinion, to agree best with the true Chronology of the times: that from the second of Darius Hystaspis, to the death of the Messiah, are 490. years. Others, understand Darius Nothus, the base son of Artaxerxes Longimanus; and leaving out an hundred, or an 150. years, from the first of Cyrus, to the second of this Darius; thence they make up the reckoning of the 490. years, or seventy weeks, from the second of Darius Nothus, to the second of Vespasian, when the City and Temple were destroyed; thus, *viz.* from the second of Darius Nothus, to the end of the Persian monarchy, 91. Alexander the great in his monarchy, six years: who dyed in the first year of the 114. Olympiad; and in the 430. year since the building of Rome: Thence to our Saviours Passion, in the 18. of Tiberius, in the first year of the 203. Olympiad, 356. years, or 89. Olympiads. Thence to the destruction of Jerusalem by Titus, in the second of Vespasian, and in the 822. years since the building of Rome, 366. years. In all, 490. years, or seventy sevens, or weeks of years: ending them thus, not in the death of Christ, but in the destruction of Jerusalem, as we said. But in this second Edict, of the second year of Darius, either Hystaspis, or Nothus, there is no mention made, either of the restoring and returning of the People, or of the building of Jerusalem, which are the words of the angels Epock here; but only of the building of the temple; and that onely by removing the Jews and hindrance; and so promoting onely, and furthering the building of it. Others, understand these words of, and begin these weeks in the seventh year of Artaxerxes Longimanus, the father of Darius Nothus, and end them in the death of the Messiah. Others, of Mnemon, or Memon the son of Darius Nothus, and end them in the destruction of Jerusalem: But either of these is the least probable; because, then onely Ezra was sent with his company; and the temple was builded before; and the wall of Jerusalem' after. And yet men not unlearned, embrace this opinion. The last opinion, conceives the angels words to be meant of the last Edict, in the twentieth year of Artaxerxes, either Longimanus, or else Mnemon, or Memon; when, indeed, Nehemy was sent to restore and to build Jerusalem; the walls and City, Neh. 1. 3. & 2. 3, 5, 8, 17. & Chap. 3. & Chap. 7. 4. And to this also, as well as to the first Edict of Cyrus, the next words of the angel, do seem well to relate and agree. And they, who are of this opinion, do labour also to make the Chronology of times, to correspond hereunto. The cause of all this diversity, is in the silence of the Scripture; for that ends in Ezra his time: and in the uncertainty of humane histories, the Greeks especially, which do very much vary, as we have said, among themselves, in setting down the parcels, and particularities of these times, here summed up, in so few words, by the angel. And in these uncertainties, we cannot be very certain; but leave it to the judgment of the judicious Reader: intimating onely the inclination of our opinion, towards the first of all; as the saiest and safest to rest upon; specially, if the period of it were extended beyond the death of the Messiah, to the destruction of Jerusalem and the Temple; however, humane histories will not clear up the Chronology of times, to be answerable thereunto. And, in likelihood, it stood best with the wisdom of God, all things considered; That, as many other Prophesies, so this famous one, of the coming and death of the Messiah, and of the final destruction of the City and Temple, should have as much doubt and difficulty in it, for the precise point of time, as all this comes to.

to restore and to build Jerusalem] These words note down the Epoche, or period, from whence these seventy weeks must take their rise and beginning: For which see the last foregoing Annotations. This, and all that follows in this verse, Edict. For that he gave order for the building of the City also, is not to be doubted, out of those said places, Esay 44. 28. & 45. 13. and also out of Ezra 4. 12, 13, 15, 16, 19, 21, 23. And thereupon they reckon, that from the expiration of the 70. years captivity in Babylon, and from the time of this prayer of Daniel, and the words of the angel, 70. weeks of years; that is, 490. years, should immediately follow, to the coming and death of the Messiah: and the destruction of Jerusalem should be soon after. And so they make Daniels Book, to contain six hundred years, *viz.* seventy in Babylon, 490. thence to Christs death; and fourty thence, to Jerusalems destruction. And to this they labour, to make the Chronology of the times to agree: disclaiming, hereupon, the computation of years, which is found in the Heathen-greek Histories of these times. And were it not for that difficulty, surely, this were an opinion to be much embraced. Others, not finding the Chronology of times, to agree with the former opinion, do fasten upon the second Edict, in the second year of Darius: and here some do understand Darius, the son of Hystaspis; and reckon sixteen years from the first of Cyrus, to the six of this Darius, when the temple was finished, Ezra 6. 15. And these strongly maintain this opinion, to agree best with the true Chronology of the times: that from the second of Darius Hystaspis, to the death of the Messiah, are 490. years. Others, understand Darius Nothus, the base son of Artaxerxes Longimanus; and leaving out an hundred, or an 150. years, from the first of Cyrus, to the second of this Darius; thence they make up the reckoning of the 490. years, or seventy weeks, from the second of Darius Nothus, to the second of Vespasian, when the City and Temple were destroyed; thus, *viz.* from the second of Darius Nothus, to the end of the Persian monarchy, 91. Alexander the great in his monarchy, six years: who dyed in the first year of the 114. Olympiad; and in the 430. year since the building of Rome: Thence to our Saviours Passion, in the 18. of Tiberius, in the first year of the 203. Olympiad, 356. years, or 89. Olympiads. Thence to the destruction of Jerusalem by Titus, in the second of Vespasian, and in the 822. years since the building of Rome, 366. years. In all, 490. years, or seventy sevens, or weeks of years: ending them thus, not in the death of Christ, but in the destruction of Jerusalem, as we said. But in this second Edict, of the second year of Darius, either Hystaspis, or Nothus, there is no mention made, either of the restoring and returning of the People, or of the building of Jerusalem, which are the words of the angels Epock here; but onely of the building of the temple; and that onely by removing the Jews and hindrance; and so promoting onely, and furthering the building of it. Others, understand these words of, and begin these weeks in the seventh year of Artaxerxes Longimanus, the father of Darius Nothus, and end them in the death of the Messiah. Others, of Mnemon, or Memon the son of Darius Nothus, and end them in the destruction of Jerusalem: But either of these is the least probable; because, then onely Ezra was sent with his company; and the temple was builded before; and

and threescore and two weeks] These 62. sevens, which make 434. years from the restauration of Jerusalem, are parcelled alone onely, that the last seven or week of years may when the former seven weeks are ended: and these do begin joyned with the former seven weeks, because they both joyntly go before the time of the last week. Yet some render the former words, and these, thus, shall be sevens of weeks, even 62. weeks: And so make the latter words expository of the former. And understand these 62. weeks to be included only in the 70. weeks; But to have neither the same Beginning, nor Ending, with the 70. weeks; but to begin after them, and end before them: to begin in the seventh of Artaxerxes Mnemon, and to end in the death of the Messiah.

The street] Some with some seeming strain to the words, do refer this to the first seven weeks of years onely; and make them the troublous times. Others, to the following 62. weeks only; and make them the troublous times. But considering the placing of the words, with least strain, and in true sense, they may best in their Latitude relate to them both; so including the seven weeks, as not excluding altogether the 62. And indeed both were troublous times.

wall] Or, *breach*, or, *ditch*. Streets and walls comprehend the whole City.

even in troublous times] Heb. *in strait of times*. Not for shortnesse of times; but for strait and sore troubles in them. See Ezra, and Nehemiah, and Ezek. Chap. 38. & 39. & Dan. 11. and the books of Maccabees, for the troubles of all these times. Such very often are the times, and state of the Church.

V. 26. *and after threescore and two weeke*] That is, in the seventh and last week, after the year 483. from the going forth of the Commandement, ver. 25.

shall Messiah be cut off] Some understand these words, that in the last seven, and in the last half of that seven, Christ shall come and preach, and suffer death; for in three yeares and a half he finished his publick office: The Testament was ratified by the death of Christ, Heb. 9. 17. Therefore they will have this last week to end in Christs death; and in the 28. Jubilee from the eighth year of Jothuah. Others, observing the Hebrew distinction Zateph Caton fee down before these words, and after the 62. weeks; do rather and better render and understand them thus, After the 62 weeks; and after the Messiah being cut off; And so they make the Messiah to be cut off before this last week, or seven years; and refer the last week to the destruction of Jerusalem. The next verse will better cleer these things.

Messiah] The same in the former verse. The Jewes do seek but foolishly to wrest it to Hircanus the high Priest cut off by Herod, or to any other such person of the Priestly line. For, besides other reasons, the things here spoken of Messiah, are so great as can agree to none other but to Christ our Saviour.

cut off] By violent death from the land of the living; as Esay 53. 8. and in Ezekiahs case, Esay 38. 10, 11. See this Act. 2. 23. & 3. 13. & 4. 15. & 13. 28, 29. and, in the history of the Gospels, Luk. 24. 26. This is set down here, as the Cause of the destruction following.

but not for himself] Or, *and shall have nothing*. Being brought to nothing by his death, without life, strength, or any dignity in appearance, Psal. 22. 6, 7. Act. 3. 13, 14. Esay 53. 2, 3. Phil. 2. 5, 7. as he had in his life-time no esteem or regard, Act. 4. 11. Joh. 10. 21. Others thus; *there being nothing in him*; Namely, no cause or fault, Esay 53. 4, 9. as Joh 16. 17. See 1 Pet. 2. 22. 1 Joh. 3. 5. Or, *there being nothing therein for him*; that is to say, All being done for the good and redemption of mankind, 2 Cor. 5. 21. Or, *they being none of his*; that is, There being nothing then in Jerusalem, which he will have and own, but cast off and reject. The Trent Bible doth greatly corrupt the Text, and swerve from it.

and the people, &c.] For that heynous sin of cutting off Christ, this horrible Judgement shall follow, and fall upon them.

the people of the Prince that shall come, shall destroy] That is, The Romane Legions under Titus shall destroy City, and Sanctuary. Or, the Gentiles, now strangers, Eph. 2. 12. but, by the preaching of the Gospel, should become the people of the Prince to come, the Messiah, when Israel was rejected; they shall destroy, &c. Some transltate thus, The City and Sanctuary shall he destroy, the Governours people to come: that is, Christ the King, to whom the Father hath given all judgment, shall destroy this Princes reputed people the Jews, that should come, and reject him, and also their Sanctuary: and this in the next generation after their Cutting of him off. Of this Christ foretold them, Mat. 24. 2, 15—22. & ver. 34. & Chap. 23. 36, 37, 38. and of the proper token of it, Luk. 21. 20—25.

and the end thereof shall be with a flood] A deluge of destruction, as Esay 8. 7, 8. on irresistible torrent, shall finally sweep away City and Sanctuary, people and State, Mat. 24. 21. Luk. 21. 22.

desolations are determined.] They are inevitable by Gods decree. See Esay 10. 22, 23. Rom. 9. 27, 28, 29.

V. 27. *And he shall confirm*, &c.] The Messiah shall corroborate, ratifie, and establish. And this by his Preaching and Passion; as Prophet, Priest, and King of his Church.

the Covenant] Of God, and his Gospel; the New Covenant, Ier. 31. 31—35. Heb 8. 10—13. Rom. 5. 15.

with many] Rom. 5. 15, 19. Mat. 16. 28. with the Elect, not Jews only, but Gentiles also.

many for one week] Or, *many one week*; that is, that one week remaining, which is the 70. week: where the first half of it only is to be understood; as appears, by comparing this with the other half of it, in the words immediately following.

and in the midst of the week] The former half part of that week being past: in the later half of it, allotted, say some, for the publike function of the Messiah, in the end of it.

he shall cause the sacrifice and the oblation to cease] The Messiah, the Prince by the sacrifice of himself, say some, once offered, shall put an end to the daily sacrifice, and all other Levitical Sacrifices, which were but shadowes and types of him, and of his sacrifice which was to come. The shadowes therefore were to vanish and cease, when the body it self was come, Heb. 10. 1, 9, 14. Others, and not amisse, make this whole verse to be a continuation of that in the later part of the former verse: and refer it all to the seventieth, or the last week of years, beginning 483. and being 29 years after the Messiah was cut off: and understand it thus, That the Messiah, by his Apostles and Ministers, preaching the Gospel, should that one week confirm the *covenant* with many; in manner aforesaid confirm them in it. As also in token thereof he further did confirm his love to those of his that were in Jerusalem, by bringing them out of to Pella before the siege, by a divine Revelation and Oracle; as Eusebius relates in his Ecclesiastical history, book 3. Chap. 5. So saving them, as Lot out of Sodom, as the woman, Apoc. 12. 14. and as Apoc. 18. 4. from that deluge and inundation of wrath that fell upon the city; and so shewing his faithfulnesse, and confirming the truth of his *covenant* of love with them. And that in the midst of that week; that is, much thereabout, in the year 487. or 488. He shall cause the sacrifice, and the oblation to cease; that is, he should so do, by Vespasian and the Romane Legions and armies besieging Jerusalem, Nero being yet alive; and by Titus after continuing the siege; by the streightnesse whereof they should cause the means and requisites necessary for sacrifice and oblation to cease and fail, and soon after burn the Temple; so taking away the place it self, wherein onely it was lawful for them to sacrifice.

And for the overspreading of abominations] Or, *with the abominable armies*, or, *wing of abominations*: wing being taken for armies; as Esay 8. 8. meaning the armies of the Heathen Romanes, abominable to the Jewes, in themselves, and in their doings against them; as after followes.

He shall make it desolate] The Messiah, for their most hayneous sin of murdering and cutting them off, by the Romane Legions that make all desolate, lay all waste, city and temple, State and Nation, by their army, which is therefore called, Chap. 12. 11. *the abomination that makes desolate*. Compare Luk. 21. 20. with Mat. 24. 15. & Mar. 13. 14. See also, Mat. 22. 7. The accomplishment of all this we read in Josephus, Egesippus, and others.

even untill the consummation] Utter consumption, and final destruction of that place, and people of the Jewes, Mat. 24. 2. Luk. 21. 6. See the like, Ezek. 7. 2, 3, &c.

and that determined] Ordained before, and decreed by God; for their sin, chiefly in rejecting and cutting off the Messiah, the Prince, as was said, Mat. 27. 25. See the like phrase, Esay 10. 23. & 28. 22.

shall be poured upon the desolate] Shall flow in upon them as a flood; shall rush in, and break in upon them as a breach of the Sea, as a deluge and inundation, that overflowes all, sweepes all away, carries all before it. See the like, Esay 8. 7, 8. Jer. 46. 7, 8. & 48. 2. See Luk. 21. 24. Hence the Jewes should have learned, not so much to rest upon, and to acquiesce in that temporal deliverance out of the Babylonish Captivity, and in the re-edification of the Temple and City; as by Faith to look after that spiritual deliverance, by the Messiah, that heavenly Canaan, that spiritual Temple, that holy City, the new Hierusalem which is above, the mother of us all.

CHAP. X.

Ver.1. IN, &c.] Daniel mourning for the sad estate of the Jewes in Judea, hath a Vision vouchsafed to him, which is the last; and is contained in this, and the two remaining Chapters. Wherein he is first relieved and strengthened, once, and again, against the great fright, and fainting, wherein he was cast by the greatnesse of the Vision. And after he is informed of the affaires of the Empires of the *Persians* and *Grecians*, chiefly as they stood in relation to the state and condition of the people of the Jewes, the Church of God, under them. And more fully he is told of the passages and transactions of State between the Seleucidæ and Lagidæ, the two main Kingdoms of the Grecian Empire divided. And most of all of the Actions of *Antiochus Epiphanes*, one of the Seleucidæ; of his subtilty, impiety, tyranny, and bloudy persecuting the Religion and people of the Jews. And that Christ in the end will not be wanting to the deliverance of his people; but save and free them, at the precise time there set down. In this Chapter are chiefly set down things precedent to the Prophesie. In the next, the Body of the Prophesie is self. And in the last, some things annexed thereunto.

the third] Heb. *three*. See *Annotations* on Chap. 1.1.

year] And in the beginning of this year; as appears, vers. 4. And this was the third year of his monarchy, after the winning of Babylon: For he had reigned over the Persians many years before this: and in this year he was slain by *Tomyris* the Queen of the *Scythians*.

of Cyrus] Heb. *Coresh*; signifying in the Persian tongue a Lord; given to him after, for honours sake. But his first name was *Spaco*, that is, a dog or bitch, in the language of the Medes; so called, because a bitch gave him suck when he was an infant exposed to death; as Herodotus and Justine do relate.

king of Persia] Now monarch, as was said before.

a thing] Heb. *word*; usually put for thing.

was revealed] From God by a Vision.

unto Daniel] So famous, even in foreign Nations, for wisdome, worth, and piety, for visions, and for skill in dreams, revealg secrets, and fore-telling things to come; whereof many were already come to passe: so miraculously saved in the Lyons den; so effected, advanced, and imployed by the Monarchs of Babylon, and Persia.

Belteshaccar] See Chap. 1.7. the *Annotations* there.

and the thing was true] See Apoc. 19.9. Luk. 1.20. Jer. 44.28 No false Vision of a lying Prophet.

but the time appointed was long] Heb. *great-in length*; Namely, In many ages after it should receive its final accomplishment, ver. 14. so long, say some, as till the end of the world: out of that, Chap. 12.2. But rather, till the time of *Antiochus Epiphanes*, which was yet for many generations to come hereafter. Which shewes, Daniels God to be the true God, foretelling things to come, Esay 41.22, 23. and the duty of Gods people, patiently to wait, and expect Gods appointed time.

as he understood] Namely, by the Angels shewing, ver. 12, 14, 20, 21. & 11.2. & 12.8, 9.

the thing, &c.] Contained in Chap. 11. & 12.

V. 2. *In those dayes*] In the very beginning of that third year; as appears, ver. 4. most likely beginning the third day of the first month.

was mourning] Because the people were so backward to return out of their Captivity, when they were licensed and authorised thereunto; yet to very many of them remained still behind, mindlesse and carelesse of Gods Religion, Worship, and Promises: But chiefly because the building of the Temple, begun by the Jewes that were returned at the command of Cyrus, Ezr. 1, and 3. Chapters, was now inhibited, and ceased, by the meanes of the Samaritanes, and others, who hired counsellours against them, and so prevailed with Cambyses the son, in the absence of Cyrus the Father, in the Scythian War. As they did also after this time, in the dayes of Ahasuerus and Artaxerxes, until the second year of Darius, Ezr. 8. 4. This hindrance, in this year of Darius, much affected and afflicted holy Daniel; as for the Temples sake, so for the God of the Temple, whose Truth and Power, in performing his promise, might by this interruption seem to be questioned and impeached. The use of mourning and tears, in like cases, is very frequent in Setipture, Esay 38.5, & 22.14. Psal. 6.6. 126.5, 6. Ier. 9.1. & 13.17. & 14.17. Mat. 5.4.

three full weeks] Heb. *weeks of dayes*; which distinguisheth them from the weeks of years, Chap. 9.24, &c. with this time fell in their feast of Passover. Which Daniel could not observe, as being out of the land of Judea, and Jerusalem, Deut. 16.2, 5, 6, 7. But the Jewes there might, having built the altar, Ezra 3.2——7.

V. 3. *I ate no pleasant bread*] Heb. *bread of desires*; as portion of desires, Jer. 12.10. and land of desire, Jer. 3.19. Mal. 3. 12. Zech. 7.14. Here are some expositions of the manner of his mourning: besides prayers and tears, which no doubt were not wanting: here he shewes his abstinence in meats and drink, and other comforts and refreshments of the body; thereby to help forward the afflicting of his soul in this his godly sorrow for the calamity of the Church, and the people of God: and by mortifying of his flesh, to quicken his Spirit of God: and by mortifying of his addresse to God. These, and like signes of sorrow, are used in Scripture in like cases. So 2 Sam. 12.16, 17, 20. Of his choosing of pulse, rather then to eat of the daily provision of the kings meat, and to drink of the wine which Nebuchadnezzar drank, see Chap. 1.8. and the *Annotations* there. But when he was at his own finding, observing the Levitical Ordinances, he abstained not from the lawful use of pleasant bread, and flesh, and wine; as appears here, except in cases of fasting and mourning.

flesh, nor wine] His kind of Fasting here consisted not in a choice of certain kind of meats; but of the condition and quality of them. He chose the courser sorts of meats and drinks; such as might serve to sustain Nature onely, though in much hardship and penance, and chastening himself, ver. 12. He abstained from wine, as well as flesh. His Diet was course, and scant, during so long a time.

anointing at all] Anointing was much in use among the Jewes, and others, to cheer up the countenance, and rejoyce the heart, Psal. 104.15. Prov. 27.9. So used by Ruth, Chap. 3.3. by David, 2 Sam. 12. 20. by those, Amos 6.6. Whence is that, Psal 23.5. Eccl. 9.8. And the practise of those two women that anointed our Saviours feet; the one, Luk. 7.38, 46. the other, Joh. 11.2. & 12.3. And therefore in time of mourning and sorrow, the use of it is forbidden, and laid aside; as 2 Sam. 14.2. And so Daniel here forbears it: as no doubt all things else which might any way delight and cheer up the body in this time of his mourning. Those words of our Saviour, Mat. 8.17. are spoken only in opposition to hypocrisie in Fasting, against such as in private Fastings did disfigure their faces, that they might appear unto men to Fast.

till three whole, &c.] This was not then a sudden Passion, and soon over: but thus struck him to the heart, and stuck by him; to see the Church and people of God in this distresse the Temple and Worship of God thus stopt and hindered. See Neh. 1.3, 4. & Chap. 2.3. Rom. 12.15. Phil. 3.7, 4, 5, 6. and this time of Fasting is like that, 1 Sam. 7.13.

V. 4. *And in the four and twentieth day*] presently upon the ending of the three weeks mourning.

of the first month] Called Nisan, in the Chaldee tongue, Esth. 3.7. and Abib in the Hebrew, Exod. 12.2, 3. with Chap. 13.4. Deut. 16.1. which signifieth the stalk with the ear; because in that moneth which answereth to part of our *March* and *April*, barly was in the ear in those countries, Exod. 9.31. Lev. 23.10, 15. Deut. 16.9.

I was] In vision; or, it may be, in person, in this time of the Persian Monarchy: and this the rather, considering a number of men were with him, ver. 7.

river] By Rivers sides many times God shewed Visions to his Prophets. See *Annotations* on chap. 8.2.

Hiddekel] Gen. 2.14. the third River, or great Channel or head of the great Euphrates, which goeth toward the East of Assyria; or Eastward from the garden of *Eden*, to Assyria: bounding *Edon* most Northerly; and above Seleucia running into Tigris, whence it hath its name. And Tigris so called from the name of an arrow, the language of the Medes, by reason of the exceeding sharp swiftnesse of the stream: and Hiddekel in Hebrew, of a like notation. In Jonas, *sharp-swift*. The Persians chief glory was in those quarters. And likewise afterwards the Seleucidæ there seated themselves: and Seleucus Nicator built upon Tigris, the famous City Seleucia.

V. 5. *Then I lift up mine eyes*] Walking forth likely by the River side, with some company, ver. 7. to refresh himself after his long mourning and chastning of himself before his God: and not without the use of meditation and contemplation there, by him lift up his eyes, and looked.

a certain man] Heb. *one man*. One in shape of a man: an Angel, say some: but more likely, Christ; by comparing Chap. 12.6, 7. & Rev. 1.13, 14, 15. & 10.5. that *Palmoni*, chap. 8.13——16. See Ezek. 1.26. & 40.3.

clothed in linnen] The word שׁש *bad*, signifies precious linnen; such as Kings, Priests, and Princes used to wear; white and shining. See Exod. 28.39. Lev. 16.4. 1 Sam. 22.18. 2 Sam. 6.14. Gen. 41.42. Esth. 8.15. Thus also Angels appeared, Ezek. 9.2. & Mar. 16.5. Luk. 24.4. in long, white, shining garments, Act. 1.10. Rev. 15.6. Sometimes in Scripture our Saviour appears clothed in red; as Esay 63.1, 2, 3. & Rev. 19.13. signifying thereby, that he treadeth the wine-

presse of the fierceneesse and wrath of God for our sins; and hath his garments victoriously sprinkled and stained with the blood of our spiritual enemies. He thus clothed in red, that we might be clothed in white robes, Rev. 7.9, 12. & Chap. 19. 13, 14. This Linnen was so thin, that his Body appeared through it, ver. 6.

whose loines, &c.] Rev. 1.13. See Rev. 15.6.

gold of Ephaz] Where was the most pretious gold, Jer. 10. 9. more famous then that of Havilah, or Parvaim, Gen. 2.11, 12. 2 Chr. 3.6. This Uphaz seems to be the same with Ophir, or *aurea Chersonesus*, as most think; whither Solomons Navy went; and Jehoshaphats ships were bound for gold, 2 Chr. 8.18. 1 King. 9.28. & 22.48. and whereof we read, Job 28. 16. Psal. 45.9. Esay 13.9. 1 Chr. 29.4. This pretious golden girdle may represent, the pretious, the perfect, the willing and ready obedience of Christ to do his Fathers Will and Service, in the redeeming of mankind, Esay 11.5. & 42.1. & 49.3, 4. & chap. 53. Phil. 2.7. Joh. 4.34. See 1 King. 18. 46. 2 King. 4.29.

V. 6. *the Berill*] a pretious stone of a Sky colour, or Sea colour. See Ezek. 1.16. & 10.9. and the *Annotations* there. The Trent Bible translates here, a *Chrysolite*.

of lightning] glittering, and dazeling the eyes of a speedy presence, Mat. 24.27. and such was the Angels countenance, Mat. 28.3. See Mat. 17.2.

and his eyes, &c.] Rev. 1.14. & 19.12.

his armes, &c.] Rev. 1.15. See Ezek. 1.7.

and the voyce, &c.] See Ezek. 1.24. & 43.2. Apoc. 1.10, 15. Act. 2.2. By all the former Resemblances, may be shadowed out several Divine perfections, in Christ our Saviour.

V. 7. *alone saw*] Act. 9.7. Not that his companions eyes were strucken with such blindnesse, as the Sodomites, Gen. 19.11. or the Syrian army, 2 King. 6.18. But that this Vision was not vouchsafed to them, nor their eyes enlightened to see it; no more then the eyes of Elisha's servant were, till upon the Prophets prayer, the Lord opened his eyes, to see the mountain full of horses and chariots of fire round about *Elisha*, 2 King. 6.17.

fled to hide themselves] The wicked flee sometimes when none pursueth, Prov. 28.1. But here likely, hearing suddenly that huge voyce and noyse, ver. 6. as Sauls company heard a voyce, though not the words of him that spake to Saul; but saw no man, but the light only, Act. 9.7. & 22.9. This struck them here into a panick feat; as 2 King. 7.7. through their inward guilt and frailty, misdoubting danger; that they fought to hide themselves, as Adam in paradise, in Caves or Woods, or any such place, as might be by the Rivers side. This fright and flight in them served in part, for the confirmation of the truth of this Vision; that this was not a thing feigned by Daniel, or formed only in his Imagination; but in part Witnessed by these men also.

V. 8. *this great*] This exceeding great; so much the Original imporres.

no strength] ver. 16. his spirits were disperst and spent, his nerves and sinews enfeebled, the joynts of his loines loosed, the blood running to the heart, to maintain and strengthen it, left all the other parts cold and livelesse, somewhat like that, Chap. 5.6.

my comelinesse] vigour, was changed, corrupted, gone. He was so appalled in colour, and countenance, that he looked liker a dead carkasse, then a living man. Such was his consternation and astonishment at the exceeding greatnesse of the vision, that he was fainting and swounding, and scarce life remained in him. See the like, Chap. 7.15, 28. & 8.17, 27. Ezek. 1.28. Hab. 3.16. Act. 9.3, 4. Rev. 1.17. Esay 6.5.

V. 9. *then was I in a deep sleep*] Then I fell into a deep sleep, chap. 8.18. like that of Adam, Gen. 2.21. or of Jonas, chap. 1.5. or that, 1 Sam. 26.12. All this was to fit him the more, by this deep humiliation, to a religious attention and docility, for the receiving of these wonderful mysteries and prophesies in this vision to be revealed to him.

V. 10. *an hand touched me*] ver. 16, 18. Chap. 8.18. & 9. 21. Apoc. 1.17. See Esay 6.6, 7. This seems to be the hand of the Angel Gabriel, Chap. 8.16. & 9.21. like the appearance of a man, ver. 16, 18. touched him, with the hand of a man; not the hand of him, ver. 6. Hereby may be signified & symbolized the power of the Holy Ghost. See Ezek. 1.3.

set me upon my knees] Heb. *caused me to move my self upon my knees*; and so set me up in part: being fallen before all along upon the ground upon his face. Thus striving it seems to rise; yet through faintness could not at the first get upright.

V. 11. *a man greatly beloved*] Ver. 19. Chap. 9.23.

that I speak] I Gabriel.

stand upright] Heb. *stand upon thy standing*; or, *in thy standing*. So Neh. 8.7. a second degree of his raising, and corroboration. He must stand up to hear Gods Word by the Angel. See Jud. 3.20.

for unto thee am I now sent] This then was an angel, sent to tell and teach him things to come.

I stood trembling] Not fully recovered; but as a faint man newly rising out of his sick bed, weak in his knees. Thus God when he pleaseth, doth by degrees, dispense his favours, and supports.

V. 12. *Fear not*] A third degree. He now comes from his Body to his Mind. Bids him put away that terrour and trouble of mind wherein he was, that he might quietly and comfortably hear and understand what he had to deliver unto him. So again, ver. 19. So Mat. 28.5, 10. Luk. 2.10. & 24. 35. and in many other places.

the first day] Ver. 2. the first of the three weeks. Here is Gods readinesse to hear prayer, Esay 65.24. & 58.9. Psal. 32. 5. See Chap. 9.20.

set thine heart] Heb. *give thy heart*: apply, and imploy it; not formally, or perfunctorily.

to understand] Consider, and weigh the present calamity of thy people; with a desire to know what their future state shall be.

and to chasten] ver. 2, 3. See Lev. 16.29.

before thy God] In his sight; without all hypocrisie: in deep humiliation, with true faith, and serious repentance. To all which the angel here gives testimony.

thy words were heard] The words of thy prayers. And those were not so much to know what should befall his people in the latter dayes: of that he had understood, Chap. 7. & 8. neither would he for that have been so boldly inquisitive, or so much have afflicted himself, ver. 2, 3. But to ease and relieve them of their present pressure and calamity, which now in this third year of Cyrus was befallen them. And here we see the gracious effect and fruit of prayer, Psal. 65.2.

and I am come for thy words] Sent on this ambassage to thee, upon the gratious hearing of thy prayers.

V. 13. *But the Prince*, &c.] By *Prince*, here, Romish Interpreters do generally understand an *Angel*. And do teach, That to Kingdomes and Provinces, as also to every man when he is born, there are appointed by God, particular good Angels for their continual Guardians: and that Satan on the other side, doth appoint to them particular evil angels to watch and work for their hurt; and that these are in opposition, and fight one against another. Bold assertions upon weak grounds. And here the chief of these Expositors understand by the *Prince of the Kingdome of Persia*, a Good *Angel*, which they call the *Tutelar Angel*, and Guardian of that Kingdome. But then how he and Gabriel should withstand and fight against one another, they puzzle themselves, and are at a losse. Others of them understand an Evill angel, that did here withstand Gabriel, and after fight against him, vers. 20. But leaving these groundlesse fancies, and unlase suppositions, The Text fairly and directly leads us to the Prince of the Kingdome of Persia, who was Cambyses, the son of Cyrus, as Heathen Histories do record; who in his fathers absence, as was said, stopt the execution of his fathers Decree, and forbad the building of the Temple; being drawn thereto by those mentioned, Ezra 4.1——6. and likely not without the Devils hand and help in it.

withstood me] Or, *stood before me*; as it were, juridically, I being appointed to observe him, and his doings against thy people, and to provide for, and withstand the impediments which he calls in the way, and the oppositions made by him.

one and twenty dayes] Those three weeks of thy mourning and chastening thy self, ver. 2, 3. and this hindered me from coming to thee till now, though the words of thy prayers were heard and granted from the first of those dayes.

but lo Michael, one of the chief Princes] Or, *the first of the chief Princes*; their Lord, called your Prince, ver. 21. and the great *Prince*, which standeth for the children of thy people, chap. 12.1. *Michael the Archangel*, Jude ver. 9. *Michael and his Angels*, Rev. 12.7. This Michael here, fome take to be a chief created angel. But most, for *the Angel of the Covenant*, Christ our Saviour; that *Archangel*, by whose voyce and proclamation the dead shall be raised, 1 Thess. 4.16. And *Angels* here are called *Princes*. See Rom. 8.38. Eph. 1.21. & 3.10. Col. 1.16.

came to help me] Cambyses so strongly withstood, that I stood in need of this help, which is above the help of angels, against him, to represse his further cruel counsells, and mischievous purpose, against the Jews; and to inform and inable me in this service. This doth minister found comfort to the Church in all afflictions.

remained there] 21. dayes.

with the Kings of Persia] Cambyses, and his Peeres, and Counsellers that set him on against the Jewes.

V. 14. *Now I am come*] at the end of the 21. days.
in the latter dayes] Heb. *in the sequel, or posterity of dayes.* So Chap.2.28. Gen.49.1. Act.2.17. Not at the end of the world, or in the dayes of the Gospel; But in the declination, and towards the end of their temporal state; a while before the coming of the Messias; under whom begun another age; and a spiritual state of the Church. And this is more then Daniel seems to have prayed for. God herein deales with him, as he did with Ahaz, Esay 7.14.
for yet] Besides these things which were shewed thee in vision, chap.7. & 8.
the Vision] and prophesie; as chap.8.17. Esay 1.1.
for many dayes] See Chap.12.4,6—10. The dayes of Antiochus Epiphanes are most insisted upon, chap. 11. which were many ages after this.
V. 15. *I set my face*, &c.] Ver.8.9. as not able to endure the brightnesse of his glory; as our eye is not able to endure the brightnesse of the Sun. After the former sweet consolations and corroborations, we may marvel at this continued dejection: But rather guesse at, and conjecture, then certainly define any fresh cauſes or occasions of it. New ones we can hardly imagine, did intercur. But we must rest still in the former; as his own words do import, ver.16,17.
and I became dumb] either of set purpose, silent; or else not able to speak; and indeed we read not that he spake any thing since the beginning of this Vision. And the words he first useth, seem to tend this way, ver. 17. And sometimes astonishment, feat, shame, sorrow, yea admiration and joy, when they are on a sudden in an excessive degree, do for a while take away the use and faculty of speech, till a man is able to recollect himself.
V. 16. *one like*, &c.] ver.10,18. This seems to be the same Angel Gabriel; the same that spake to him, and was sent to him, Chap.8.16. & 9.21. Though some understand this of the Son of God, in the appearance of man: as in that shape he often shewed himself to the Patriarchs and Prophets, before his Incarnation.
touched my lips] That were dumb. ver.15. By this visible sign strengthening him, and enabling him for speech. See Jer.1.9. Esay 6.7. Exod.4.11,12. Psal.51.15. Mat.8.3.
then I opened, &c.] The effect following the former sign. Gods Signes and Sacraments are not without their efficacy and effect in the right use of their administration and participation.
that stood before me] This same angel Gabriel.
O my Lord] Thus he styles the Angel; in all humility, out of the sense of his own frailty, and the angels glory.
by the Vision] Thus he excuseth himself and his weaknesse; from the glorious sense of the Vision and apparition.
my sorrowes are turned upon me] Ruth and break in upon me, as the pangs of a woman in travel.
no strength] See ver.8. So again, ver.17.
V. 17. *the servant of this my Lord*] Or, *this servant of my Lord*; that is, I thy servant, so weak and worthlesse; and in the state which I am in. See Rev.19.10. & 22.9.
talk] The Vision thus working on me, much lesse can I be able to talk.
with this my Lord?] The glorious angel. And much lesse with yonder my Lord, the Lord of angels, him that appeared, ver.5,6. to whom the doubling of the pronoun demonstrative in the Original, in the opinion of some, maketh a reference.
for as for me] Heb. *and I.* The Nominative put absolutely.
straight way] Since thou disdst begin to enter, speak and talk with me:
breath] Scarce any breath, or life; notwithstanding that touching in the former verse: an hyperbole.
V. 18. *again*] This third time touched. See ver.16.
V. 19. *And said*] See ver.11,12.
Peace be unto thee] The loving and usual form of salutation and compreacation, Luk.10.5. & 24.36. 3 Joh.ver.14. *Peace* comprehending all blessings, all felicity. He thould not then need to fear death, or any danger.
be strong] Redoubled, for greater assurance, and efficacy. So Jeh.1.6,7,9.18. & 10.25. Thus the Angel, as it were, strives and wrestles to overcome Daniels infirmity.
I was strengthened] The power and effect of Gods Word by the Angel. God by degrees lifts up his; and ministers grace and strength.
Let my Lord speak] When God doth fit and furnish; then man is willing and ready. So Esay 6 8.
V. 20. *Knowest thou*, &c.] By this interrogation, he would quicken Daniels desire after it: See ver.12,14.
and now] He summarily propounds here, what he particularly declares at large in the Chapters following.
will I return] To the King of Persia, from whom I came, ver.13. this ambassage being performed.
to fight] To resist Cambyses, and his plots and proceedings against the Jews; to ruine him, and that whole Empire, by degrees.
and when I am gone forth] Thence, from Persia; to call and confirm the Prince of Grecia.
Lo,] A Note of attention, and admiration, to that which followes.
the Prince of Grecia shall come] a wonder indeed, that Alexander the Great, with so small an army, should come against that last mighty Persian Monarch Darius Codomannus, and gain his Empire. The Papists that understand here by this *Prince of Grecia*, an *Angel*, either good, or bad, may please themselves in their own dreams; and fight among themselves about their own fancies.
Grecia] Heb. *Javan.* the style of Grecia; because they were of the posterity of Javan, the fourth son of Japhet, Gen. 10.2. Whence also they were called Jones. See Dan.8.21, Joel 3.6.
V. 21. *But I will shew thee*] Before I return, ver.20. This may have principal reference to the Seleucidæ, and Lagidæ, which followed after Alexander the Great, and upon whom the main body of the Vision and Prophecy following is spent, Chap.11. & 12.
in the Scripture of truth] In the Decree of God; in his determinate Counsel in his mind and providence: which is likened here to an authentical writing or record, for the certainty of its truth, to be in its time accomplished: figurative terms. See Psal.139.16. & 149.9. Mal.3.16.
none that holdeth with me] Or, *strengtheneth himself with me.* Namely, to help me against them, the enemies of the Church. He speaks of no Humane help; as the case then stood.
but Michael] ver.13. Christ alone stands for his Church against all the world; that neither Men nor Devils shall prevail against it, Psal.2. Mat.16. 18. This is Churches comfort and security.
your Prince] *Prince of the Jews*, Chap.9.25,26. the King, and Head of his Church, and Saviour of his Body, Eph.1.22, 23. See Joh.5.14. Ezek.34.24. Act.5.31. Apoc. 1. 5. and 19. 16.

CHAP. XI.

Vers.1. *Also*] These are the words, not of Daniel, but of the Angel Gabriel; who here continues his speech, and performs his promise, Chap.10.14,21. and gives a more particular exposition of the matters of the Visions, Chap.1.8.7.& 8. So that in those Visions the same Nations are figured thrice over (onely Babel, or the Chaldean Empire left out in the last, as then as an end) and are expounded thrice; the later exposition still the clearer: and here last of all, with the greatest cleernesse of all, are foretold by the Angel, the particular kings of Persia, and of Grecia more specially, the sundry several passages of their divided kings, and their affairs one against another; as they stood in a relation to the Jews, Gods people,
in the first year of Darius the Mede.] Chap.5.31.& 6.28. & 9. 1. the first year of the Persian Empire.
even I stood to confirm, &c.] In two things chiefly, viz. first to break down the Chaldean Empire, so that by the Angels assistance, the golden head was broken to pieces, Chap.2. by the Petition of the Watcher, the ax was laid to the root of the tree, Chap.4. and the Lyon plucks, Chap.7. and Belshazzar slain, Chap.5.
Secondly, to confirm and strengthen Darius and Cyrus (for they reigned together) to issue forth that Edict and Proclamation, for the return of the Jewes out of the Babylonish Captivity, into their own land. For no doubt but so great a matter, at that time, did admit of great debate. Whether, or no, to dismisse so many captives, to lose the benefit they reaped by them, to incur the danger might follow thereupon; We see how loath the King of Egypt was to let them go out of his land, Exod.chap.5, &c. But the Angel here confirms and strengthens Darius in this good resolution to let them go in the midst of all his hesitations and fluctuations of mind, and against all politick suggestions, and expositions, made by any to the contrary. And thus the Angel shewes the great care he had of Daniels people in their great affairs with these monarchs, Matth.18.10. Psal.34.7. & 9.11. Heb.1.14.
V. 2. *And now*] Being not onely imployed under God, in the management and administration of the Persian monarchy, so as may make for the use and good of the Church; but also being sent to thee, as aforesaid, Chap. 10. vers. 11,14.
will I shew thee the truth] Chap.10.21. the propriety of the Visions of the Image, chap.2. and of the Beasts, chap.7. & 8. which then we may not expound, but according to the Angels commentary: which standeth in matters so famous, that

men,

men, out of the Church, will bring us stories most exactly agreeing with the Angels words, That our enemies being Judges, this might seem rather a history of things past, then a prophesie of such things to come so many ages after. The Histories, now extant, that help so much to the clear understanding of this Chapter, are *Herodotus, Polybius, Zonaras, Pausanias, Xenophon, Josephus, Livius, Florus, Appian, Plutarch, Justin, Ptolomaeus, Physcon*, and others. See Esay 41. ver. 22,23.
yet three kings in Persia] Yet besides this Darius, that was; and this Cyrus, that now is, chap.10.1. So is the particle yet used, Gen.40.12. Jonas 3.4. Some reckon them thus, *Cambyses, Smerdis Magus*, and *Darius Hystaspis*. Others, take in *Cyrus*, and leave out *Smerdis Magus*, being but a counterfeit, and therefore slain within one year.
and the fourth shall be far richer, &c.] This is *Xerxes*, famously so known, for his Riches, in Heathen Stories, Justin. lib.2. which riches *Cyrus* had got, Esay 45. 3. and his Father *Darius* by levying of *tributes* and *taxes*, Esth. 10. 1. whence he was called the *Exactiffer*, or *Hoarder of the kingdom*: like that author of *tributes*, in the 20. verse of this Chapter. Besides his own *impositions* laid upon so many *Provinces*.
and by his strength, through his riches, he shall stir up, &c.] This Expedition of *Xerxes*, against Grecia, is very famous in Heathen Histories, in *Herodotus, Justin, Diodorus Siculus, Paulus Orosius, Plutarch*, and others; his armies huge, by land and sea; his pride monstrous; his flight shameful: whence he was called, first, *the terrour of Greece*; and after, *the scorn of Greece.* Some imagine, as if this were the best monarch of Persia, and so but four in all: But it is nothing so. There were three after him, *Artaxerxes Longimanus, Darius Nothus, Artaxerxes Mnemon, Darius Ochus, Darius Codomannus.* But these are passed over by the Angel, as not making so much to his present purpose; nor medling much with the affaires of the Jews, after the Temple and City of Jerusalem were once builded.
V. 3. *And a mighty King*] This was above 100 years after that Expedition of *Xerxes*: and this man was that belly of brasse, chap.2.32. the body of the leopard, chap.7.6. the notable horn of the he-goat, chap.8.5. Alexander the Great; here is an abridgement of his story.
that shall rule with great dominion] Conquered the world in 6. years; was sorry there was not another world to conquer, chap.2.39.
and do according to his will] Whatsoever he wiſht, and attempted; even beyond all humane hope and expectation: and upon such successes, would needs be held and reputed a god. See Amos on Chap.3.1.
V. 4. *And when he shall stand up*] Monarch 6 or 7 years, after he hath withstood and subdued the Persians, and their monarchy.
his kingdome shall be broken] Chap.2.44. & 8.8,21,22. See the *Annotations* there. Of great *Alexanders* death at Babylon, in the 33 year of his age, 12 of his kingdome, and 6 or 7 of his monarchy; and of the manner of his death; with some small variety therein, Heathen histories do plentifully record.
and shall be divided] First his 12 Chieftains divided his Empire among themselves; as administrators, and governors of it, each of his thirst.
toward the four winds] Chap.7.6. four notable ones, towards the four winds of heaven, Chap.8.8. the rest were soon after reduced to these four kingdoms; of *Antigonus*, in the East; *Cassander* in the West; *Seleucus* in the North; and *Ptolomy* in the South. Some place *Antigonus* in the North, and *Seleucus* in the East.
and not to his posterity] Great *Alexanders* posterity had them slee; *Philippus Aridaeus, Alexanders* brother, was soon killed; *Alexanders* two sons, viz. *Alexander* by *Roxane*, and *Hercules* by *Barsine*, the eldest daughter of *Darius Codomannus*, were both poysoned by *Cassander*, leaving no issue; and *Olympias Alexanders* mother, killed by him. So his posterity was rooted out.
nor according to his dominion] None of these four shall be any wise able to be compared in greatnesse and strength to *Alexanders* power and Empire. They were far inferiour, chap. 8.22.
plucked up] Rooted up, root and branch.
besides those] Of great *Alexanders* posterity: None of them should remain to have any part of it.
V. 5. *And the King of the south*] Of the four kingdomes, that of the East, and that of the West, are hereafter no more mentioned, being the two lesser kingdomes, though not reduced to the other two, and no way concerning or medling with the people of the Jewes, Gods, and Daniels people. But the other two, the Kings of the North and of the South, are much mentioned, and their armies, victories, and exploits, one against another. Because the Jews and their land lay betwixt them two, and suffered very much of the one, and of the other, being challenged, conquered, and possessed, sometimes by the one, and sometimes by the other; and so torn and rent by this fourth Beast, which had teeth of iron, and nailes of brasse, devouring and breaking in pieces, and stamping the residue with his feet, chap. 7. 19. And indeed these of the North were, of all, the most cruel enemies, that very Gog and Magog, spoken of, Ezek. chap.38. & 39. The races of these kings, were called, the Seleucidæ in the North, from Seleucus Nicanor, or Nicanus the Conqueror, the first of them; and the Lagidæ, in the South, from Ptolome the son of Lagus, the first of that race: both of them being Great Alexanders Captains. The particulars concerning both races, which follow in this prophetical Chapter, though dark to the vulgar, fort, not verst in the Humane, or Heathen Histories of these times, in which onely the accomplishment of those prophesies is to be found, the sacred Scripture of the Old Testament ending before these times began; yet they are so generally agreed upon by all learned Interpreters, old and new, of the Romane, and of the Reformed Church, as may yield thereby somewhat the better satisfaction to the common Reader in this behalf. For his clearer light, we shall set down here in the beginning, the Catalogue and succession of these Kings, thus; The Kings of the South, first Ptolomeus the son of Lagus, 2 Ptolomeus Philadelphus, 3 Ptolomeus Evergetes, 4 Ptolomeus Philopator, 5 Ptolomeus Epiphanes, 6 Ptolomeus Philometor. The Kings of the North, 1 Seleucus Nicanor, 2 Antiochus Soter, 3 Antiochus Theos, 4 Seleucus Callinicus, 5 Seleucus Ceraunus, 6 Antiochus Magnus, 7 Seleucus Philopator, or Soter, 8 Antiochus Epiphanes. Thus far this prophesie of the Angel to Daniel doth go. And Hiérome, that learned Father, is much to be regarded and followed, in his Exposition of this prophesie, who had the help of divers Historians, who writ of these times: the names onely of which Authors, are left to us at this day. See the Preface of his Commentaries upon Daniel.
King of the South] Ptolomeus the son of Lagus.
South] Ægypt, lying South from Jury, named ver.8,42. 43.
shall be strong] The Angel regards his strength, principally, how it toucheth the Jewes: And so it fell out; For Ptolomie soon after he held Egypt, came into Judea, and took Jerusalem on a Sabbath day, pretending friendship, and not hostility, and carryed very many captives into Egypt; as Josephus records in his Antiquities. b.12.c.1. He was the first horn, c.8.7,20,22.
and one of his Princes] Not of Ptolomies Princes, though some learned men would have it so; but of great Alexanders: not Ptolomie Philadelphus, or Philopator, but Seleucus Nicanor, the first of the Seleucidæ; and not his grandchild Antiochus Theos, as some would. The whole tenour and sequence of the speech will have it meant of a several kingdome. And the Angel speaking to Daniel, knew that he would help himself by the matter, in all doubtful terms. And this Seleucus Nicanor is the second Horn.
strong above him] This Seleucus was, at least, much stronger then the King of the South, even touching Judea. For though Ptolomy was it from Laomedon; and after recovered it from Seleucus; yet in the last Conquest over Antigonus, it was agreed upon, that Seleucus should hold Syria and Judea; as his house pleaded it in Polyb. book 5.
a great dominion] Seleucus Nicanor, was the greatest, at last, of all Alexanders Successors. Some reckon that he had seventy two Kingdoms under him.
V. 6. *And the end of years*] about 70. after Alexanders death.
they] The Seleucidæ and Lagidæ; Antiochus Theos, the son of Antiochus Soter, and grandchild of Seleucus Nicanor; and Ptolemeus Philadelphus, the son of Ptolomeus Lagides. This Ptolomeus Philadelphus was the third Horne; potente king; a great lover of Learning; the Founder of that wonderful Library, wherein were 200000. Books: and among them the Seventy Translation, which he procured to be made.
shall join themselves together] By marriage: Antiochus Theos, taking to wife Bernice, or Berenice, the daughter of Ptolomeus Philadelphus: so prophesied, Chap. 2. 43.
to make an agreement] Heb. *rights.* To keep the peace, and to end all differences, by which they were ready to go to war. This peace between the two kingdoms, was the main end of the marriage.
but she shall not retain the power of the arm] Berenice, shall not be able to make the kingdoms cleave one to another, Chap. 2. 43. But that shortly they shall come to open War.
neither shall he stand, nor his arm] The king of the North, Antiochus

tiochus Theos, who is the fourth Horn, ſhall not ſtand true to himſelf, and his wife Berenice; but ſhall fall off, and looſe his life ſoon after.

but ſhe ſhall be given up] Berenice ſhall looſe her life.

and they that brought her] Her friends and followers, and companions, that accompanied her out of Egypt, to her huſband, and were her comfort, and attendants there in a ſtrange land; they ſhall pertake of her lot, and be wrapt in the ſame condition.

and he that begat her] Or, *he whom ſhe brought forth.* Indeed, both her father Ptolomeus Philadelphus dyed ſhortly; and alſo her ſon, by Antiochus Theos, loſt his life likewiſe.

and he that ſtrengthned her in theſe times] Every one that was her ſtay and ſupport; ſome ſtates about her. The hiſtories do declare, that all theſe things came to paſs, thus; Antiochus Theos, to embrace this marriage with Berenice, for the peace of the kingdoms, puts away his lawful wife Laodice, by whom he had two ſons, Seleucus Callinicus, and another Antiochus. After ſome time, Antiochus Theos takes again to his firſt wife, Laodice; ſhe ſeeing war preparing againſt him for it; and fearing the inconſtancy of her huſband, in time to come, uſeth the means to poyſon her huſband Antiochus Theos; to ſet up her ſon Callinicus to be king; and to ſlay Berenice and her ſon, and her followers and ayders.

V. 7. *But out of a branch of her roots*] Out of the ſtock and roots, that Berenice ſprang, that is, out of the ſame Parents.

ſhall one ſtand up in his eſtate] Even her own brother, Ptolomy Evergetes, King after the deceaſe of his Father Ptolomeus Philadelphus, being the fifth Horn; he ſhall ſtand up in his eſtate, to revenge his Siſters death, againſt Seleucus Callinicus.

of the King of the North] Seleucus Callinicus.

and ſhall prevail] Evergetes againſt Callinicus. The Trent Text hath here, *abutetur eis*; very abuſively.

V. 8. *captives into Egypt*] Evergetes ſhall ſpoyl Syria, Cilicia, almoſt all Aſia, and the whole kingdom of Seleucus Callinicus; and ſhall carry the whole ſpoil of it into Egypt.

Egypt] The name of Egypt, in a ſtory of Alexanders ſucceſſors, muſt needs cut off all controverſie, touching the king of the North, and Magog; that none but the Seleucidæ can be the men. And in a word, all the ſeveral paſſages of this Chapter, which do follow, are ſo clear in themſelves, touching Antiochus Epiphanes, the Seleucidæ and Lagidæ; that a wonder it is, that any ſhould dream of bringing in the Romanes, and the diviſion of it, into the Greek and Latine Empire; or the Turk, or antichriſt to be meant, or minded here in theſe ſtories, which are the laſt and cleareſt Expoſitions of the Image his Leggs and Feet; and of the Beaſts, as was ſaid on verſ. 1, 2.

their gods] as many times Heathen Conquerors uſed to do. See 1 Sam. 5. 1. 2 Chro. 28. 23. Eſay 46. 1. among which were thoſe which Cambyſes, and others, had formerly carried away out of Egypt. Hierom ſaith, out of authors then extant, in number, all were 2500. And that hence the Egyptians, being a nation given to idolatry, gave him the name of Evergetes, that is, Gracious Lord; becauſe, of his bringing after, a long time, their gods back again.

with their Princes] For hoſtages, and pledges of their loyalty and obedience. The Hebrew word, unvowelled, is either, Idols, or elſe high States. That maketh Tranſlators differ. And the alluſion may ſerve to ſhew, that idolatrous Princes, and their idols, are of much like eſteem in Gods account.

pretious veſſels] Hebr. *veſſels of deſire.*. See Chap. 9 23.

of ſilver and gold] Hierom ſaith, 40000. Talents of ſilver. See Dan. 1. v. 2.

continue moe years] Either being ſecured againſt Callinicus; or more powerful then Callinicus. Some ſay, that Seleucus Callinicus was ſooner killed, then Evergetes dyed.

V. 9. *ſo the king of the South*] Ptolomeus Evergetes.

ſhall come into his kingdom] Shall return into his own kingdom of Egypt; as is expounded in the next words. Or, as others, Shall come into the kingdom of Seleucus Ceraunus, into Syria, and ſhall cauſe himſelf to be crowned there, which, as King, he ſhall hold for many years.

and ſhall return into his own land] Quietly and ſecurely, without any let or fear of Seleucus Callinicus. Alike phraſe is uſed, Deut. 31. 2. 1 Sam. 18. 16. *Juſtin.* Book 27. Records, that Evergetes returned into Egypt, upon occaſion of ſedition raiſed there; and that otherwiſe he had fully outed Callinicus out of all Syria, if not his whole kingdom.

V. 10. *But his ſons*] The ſons of Seleucus Callinicus, namely, Seleucus Ceraunus, and Antiochus, ſurnamed afterwards the great.

ſhall be ſtirred up] Or, *ſhall move war*: againſt Evergetes, to recover Syria, and what was taken by him from their Father. In which expedition, as hiſtories do record, they prevailed not, but had the worſe, and Seleucus Ceraunus was ſlain or poiſoned, in the ſecond or thid year of his reign. About which time Ptolomeus Evergetes dyed alſo; as Polybius writes, in his ſecond and fourth Books; and Appian Alexandrinus.

and one ſhall certainly come and overflow] Ceraunus being dead, Antiochus Magnus ſucceeds; which makes the angel, ſo ſoon change from the plural number, to the ſingular. This Antiochus, the ſixth Horn, with a ſudden force, like unto an over-flowing ſtream, ſhall over-run Syria and Judea, with great power, and frequent incurſion, ſhall regain a great part of his kingdom. See Eſay 8. 8. the like in Senacharib.

and paſs through] Even unto Raphiah, on the bounds of Egypt.

then ſhall he return] Into his regained poſſeſſions. Or, the year following, ſay ſome, with his freſh and recruited army,

and be ſtirred up] To war againſt Ptolomeus Philopater, the ſon of Evergetes, the ſeventh Horn; called, by ſome, Eupator; but moſt generally Philopater, that is, a lover of his Father; as ſome ſey, by the contrary, becauſe he killed his parents. Though others ſay, that his Father Evergetes, dyed of a diſeaſe, a natural death.

even to his fortreſs] The foreſaid Raphia, on the confines and frontiers of Egypt; and ſhall take it. Of which Town, Strabo writeth thus; Beyond Gaza, ſtandeth Raphia, where the field was fought, between Ptolomy the fourth, and Antiochus the great. So famous God would have the angels term here, of fortreſs, to be.

V. 11. *And the King of the South*] Ptolomeus Philopater.

ſhall come fourth] In the fourth year of Antiochus the great,

with the King of the North] Antiochus the great.

and he] That is, *Antiochus* the Great. Some read the words, as to udnerſtand this *he*, to be Ptolomes Philopater; and yet vary not the ſenſe.

but the multitude] The great army of *Antiochus* the Great. Polybius reckoneth the number of ſouldiers, on both ſides; and alſo the manner of fight. It ſo fell out, at laſt, beyond all hope; that Philopater, with his Siſter Arſino, got ſo great a victory, and had ſuch an hand over *Antiochus* Magnus, that if he had purſued with courage, he had not onely recovered Syria, but might have ſpoiled him of his kingdom. *Antiochus* then eſcaped by flight, 3. Macc. 1.

his hand] Into the hand of Ptolomeus Philopater.

V. 12. *And when he*] When Ptolomeus Philopater, hath deſtroyed that numerous army of *Antiochus* the Great.

his heart ſhall be lifted up] As is, very uſual, upon victories obtained.

and he ſhall caſt down ten thouſands] Theſe words may well be applyed to the greatneſs of his victory; and his licentiouſneſſe growing thereupon; which *Juſtin.* Book 30. doth note, to have been the beginning of the decay of his Court. And as well applyed to his pride againſt God, and his caſting down ten thouſands of the Jews, occaſioned thereupon, which the third Book of Maccabes, not among our Apocryphal Books; and Joſephus in the 12. book, and 3. Chapter of his Antiquities, do ſet forth.

but he ſhall not be ſtrengthened by it] For *Antiochus* eſcaped his hands by flight: and after came again; and prevailed; as is declared in the verſes following.

V. 13. *For the King of the North*] *Antiochus* Magnus.

ſhall return] Having, for ſome time, by a League and Peace between them, renewed his ſtrength; and beginning to make leſſe eſteem of Philopater, by reaſon of his riotous and looſe kind of living.

a multitude] Of an army, greater then before.

and ſhall certainly come] Heb. *in coming he ſhall come*: as certainly, ſo ſpeedily and mightily.

after certain years] Heb. *at the end of times of years.* That is, of the years of Philopater; he being now dead, by the means of Cleomenes, Polyb. 5. and his ſon Ptolomeus Epiphanes, being but a child of about four years old: *Antiochus* the Great, ſhould lay hold of that opportunity to invade, and aſſault him.

V. 14. *And in thoſe times there ſhall many ſtand up, &c.*] Much ſedition in Egypt; many of the young kings ſubjects rebelled, not enduring Agathocles, and ſuch baſe Governours, as his Father Philopater, in his laſt and looſe dayes, had ſet over them: many Provinces, formerly ſubject to Egypt, then revolted: Many Princes conſpired and combined; Diodorus betrayed him: Antiochus Magnus joyned to his ayd Philip, then king of Macedon; agreeing to divide betwixt them, the cities and Provinces belonging to Egypt.

alſo

alſo the robbers] Heb. *the children of robbers, factious perſons, open contemners of God, and robbing him of his religion*; turning *Egyptians*, and *Gypſies* (as we uſe the word) in religion, drawn thereto by *Philopater* in his later dayes, 3 Macc.

of thy people] The Jewes. See *Annotations* on Chap. 9. ver. 24.

ſhall exalt themſelves] Shall not content themſelves to be neutrals and ſpectators onely; as formerly (*Joſephus*, in his *Antiquities*, book 12. chap. 3.) But ſhall now be ſtirring and ſiding, and parts-taking; and proudly, for the moſt part, joyn themſelves to the *Egyptians*, againſt *Antiochus the Great.* See the third book of Maccabees.

to eſtabliſh the viſion] Moſt expound thus; under ſhew and pretext of Religion, bragging to eſtabliſh and fulfill that propheſie, Eſay 19. 18——25. which intends the ſpiritual union of Egypt with the Church in the dayes of the Goſpel; upon this pretext many of them with *Onias* the Prieſt had fled into Egypt, had granted them, by Ptolomy, the countrey of *Heliopolis*; but themſelves, a city, by the name of *Onias*: and a temple like to that in Hieruſalem, wherein they ſacrificed, and which remained till the time of Veſpaſian the Romane Emperour. Theſe refractory Apoſtates now exalted themſelvs in pride for Ptolomy againſt *Antiochus.* Thus Hierom, out of *Joſephus* in his *Antiquities*, book 13. c. 6. and in his war of the Jewes, book 7. c. 30. Others thus; that this Viſion and propheſie, being fulfilled in, and upon theſe, ſhould ſerve to this uſe, to the church, and people of God, to eſtabliſh and confirm them the more, in believing the truth of the reſt of the viſion and propheſie.

but they ſhall fall.] By the revenging hand of *Antiochus*, in his recovering of Syria, and Judea; and in this his Expedition againſt Egypt, prevailing againſt *Ptolomy Epiphanes*, and puniſhing them as rebels againſt him; as in the next verſe.

V. 15. *So the King of the North*] *Antiochus magnus, Antiochus the Great.*

ſhall come] Againſt *Ptolomy Epiphanes*; the 8 Horn.

and caſt up a mount] Raiſe up *trenches* and *mounts*, for the beſieging and taking of *caſtles, forts*, and *cities*, in Judea, and in Egypt.

the moſt fenced cities] Heb. *cities of munitions.*

and the armes of the ſouth] The *Armies*, *Captains*, ſuch as *Scopas*, *Europus*, *Menocles*, and *Damaxenus*; nor the whole ſtrength and ſtrong holds of *Ptolomy* in Judea, Syria, and Egypt.

ſhall not withſtand] Shall not be able to ſtand it out, and reſiſt *Antiochus Magnus.* See Ezek. 31. 18. The hiſtory of the accompliſhment of all this, is ſet down by *Joſephus* in his *Antiquities*, book 12. c. 3. and by Hierom likewiſe.

neither his choſen people] Heb. *the people of his choices*: his moſt choice and ſelect commanders and ſouldiers: as the phraſe is uſed, of the choiceſt ſepulchres, Gen. 23. 6.

V. 16. *But he that cometh againſt him*] *Antiochus the Great.*

and he ſhall ſtand in the glorious land] Heb. *Trebi*, the land of ornament, the goodly land, that is in Judea. See c. 8. 9. and the *Annotations* there.

which by his land ſhall be conſumed.] Ruined, ſay ſome. Others thus; which by his hand ſhall be conſumed; that is, his victories there perfected, according to his own deſire; and that by the ready help of the Jews, deſerting Ptolomy, and aſſiſting him. And this better agrees with the hiſtories of thoſe times; as appears in *Joſephus* his *Antiquities*, book 12. c. 3. and by *Antiochus Magnus* his own epiſtle there recorded; and by Polybius in his 11 book.

V. 17. *He ſhall alſo ſet his face, &c.*] *Antiochus Magnus* ſhall thus enterpriſe againſt Ptolomy Epiphanes, and Egypt again, with all his force and fraud.

and upright ones with him] Heb. *or much uprightneſſe*, or, *equal conditions with him*; that is, ſay ſome, He ſhall be followed in his enterpriſe by many Jewes, called upright ones, according to the ſenſe of Deut. 32. 15. Or, as others, with the greateſt ſhew of uprightneſſe and integrity, with the faireſt and moſt equal terms and conditions; yet minding hereby to circumvent *Ptolomy Epiphanes.* That colour and ſpecious pretext was the matrimony preſently mentioned.

thus ſhall he do] Attempt ſome hoſtility. But that not altogether ſucceeding according to his wiſh; he ſhall proceed to the mention of peace, by the motion of marriage.

and he ſhall give him the daughter of women] The fair *Cleopatra*, his beautiful daughter; and ſo make *Ptolomy Epiphanes* his ſon in law. A like practice was that ver. 6. but with a more upright intent there.

corrupting her] Commanding and inſtructing, and inveigling her by ſome great guil to kill her husband; that ſo he, under colour of her right, and for her, might come to have the government of the kingdome of Egypt.

but ſhe ſhall not, &c.] Not ſtand to the wicked purpoſe and promiſe made by her to her father, to make away her huſband, nor be for him; but ſhall ſtand on her husbands ſide, and be for him. See chap. 2. 43. Livie book 37.

V. 18. *After this he ſhall turn his face to the Iles*] Miſſing his purpoſe in Egypt; yet eager ſtill to inlarge his dominion and renown, he ſhall make great preparations by ſea and land, and ſet upon divers countries and provinces far off, and beyond the ſeas, both *Ilands*, and *Continents*; as *Cyprus*, *Phocæa, Samos, Rhodes, Colophon, Eubœa*, &c. and ſome cities of Greece, ſubject to, or confederate with the Romanes. So in Gen. 10. the countries of Grecia, all about Helleſpont, are termed. And this appears to be ſo in Appian, Livy, and Plutarch Scipio.

and ſhall take many] As appears to be truly verified in the Heathen hiſtories before cited.

But a Prince] Not any particular King; but a Legate, Officer, or Conſul of the Romane Commonwealth, *Marcus Acilius Conſul*, *Lucius Prætor*, and *Lucius Scipio*, the two famous brethren.

for his own behalf] Heb. *for him*; that is, for himſelf, or to himſelf, in the behalf, and to the behoof of the Romane Common-wealth.

ſhall cauſe the reproach offered by him to ceaſe] Heb. *his reproach*; that is, take off, and wipe away that reproach offered by *Antiochus Magnus* to the Romane Commonwealth in that his naval expedition, and gaining of ſo many places and cities in the midland ſea, in leſſer Aſia and Grecia. The Romanes ſhall recover them from him.

without his own reproach] With honour revenging the wrong done by *Antiochus Magnus.*

he ſhall cauſe it to turn upon him] He ſhall not onely force *Antiochus Magnus* to retire himſelf from all thoſe places which he had taken from the Romanes, and their confederates, and friends to the diſgrace of the Commonwealth of Rome; but ſhall alſo overcome him in a pitcht battel, though *Hannibal* was with him, and ſpoil him of part of his dominions, and force him to accept of a diſgraceful and reproachful peace.

V. 19. *Then he ſhall turn his face towards the fort of his own land*] He ſhall be forced to return into Syria, and ſhamefully to fly and ſhelter himſelf beyond *Mount Taurus*, and to keep himſelf in ſtrong holds; without daring to wage war any more.

But he ſhall ſtumble, and fall, and not be found] He ſhall fly to Apamea, Suſa, and the outmoſt bounding cities of his kingdome: and at laſt was killed in a tumult by the Elymeans, ſeeking to defend the Temple of Bell, which he went about ſacrilegiouſly to rob and ſpoyl. This was the Cataſtrophe of that great *Antiochus*, the father of *Antiochus Epiphanes.* All theſe things are recorded to be thus verified, according to the Angels predictions here, by the many humane hiſtories of thoſe times.

V. 20. *Then ſhall ſtand up in his eſtate*] Shall ſucceed him in his kingdome. So ver. 7. & 21.

a raiſer of taxes] Heb. *one that cauſeth an exactor to paſſe over*: an exactor of tributes and taxations, relating likely to Heliodorus, 2 Macc. 3. ſent by this man. And this is Seleucus Philopater, ſometimes called Soter, the elder ſon of *Antiochus Magnus*, called here *a raiſer of taxes*, by reaſon of his infamous covetouſneſſe, and cruel taxations laid upon his kingdome. And he is the 9. Horn.

but within few dayes] Heb. *unities of dayes.*

he ſhall be deſtroyed] That is very ſoon after that he ſent Heliodorus againſt the Jewes, at the inſtigation of Simon; as appears, 2 Macc. 4.

neither in anger] Heb. *angers*: not killed in battel, nor by open violence of war; but poyſoned by the treachery of Heliodorus, in favour to *Antiochus Epiphanes.* See *Annotations* on chap. 7. 8, 20, 24.

V. 21. *a vile perſon*] *Antiochus* the younger brother of *Seleucus Philopater*, and ſon of *Antiochus Magnus.* This man is ſirnamed *Epiphanes*, the illuſtrious, *per antiphraſin*; oppoſite to that title the Angel here gives him, which is according to the truth of his conditions, and well ſuiting alſo with that other title, which others of the Heathen Writers gave him, *Epimanes*, that is, mad or furious. So Polybius in Atheneus, by whom his manners, qualities, and deeds, are noted to be ſtrange and execrable. This is the 10. Horn, in whom the iron of the Syrian leg doth end; that little Horn, and plucker away of three Horns. See chap. 7. 8, 24. & chap. 8. 9. On this man, his Expeditions againſt Egypt, and his rage againſt the Jews, the reſt of Daniel goeth. For the better learning whereof, we ſhall premiſe theſe general notions; agreeing beſt in our judgments with Daniels Text, and with the truth of hiſtory anſwerable thereunto. We conceive, that *Antiochus Epiphanes* beginning his reign in the 137 year of the

kingdom

kingdom of the Greeks, 1 Mac. 1. 10. and after his gaining of the kingdom of Syria, ver. 22, 23, 24. of this Chapter, made four Expeditions into and against Egypt: and three several times executed his furious rage, in spoiling and bloody persecuting the Jews. His first expedition into Egypt, seemes to be that intimated, 2 Macc. 4 21. compared with Chap. 5. 1, 11. and that in the beginning of his reign, after he had settled himself in the kingdom of Syria. His second expedition is set down ver. 25, 26, 27. of this Chapter. And in his return, he executed his first furious rage against the Jewes, ver. 28. and this was in the 143 year of the kingdom of the Greeks, and 6 of his reign. See 1 Macc. 1. 16——39. and 2 Macc. 5. 1——22. His third expedition is set down ver. 29, 30. of this Chapter, and in his return he executes his second and most outragious fury against the Jewes, in his own person, taking away the daily sacrifice, and setting up the abomination of desolation, ver. 31——39. and this was in the year, 145. and 8 of his reign: and then Mattathias, and his sons the Maccabees began to rise and maintain wars, and obtained wondrous victories against his armies, captains, and commanders. See 1 Macc. 1. 54. & chap. 2. 1, 70. & chap. 3. 1——27. His fourth expedition into Egypt is set down, ver. 40, 41, 42, 43 of this Chapter; and after his return he executes his third fit of fury against the Jewes, ver. 45. himself going into Persia, and commanding his Deputy *Lysias* to root out the Jews; and this was in the year 147. and 10. of his reign. See 1 Macc. 3. 27——60. and all 6, chap. 4. & 1. 1. In the year, 148. & 11. of his reign *Judas Maccabeus* rebuilds Gods Altar, and restores his true Religion, 1 Macc. 4. 52. and in the beginning of the year, 149. & 12 of his reign, *Antiochus Epiphanes* dyeth miserably, 1 Macc. 6. 16. though the Author of the second book of Maccabees put his death in the year, 148. 2 Macc. 11. 21, 38.

to whom they shall not give the honour of the kingdom] The States of Syria shall not give it him, after the death of his brother, His father *Antiochus Magnus* had left him as a pledge in Rome, for assurance for his faith, and performance of conditions, 1 Macc. 1. 10. After his fathers death, his brother *Seleucus* being King, had sent his son *Demetrius* to Rome to be an hostage and pledge there, in the stead of this *Antiochus Epiphanes*. Upon his return by the way, he procures his brother *Seleucus* to be poysoned, as was faid, by *Heliodorus*, one of *Seleucus* his friends and favourites: and now coming to Syria, he deals, as followeth.

but he shall come in peaceably] He shall neither be created, nor crowned King; neither get the Kingdom by force of armes, but come in by fraud, ver. 24. & chap. 8. 24, 25.

and obtain the kingdome by flatteries] pretending to govern the kingdome for *Demetrius* the true heirs, his brothers son, now an hostage at Rome; and he onely, as Tutor to his Nephew: and after, he shall win mens hearts with presents, flatteries, and secret practices, and so abusing his Nephew, and deceiving the Peeres and people, he shall instal himself in the kingdome; principally by the means of *Eumenes*, and *Attalus*, neighbouring Princes; as *Appian* relates in his Syrian history.

V. 22. *And with the armes of a flood*] and with strong and suddain armies, as of a great flood of waters.

shall they be overflown from before him, and shall be broken] Those that would not give him the honour of the kingdom. Others understand this, but not so well, of *Antiochus Epiphanes* his first expedition against Egypt, that the Egyptians should thus be overflown and broken by him: those armes and armies of Egypt, that formerly like an innundation had overflown Syria, should now be overflown and broken, overrun and overcome by him.

yea also the Prince of the Covenant] Shall be broken by him. Who this was, is diversly interpreted. We understand Seleucus Philopator, the brother of Antiochus, who was the author and head of a Covenant between them two, for the Invading of Egypt. And to that end had sent for him from Rome: and him Antiochus Epiphanes procured to be poisoned, whiles himself was on the way in his journey from Rome, before he entred Syria, and got the power of it into his hands. Yet others, applying it to his first Expedition into Egypt, do understand it thus; That Antiochus Epiphanes having in this his first Expedition over-run Egypt, and in battel by Ptolemaeus overcome Eulæus, and Lenæus, two principal Peers of Egypt, who managed the affaires of Egypt in the young years of the King Ptolomaeus Philometor, the son of Ptolomeus Epiphanes, was thereafter drawn to a Covenant with Ptol. Philometor, to become guardian as it were to Philometor, being his sister Cleopatra's son. And of this Covenant making, one Tryphon a prime Peer in Egypt was principal and prince: and that afterwards Antiochus soon caused this Tryphon the Prince of this Covenant to be made away, that he might with more freedome rule as he list, and do what he would. And yet there are some others, who by *Prince of the covenant*, understand it of God, Chap. 8. 11, 25. who is the Prince of his people, and joyned to them by his holy Covenant: and so in this verse they will have summarily comprehended Antiochus his two greatest enterprises; namely upon Egypt, and upon Judea: both which are afterwards more particularly specified.

V. 23. *And after the league made with him*] The forementioned League with his brother Seleucus Philopater, as we have said. The other understand it of the league made with his Nephew, his sister Cleopatra's son, Ptolomee Philometor, King of Egypt.

he shall work deceitfully] as his manner was, ver. 24. and Chap. 8. 24, 25. and as after is declared, 23, 24.

for he shall come up] into Syria, as meant here. Others; into Egypt, to Memphis the royal City, in the heart of Egypt; not as an enemy, but as a friend, and confederate, and a tutor or guardian to the young King.

and shall become strong with a small people] Bringing with him few followers, a small train, because he will not give the Egyptians cause of suspition, but stout men, though few, and devoted to his service; whom he placed in divers Forts, and thereby made himself Master of the principal holds of Egypt. But we rather apply this to his manner of gaining upon Syria; not by strength of armes; but by flatteries, and fair pretences.

V. 24. *He shall enter peaceably, even upon the fattest places of the Province*] Or, *into the peaceable or fat*, &c. He shall enter into Egypt, which at that time did enjoy peace and plenty of all things; or, rather upon Syria.

and he shall do that which his fathers have not done] He shall place garrisons in the strong holds; taking possession greatest part of Egypt, which his forefathers could never do. We still do rather understand this of his manner of gaining the Kingdome of Syria from the right owner Demetrius, the son of his elder brother Seleucus.

he shall scatter among them, &c.] His infinite bountifulnesse and prodigality to his garrisons, and Souldiers, 1 Mac. 3. 30. thereby to keep them the more firm unto him.

yea and he shall forecast his devises] Heb. *think his thoughts*: cunningly to get and gain the rest of all the strengths of Egypt; or Syria rather.

even for a time] All this was but for a time; even till Ptolomeus Philometor grew up in years; who then raised his strength, and freed himself, and the Egyptians of all his garrison; Thus they, who still understand all this of Antiochus his first Expedition into Egypt. But we, with other learned Interpreters, still applying this, as all the rest in this and the two former verses, to his gaining of Syria from his Nephew Demetrius, conceive, that for a time he spent himself in this employment. The compassing of this businesse took up the first year of his reign.

V. 25. *And he shall stir up his power*] This is the second Expedition of Antiochus Epiphanes against Egypt, as was faid on the 21. verse, which was about the fifth year of his reign, and 142. of the kingdome of the Greeks, 1 Mac. 1. 20. and undertaken upon pretence to ayd and right Physcon against his brother Ptol. Philometor king of Egypt.

King of the South] *Ptolome Philometor*.

but he shall not stand] *Ptolome Philometor* shall not stand in battel, but be overcome by *Antiochus Epiphanes*. Some, as we said, understand this of that former battel by Peleusium, whereof we spake upon the last words of the 22. verse.

for they shall forecast devises against him.] Many of the States and Potentates of Egypt shall betray their king, and being corrupted and bribed by Antiochus Epiphanes shall treacherously forecast, and plot and devise secretly with Antiochus against him; as is further shewed in the next words.

V. 26. *yea they that feed*, &c.] His intimate familiars, favours, and Counsellors shall be his overthrow. Haply mistrusting the age and experience of their young King; and fearing the craft and cruelty of Antiochus, and the danger of their own estates if Antiochus prevail, they understand comply with him, to the destruction of their own King.

and his army] The army of *Antiochus Epiphanes*.

shall overflow] Over-run and overcome the very great and mighty army of Ptolome Philometor.

and many shall fall——] Of the Egyptian army.

V. 27. *And both these Kings*] Of the North, and South; Antiochus Epiphanes, and Ptol. Philometor.

hearts] Heb. *their hearts*.

shall be to do mischief] When they are treating of a peace, they shall intend mischief one to another.

at one table] When they shall feast one another, and interchange mutual courtesies; yet all these shewes shall be but feigned, both of them retaining their former enmities.

but it shall not prosper] This false dissimulation and counterfeit peace will not hold.

for yet the end shall be at the time appointed] Ver. 29. the end of that peace shall be at the time appointed by God, who hath all times, and all occasions and opportunities in his hand, at his disposal. See ver. 40.

V. 28. *Then shall he return*] *Antiochus Epiphanes*, into Syria, after that pretended peace in the 143. of the Kingdome of the Greeks, 1 Maccab. 1. 20 and fifth or sixth year of his reign.

with great riches] The spoyles of Egypt.

and his heart shall be against the holy Covenant] Some understand this of that Covenant and peace which he made with Ptol. Philometor. But that was a false and fraudulent Covenant, as hath been faid. This holy Covenant seems rather to relate to that which God was pleased to make with his people the Jews; as ver. 30. See Exod. 24. 7, 8. Deut. 5. 2. & Chap. 29. 1. The heart of Antiochus was against them, and their holy Religion; with his dealings against Egypt; his doings against Judea still fall out. He takes still in his way, 2 Mac. 5. 1, 11. 1 Mac. 1. 16——24. This was his first Outrage against the Jewes, as was faid in the *Annotations* on ver. 21.

and he shall do exploits] Outragious and bloody actions against the Jewes; destroying them, facrilegiously prophaning and robbing the Temple, changing their Lawes and Religion, and every way most furiously tyrannizing over them, 1 Macc. 1. 17, &c. The spoyles of the Temple and City, added to his former spoyles of Egypt, so encreased his riches, that in his return to Antioch his mind was puft up exceedingly, 2 Mac. 5. 11——21. 1 Mac. 1. 20——24.

V. 29. *At the time appointed*] By God, ver. 27. about two years after; the eighth of his reign, and 145. of the Kingdome of the Greeks; when Ptol. Philometor, was now conceiled with his brother Physcon; and had intreated the ayd and auxiliary Forces of the Romanes. This was his third Expedition.

South] Egypt.

but it shall not be as the former, or as the latter.] This expedition shall not prove such, so successfull to him; He shall not obtain the victory, nor subdue Egypt; as in the former expedition he did, ver. 25. or in the latter he should, ver. 40. Others better understand both of the two Expeditions before this.

V. 30. *For the ships of Chittim*, &c.] The Fleet of the Romanes, which lay in the harbours and havens of Italy, Cilicia, and Græcia, that they might the more commodiously command all the parts of the midland Sea. See Gen. 10. 4. where *Kitim* is the third son of Javan, from whom the Græcians came: whence is that, Num. 24. 24.

shall come against him] at the suit and request of the King of Egypt, being now besieged with his mother Cleopatra, in the City of Alexandria by Antiochus Epiphanes. Many Histories do record how the Senate of Rome sent Legates or ambassadours to Antiochus Epiphanes to command him to raise his siege, and abstain from war against their Confederate King. He answered, He would demur and deliberate thereupon. Whereupon Polipius Lænas, one of the Legates, drew a circle about Antiochus Epiphanes, and required his peremptory answer before he should go out of that Circle. And Antiochus Epiphanes withdrew his siege and the War. Thus *Florus*, *Paterculus*, and others.

therefore he shall be grieved, and return] Grievously vext to be thus impiously dealt withal, thus overmatched, and overborn; and forced to leave his conquest of Egypt.

and have indignation against the holy Covenant] Ver. 28. He leaving Egypt, and taking Judea in his way, as his use was, he shall turn his wrath, and pour it out, and spend it against the holy Covenant. This was his second Outrage against the Jews. See *Annotations* on ver. 21.

so shall he do] Do it to purpose; in a most furious and outragious manner; as is set down in the nine verses following.

and have intelligence with them, &c.] Formerly with Jason, whom he had made High Priest in the first year of his reign, 2 Mac. 4. 7——21. 1 Mac. 1. 11——16. Now with Menelaus, whom he had made High Priest, removing Jason, 2 Macc. 4. 23. & 5. 5, 6. and with other apostates; by their advice to infest the Jews.

V. 31. *And armies shall stand on his part*] That great army and power which he brought now with him out of Egypt: and a great faction of wicked Jews now joyning with him. See 1 Mac. 1. 41.

and they shall pollute the Sanctuary] Entring into it: touching, and taking away the holy things, instruments, and vessels of it, sacrilegiously robbing and spoyling it, 1 Macc. 1. 21——25. 1 Maccab. 5. 15. See 2 Maccab. 3. and Chap. 6. 4.

of strength] Or, *the strength*. Jerusalem; a place strong by situation. Or the Temple, which was the rock of the great King, Zech. 9. 12. & 11. 2. they shall pollute it by slaughters of men in it, 2 Mac. 5. 12, 13, 14.

and shall take away the daily sacrifice] Chap. 8. 11. See the annotations there and Chap. 12, 11. See the like, Chap. 9. 27.

and they] The Commanders and Souldiers of Antiochus Epiphanes.

shall place the abomination that maketh desolate] Or, *astonishment*; Chap. 12. 11. This is either the Garrisons of idolatrous and abominable Souldiers, that brought desolation upon the Temple and City. See 2 Macc. 5. 22, 23. & Chap. 6. 4. & 1 Macc. 1. 33——41. See the like in the times of the Romanes, after our Saviours Passion, Dan. 9. 27. Mat. 24. 15. Or else, the Image of Jupiter Olympius, 1 Macc. 1. 54. 2 Macc. 6. 2. Or, an idols altar, set upon the altar of God, 1 Macc. 1. 59, 60. & Chap. 6. vers. 7. Because of which things, the godly Jews refusing to consent to idolatry, the Temple, and Gods Service were made desolate. See Annotations on vers. 21.

V. 32. *And such as do wickedly*] Apostate Jews; that did prostrate themselves to the idolatry of the Heathens.

corrupt by flatteries] Or, *cause to dissemble*. By gifts, promises and allurements, he shall foster and confirm them in their apostacy and idolatry; by their examples to draw others.

but the people that do know their God] That professe and worship him, according to his will and word.

shall be strong] The wicked shall apprehend them, as evildoers. Such is the sense in some Translations. But rather, thus, *shall be strong*; that is, they shall shew themselves constant, and persevere in his pure service.

and do exploits] Manfully resisting, and overcoming all temptations, enduring all torments, and cruel kinds of death. Read the histories of old Eleazar, 2 Macc. 6. and of the mother, and her seven sons, 2 Macc. 7. And then rose Mattathias, and his sons the Maccabees, who did those strange exploits.

V. 33. *And they that understand*, &c.] They whom God shall lively illuminate by his Word and Spirit, shall instruct and strengthen their brethren, by their doctrine and example. Some others, understand this of a certain religious Society, newly set up in those dayes, called the Assideans, that is to say, pious, holy, understanding, and very zealous in the law of God. See 1 Macc. 2. 42. & 7. 13. 2 Macc. 14. 6.

yet they shall fall by, &c.] Antiochus Epiphanes, by his bloody agents, shall persecute, oppresse, and slay them, both the instructers, and instructed, 1 Mac. 1. 40, &c. & 1, 2, 3, 4. Chapters; & 2 Mac. 5, 6, 7, 8. Chapters.

many dayes] Many is not in the Original: neither see we much warrant for it. Dayes, may imply a short time: and the history seems best to agree with that.

V. 34. *they shall be holpen with a little help*] Few helpers shall they have: Mattathias, and other Asmoneans, called Maccabees, shall help them, 1 Macc. 2. 1, 39. & 3, 4, 5. Chapters, 2 Macc. 8. 1.

but many shall cleave to them with flatteries] Among the Jews many, who have run themselves before into idolatry, when they shall see some inlargement, by the means of the Maccabees, that joyn themselves to their brethren; but dissemblingly, without any inward faith and piety; and to the small advantage of their brethren.

V. 35. *And some of them of understanding*] That did instruct others, ver. 33.

shall fall] By the sword, &c. as ver. 33. in his bloody persecution and execution, by Antiochus Epiphanes; and his instruments.

to try them] Or, *by them*. This is the end, why God suffers them thus to fall by their wicked enemies; as Chap. 12. 10. namely, to try their faith and obedience, as gold is tryed in the fire.

and to purge] away their corruptions; as drosse is from the silver in the furnace; and chaff from the wheat, by the fan.

and to make them white] as the cloath with Fullers sope. See Mal. 3. 2, 3. Thus God suffers it for their good, as well as for his own glory.

even to the time of the end; *because*, &c.] The time determined, by the Counsel of God, to put an end to these persecutions, ver. 27. which shall not last still; but shall end in a short time; as is after more explained. See Mat. 24. 6.

V. 36. *And the king shall do according to his will*] Antiochus Epiphanes; as the article, here prefixed, doth manifestly denote, that King spoken of before. He shall prosper in his profections and purposes; things shall succeed a while, according to his with and will. Which successe, shall so puff him up with pride and arrogancy, as after follows. In this, and the three verses following, Antiochus, and his doings, may well serve out turn, as a type of that grand Antichrist

and his doings, set forth by the Apostle Paul, 2 Thess. 2. and by Saint John in the Apocalyps. For that Antichrist directly imitates this proud, idolatrous, and bloody Tyrant. But all that hereafter followes in the rest of the angels prophesie, as well as that which is past, doth litcally, and exactly agree to Antiochus Epiphanes, and to him onely, as shall after appear; and was fulfilled in him; and is limited to the time of this Antiochus, Chap. 12. 7, 11, 12, 13. And therefore to imagine, that the angel here, should abruptly break off from Antiochus Epiphanes, and take off his prophetically speech from him and the Jews, that were Daniels people and care; and tall into a prophesie of Antichrist, and the Church of Christ under the Gospel, towards the end of the world, is a thing inconsistant with the whole Context, as forceth the chief Interpreters, among the Papists themselves, to forego this fancy of Antichrist, which otherwise they would willingly embrace for their own advantage, and to agree with us, in continuing the understanding and application of the Text, to Antiochus Epiphanes. And so all Bellarmines arguments, fetcht out of this Context of Daniel, to prove the Pope not to be Antichrist, are vain and frivolous. And much lesse are they to be heard, that would apply this, and that which followes, to Pompey the Great, or to Vespasian and Titus; or to Constantine the Great; or to the Turk and Ottoman family.

above every God] And so in the latter part of the 37. verse. Not onely assuming Divine honours, but ascribing to himself, even more then to any God, 2 Macc. 9.8, 10, 12. spoiling their Temples; in Elemais, or Persepolis; and in Egypt; changing their Rites and Religion; and preferring what service and worship, and to whom he pleased, 1 Macc. 1. 41, 42. & 3 29. Josephus, in his Antiquities, Book 12. Chap. 6, 7.

marvailous things against the God of gods] The true God of Israel, Esay 45.14, 18, 21. Exod. 18.11. Speak great words against the most High, Chap. 7.25. and stand up against the Prince of Princes, Chap. 8. 25. forbidding his Religion; Circumcision; Sabbaths; Sacrifices; defiling his Temple; burning the Books of the Law; changing times and lawes; polluting all Gods worship; instituting a new Religion; setting up Chappels of Idols, Idol-altars; and abomination of desolation upon the altar. See all this accomplished, 1 Macc. 1. 43—62. Josephus in his *Antiq.* book 10. chap. 14. of Wars, book 1. chap. 1. against Apion, book 2.

till the indignation be accomplished] Till Gods wrath and just indignation be satisfied, in the accomplishing of those things, which he, by his Decree, hath determined to be done, in the visitation of his people; to destroy those open Apostates, and grosse Hypocrites; and to fry, purge, and whiten his own. Neither shall the indignation remain unaccomplished, upon Antiochus himself, when he hath filled up his measure, to the full heightning of Gods wrath against him.

shall be done] Heb. *is done, or hath been done.* The time past is used for the future; to note out the certainty of the event.

How suitable to all, set down in this verse, Antichrists doings should be, is set down, 2 Thess. 2. 4. and how answerable thereunto, the doings of the Popes of Rome have been, is more then manifest.

V. 37. *the gods of his fathers*] He shall be impious, and without any fear of God at all. The gods of his fathers and ancestors, which men naturally are addicted to follow, even those he shall disregard and dispise, disdain to worship them; and by Letters and Edicts, disanul his own ancient Religion; and bring in the idols of the Grecians, which were among the Syrians. See 1 *Macc.* 1. 41, &c. 2 *Macc.* 2.3. & Chap. 9. 2. And though his Predecessours, his Brother and Father, honoured much the God of Israel, and Temple of Jerusalem, 2 *Macc.* 3, 2. 3. Josephus in his *Antiq.* book 12. chap. 3. Yet he, in the highest nature, dishonoured both; as was shewed before.

nor the desire of women] Women are strong motives: and the desires and loves of women, very strong, 2 Sam. 1. 26. And *Antiochus* had many women and wives; and among them, one a Jewesse, and of much esteem with him; yet none of them, nor their desires could prevail with him, either to desist from his impious and idolatrous designs in religion; or to suffer them to enjoy the use of their own. Some suspect his inclination to the sin against nature, to be here meant. Others, that he was a man without all natural affection, regarding, neither men nor women, Kith, nor Kin, any wayes crossing his own vile ends.

nor regarding any God; *for*, &c.] See *Annotations* on vers. 36.

V. 38. *But in his estate*] Heb. *As for the Almighty God, in his seat he shall honour*; *yea, he shall honour a God whom*, &c. Thus rather: and the meaning is, Instead of the true God, he shall honour the God of munitions, whom he shall set up in his strong holds, a God whom his fathers knew not.

the god of forces] Or, *Munitions.* Heb. *Mauozzim.* This word signifieth, Strong Holds. So ver. 19. & 31. Judg. 6.26. Is not here a proper word, either for the true God, or for an Idol; but a common word; as in the next verse. Jerusalem and the Temple, both of them were great strengths; and the God of them, the most strong God of all, the Almighty God; though he be not here meant by *Mauozzim.* What Papists, and some others, fancy of the god *Mauozim*, is frivolous.

in his seat] In his place and stead; rather then in his estate. Yea, in Gods own City and Temple. See 2 *Macc.* 6. 2. This Idol he guarded with munitions, 1 *Macc.* 1. 35, 38.

shall he honour, I say *honour*] This doubling the word, seems to shew the angels holy passion, at the indignity of this fact of Antiochus.

a God whom his fathers knew not] See vers. 37. and therefore called a strange god, vers. 39. This was Jupiter Olympius; of whom, see 2 *Macc.* 9. 2. And this was an idol of Athens, which his fathers knew not. The Syrians, and his fathers, worshipped Apollo, and Diana, Atargatis, as Strabo writes in his 16. book of Geography. Of the ancient gods of Syria, a general mention is made, Judg. 10. 6. 2 Chron. 28. 23. See Lucian of the Syrian goddesses.

with gold, &c.] With gifts and offerings of such things, according to the manner of idolaters.

V. 39. *Thus shall he do*, &c.] He shall seize upon Jerusalem; and especially upon the strong City and Fort of David, whereby it being well fortified, and for a garrison, and furnished with men and munition, he shall put down Gods true service, and establish his own abominable idolatry in the Temple, 1 Macc. 1. 35, 38. as if this idol were his protector, against the service of God. He shall make strong places of defence, where he shall set up his strange god. Others, translate, and expound thus, *And he shall commit the munitions of state, and expound thus, And he shall commit the munitions of strengths, or, of the most strong* God, *to a strange God*, That is, Antiochus shall commit the City Jerusalem, that strong and fortified place, and the strong temple in it, to Jupiter Olympius, as its Tutelar God. But the words bear not this so well.

whom he shall acknowledge and increase with glory] Those whom he shall discern to acknowledge this idol, to favour his side, to comply with him in his wicked counsels and enterprises, though base wicked fellowes, those Apostate Priests, and Gentillizing Jews, and obscure strangers; those he will advance to honours and places of dignities and preferments; as Jason before, 2 Macc. 4. 7, 8. and *Menelaus* after, 2 *Macc.* 4. 23, 24, 50. whom, for money, he made high Priests, and Governours of the people. 1 *Macc.* 3. 35, 36.

and he shall cause them to rule] Antiochus shall make those base and unworthy fellowes, Rulers over the people of the Jewes, Offices, and places of government he shall prefer them into.

over many] The article, *in*, prefixed, seems to denote the many, those pious and religious worthy ones among the Jewes; as chap. 9. 27.

and shall divide the land for gain] Both honours and lands, for price he shall set to sale, and distribute among his factious followers, Jews, or Forreiners, 1 Macc. 3. 36.

V. 40. *And at the time of the end*] Determined by God. See ver. 35. about two years after his setting up of that idolatry, ver. 31, 38. and two years more before his death.

that the king of the south] *Ptolomeus Philometor.*

push at him] Fight with him; as chap. 8. 6, 7.

and the king of the north] *Antiochus Epiphanes.*

shall come against him like a whirlwind, &c.] With great force and celerity, with armies by land and sea. See the like, Esay 17. 13. This was his fourth and last expedition against Egypt. See *Annotations* on ver. 21.

and shall overflow] Expel him out of his kingdom, under the colour of aiding and righting Physcon the younger brother of Ptolomeus Phylometor; to whose side, Antiochus Epiphanes, for his own ends, was still addicted. Florus, book 46. Zonoras tom. Annal. 2 Justin.

V. 41. *the glorious land*] Judea, ver. 45. See chap. 8. 9. & 11. 16. And this is the third and last fury executed upon the Jewes; as is further shewed and dilated, ver. 45.

overthrown] By the incursions of Antiochus Epiphanes, and the spoyls that he shall make in this war, at his return out of Egypt.

shall escape, &c.] He spared these, because they took his part, held on his side, and fought against the Jewes a n d Maccabees, 1 Macc. 5. Josephus in his Antiquities, book 12. chap. 11.

V. 42. *upon the countries*] All about; the Neighbouring Nations, none shall escape, save those, ver. 41.

Egypt] Against which he made so many expeditions.

V. 43.

V. 43. *over the treasures*, &c.] As he was profuse in giving, ver. 24. So as greedy in getting, ver. 39. See 1 Macc. 3. 28—32.

Lybians, and the Ethiopians] A people of Africa, borderours to the Egyptians, subjects, or auxiliaries, to Ptolomy Philometor, they shall now upon the victories of Antiochus, follow his steps and service, and receive his pay. Lybia sometimes taken for the larger country of Africa, sometimes for that part next Egypt, called Cyrennica, Act. 2. 10. So here the remoter parts of Lybia are called Phut, Nah. 3. 9. of Phut Gen. 10. 6. Ethiopia or Cush is sometimes taken for Arabia in Asia, whereof Moses wife was, Num. 12. 1. & Zerah the King, 2 Chr. 14. 9. But most commonly for that beyond Egypt; and so here.

V. 44. *But tydings out of the East*] Phraates the King of the Parthians, invading the East borders of the kingdom of Antiochus; as Zonaras makes mention. Some add Artaxas King of Armenia.

and out of the north] The Navies of the Romanes, lying in the havens of Cilicia and Cyprus: as also the stirs and troubles against him in Judea, lying North from him, being now in Egypt.

shall trouble him] 1 Macc. 3. 27, 31.

wherefore he shall go forth] Out of Egypt,

with great fury] 1 Macc. 3. 27, 35. Full of indignation. See his like fury another time, 2 Macc. 9. 4, 7.

to destroy, &c.] The Parthians and Persians, and the Jewes especially, 1 Macc. 3. 27, 35, 36, 37.

V. 45. *And he shall plant*] Antiochus himself, after his return out of Persia, say some, Josephus in his first book of the War of the Jewes, chap. 1. Or, Lysias, and other Commanders under him, by authority from Antiochus, 1 Macc. 3. 32, &c. See *Annotations* on ver. 21. & 41.

palace] Appoint to settle his own Court and residence there, the better to subdue and keep under the Jews. Antiochus his army did intrench it self, having the royal Tent set up, for a sign of full power given to his captains, in Emmaus, neer to Jerusalem, 1 Macc. 3. 40. & 4. 3.

between the seas] The dead sea, and the midland sea, in the heart of Judea.

in the glorious holy mountain] Heb. *mountain of delight of holinesse.* Meaning Hierusalem. See ver. 41. Psal. 48. 1, 2. 1 Macc. 3. 40. Lysias pitched in Emmaus hard by Jerusalem.

come to his end] The end and utmost bound of his dominions, say some; that is, to Elymais, or Persepolis, a famous city of the Persians; where going about to rob the Temple, and spoyl the city, he was by the inhabitants forced to flee with dishonour and shame, there being none to help him, 1 Macc. 6. 1—5. 2 Macc. 9. 1, 2. But though this story be true; yet his end here rather denotes the end of his life, which seemes to be in Babylon, 1 Macc. 6. 4, 8, 9, 13, 16. in the 148. or 149. year of the kingdom of the Greeks: compare 1 Macc. 6. 16. with 2 Macc. 11. 31, 33. and his end was miserable enough, without any help, as the next words shew; and the story relates, 2 Macc. 9. 10, 12. Thus was the horn broken without hand, chap. 8. 25.

CHAP. XII.

Vers. 1. A*ND at that time*] Namely, in the 147 year of the Kingdom of the Greeks, when Antiochus begun his expedition into Persia; and in his absence committed to Lysias the government of his young son Antiochus Eupator, and of all his affairs, from the river Euphrates, unto the borders of Egypt, with charge to destroy the Jewes, to root out the remnant of Jerusalem, and take away the memorial of them from that place, 1 Macc. 3. 32—38.

shall michael] At that needful time shall Christ, who is *Michael*, in the form of God, & c. Phil. 2. 6. See ch. 10. 13. and the *Annotations* there.

the great Prince, &c.] See Ezek. 34. 24. Apoc. 1. 5. & 12. 17. & 15. 3. the King of Saints, and chap. 17. 14. 16. & chap. 19. 16. Eph. 1. 21.

which standeth, &c.] Who is their Captain, Josh 5. 14. 15. their protectour against all their enemies, Gen. 48. 16. Psal. 54. 7. stands up in their defence.

thy people] The Angels continued speech to Daniel. See chap. 9. 24. and the *Annotations* there. The Jews then, Daniels people, must necessarily be meant here, and their trouble; and so what followes is all meant of them, and not of the Church of Christ among the Gentiles under the Gospel, towards the end of the world.

a time of trouble, such &c.] Never the like cruel and general persecution for Religion and Conscience, since there was a Nation, through the whole state and story of the Nation of the Jewes, so and till that same time of Antiochus Epiphanes. And this one speech also might have kept up the right understanding of Daniel, and kept us close to those times, and people of the Jewes, and wish-held us from drawing men beyond Christ, for these troublous times and Stories.

thy people shall be delivered] By Judas Maccabeus, and others. The pronouncing of the Jews deliverance out of these troubles, fill maketh the forefaid Cause the plainer; That these words, and so all the rest of the Angels speech, as plainly appeais, ver. 7, 10, 11, 12. are bounded within the limits of the time and story of *Antiochus Epiphanes.* And withall we see, that his people extremity in troubles, Christ takes as his best opportunity and season, for his working their deliverance. And this temporal deliverance of Gods people mentioned here, through his much mercy is carryed on in after ages, and promoted by several degrees, till it receive its full and final accomplishment in and by Christs second coming.

every one that shall be found written in the book] Of Gods Decree for this deliverance aforesaid. This metaphor of writing in a book, we first meet with at in *Moses*, Exod. 32. 32. where it is called Gods Book, and of his Writing. Afterwards in David, Psal. 69. 28. In the New Testament, Paul calls it the *Book of Life*, Phil. 4. 3. and so our Saviour, Apoc. 3. 5, & ch. 22. 19. and the Angel, Apoc. 17. 8. and St. John, Apoc. 20. 12, 15. who also calls it the *Book of Life of the Lamb*, Apoc. 13. 7. the Lambs book of Life, Apoc. 21. 27. See Ezek. 13. 9. These said places and passages have relation to Gods eternal Decree of Election; and to those persons that are so elected. And these here mentioned in this Text may seem to be some of that number. Deliverance they shall have, either temporal, or spiritual.

V. 2. *And many of them that sleep*, &c.] The meaning of the whole verse seemes to be this; That notwithstanding that deliverance formerly promised, yet it shall come to pass, that many of the Elect shall then be slain in that persecution of Antiochus, and sleep in the dust of the earth; their enemies mean while living and triumphing: And that therefore that deliverance is not to be taken as commensurate, and bounded onely within the narrow limits of this transitory life, but to be extended to the consideration of Eternity: And so though many of the Elect should be slain in that persecution; and so in mercy taken out of the miseries of this life: yet the time shall come, even that time of the general Resurrection of all men, when these shall awake out of the sleep of death, to everlasting life; and their persecuting enemies, notwithstanding their flourishing and triumphing here, after in the short time of this life, shall then awake to shame, and everlasting contempt. See Heb. 11. 35. 2 *Macc.* 14. 46.

many] All the dead shall arise again, *many*, sometimes signifieth *all*; as Rom. 5. 19. Here many doth distribute them all into two sorts, two multitudes, two ranks, as our Saviour doth, Mat. 25. 33, &c. The Hebrew accent set upon the word רבים *many*, so singles it out, as shewes it is equally to be referred to both members of the distribution following, Joh. 5. 28, 29.

that sleep, &c.] A description of death, usual in Scripture. The soul liveth in the sleep of death; as it doth in the sleep of the body in this life.

shall awake] Out of that sleep; shall rise, and live again, Job 14. 12. Esay 26. 19.

some to shame] See Esay 66. 24. Rom. 9. 21.

V. 3. *And they shall be wise*] Or, *teachers*, pointing specially at those, chap. 11. 33, 35. such as were in Matthias, Judas Maccabees, Eleazar the old man, and valiant martyr, and others: and generally the true Believers, who in this life are lightned by the holy spirit, shall injoy the light of glory in the kingdom of heaven.

shall shine, &c.] See Mat. 13. 43. & chap. 17. 2. Judg. 5. 31. The glory of heaven is here laid out in shining terms: a taste whereof Daniel felt in the glory of the Angel Gabriel, that was before him now; and in that glorious vision, Chap. 10. See 1 Cor. 15. 41.

that turn away, &c.] Heb. *And they that justifie the many*; that is, that by their teaching the truth, bring the excellent Ones, or Elect of God, to true faith, which onely justifieth and sanctifies in newnesse of life. See 1 Tim. 4. 16. James 5. 19, 20. And yet these words point still more specially to those Chap. 11. 33, 35. There are degrees of glory in heaven.

many] The article affixed shewes some reference to those *many*, Chap. 9. 27. & Chap. 11. 39. where this article is prefixed likewise.

V. 4. *But thou, O Daniel, shut up*, &c.] The use and clear understanding of this prophesie is, not for this present time, or age, ver. 9. but for that time which is ordained by God, for the fulfilling and accomplishing thereof. See Chap. 8. 26. and the *Annotations* there. In that prophesie, Elam, and Madai, and Javan were named. Here they are so plainly described, that any learned Heathen would tell rightly what kingdomes must be meant. See also the *Annotations* on ch.

8. 1. These secrets then of heaven which are concredited to Daniels trust in this divine prophesie, he must write them in a book: he must keep them as a most precious treasure, shut and seal them up for the use, and benefit, and comfort of Gods people in those after ages, and needful times; 300 years yet to come, to the time of Antiochus Epiphanes, and slide them from others, for whose sakes they were not revealed, and who would make no good use of them, but abuse them rather. See *Mat.* 7.6. See Apoc. 10.4. John is bid not to seal up his prophesie, Apoc. 22.10. because some part thereof was presently to take place.

even to the time of the end] The time appointed of God for the fulfilling of those Prophecies; when God shall prove by the event, that he hath not foreseheed these things in vain.

many shall run to and fro, and &c.] That is, though there be few now that are careful, as their art, of the future state of the Church, and therefore will little mind these Prophesies for the present, and are unworthy to whom they should be revealed; yet the time will come, when many will ruin after this knowledge, and seek to and fro up and down for it, and will increase and abound therein. So that Daniel should not grieve for the present shutting and sealing up of such Divine and profitable prophesies; for when the matters shall break out, even in the time of *Antiochus Epiphanes*, yet then the Church should remain in the midst of that bloody persecution, and horrible devastation; and many then should run, read, search with all diligence after these things; as appears they did in the books of the Maccabees. And in the event and issue, they will gain by Gods Spirit, full knowledge of these things which are obscurely foretold. See Esay 29.18. Jer. 23.20.

V. 5. *there stood other two*] Other two Angels; besides Gabriel, Chap. 8.16. & 9.21. & 10.10. who hitherto hath revealed all these prophesies to Daniel, being sent to that end: and besides him also that was cloathed in linnen, who sent Gabriel, Chap. 10.5, 11. that is, Christ our Saviour. So as, the greatnesse of these matters is here set forth by the attendance of the angels, who *desire to look into them*; as 1 Pet. 1.12. And also the certainty of them, by the number of witnesses that do testifie them, Deut. 17.6. & Chap. 19.15.

the one on this side, &c.] On all sides, from all parts, the angels are ready to do service to the Church, and to learn of Christ what may make for the good and comfort of it.

bank] Heb. *lip*.

of the river] *Tigris* or *Hiddekel*. See *Annotations* on chap. 10.4 & on Chap. 8.16.

V. 6. *And one said*] One of the two. Whether of them; or whether both, either together, of the one after the other, is not certain. No doubt, they both had the same mind and desire, were both one to this point.

to the man clothed in linnen] To Christ. He is that *Palmoni*, the numberer and revealer of secrets. See Chap. 10. 5, and Chap. 8. 13. and the *Annotations* on both places. See Rev. 10.1.

which was upon, &c.] Or, *from above*. See Chap. 8.16.

How long, &c.] See 1 Pet. 1.12. Exod. 25.20. Ephes. 3.10. So Chap. 8.13. See Apoc. 6.10. The Angels understanding of these future miseries of the Church, in a sympathy and fellow-feeling of them, do desire to know the end and termination of them. Much more should we take thus to heart the miseries, and the state of the Church, Psal. 137. and 122. & 87.7.

these wonders!] Of these admirable predictions, and strange accidents which shall befall the Church. The angels admire them; though they cannot comprehend the Reasons of them.

V. 7. *And I heard*] Daniel heard both the Question and the Answer. Both were made chiefly for Daniels sake, and the Churches behoof.

the man] Christ, 1 Tim. 2.5. Rom. 5.15. 1 Cor. 15. 21, 47. as a fore-runner of his Incarnation in the funeste of time.

cloathed in linnen] The attire here sheweth his Priestly Office. See Chap. 10.5. and the *Annotations* there. He is a Sacrificer holy, and higher then the heavens.

the waters of the river] Psal. 93.4. And this answereth to Jobs speech, that God *treadeth upon the high waves of the Sea*, Job. 9.8. See Dan. 8.16. & 12.6.

held up his right hand, &c.] Rev. 10.2. an Angel stands with his right foot upon the Sea, and his left foot on the earth; and sweares, lifting up his hand to heaven, vers. 5, 6. and the right hand is commonly used in the gesture and ceremony of an oath. See Gen. 14.22. Deut. 32.40. Here both hands are lifted up, held towards heaven; it may be, because of the two angels, one on each side of him.

sware by him that liveth for ever] Apoc. 10. 6. By him alone we must swear, the God of truth, that knowes our hearts, and all things, and can revenge a lye, Zeph. 1.5. Heb. 6.16. See Matth. 5.34, 35, 36. and Chap. 23.16——18. & Deut. 32.40.

for a time, times, and an half] Or, *part*: after those three years, and 10. dayes, Chap. 9.25. See the *Annotations* there. There was just that time from the building of that abominable Altar, and abolishing of Gods Worship, and changing it into the Heathenish worship of Idols, till and to the restoring of Gods true Worship and service by *Judas Maccabeus*, 1 Mac. 1.54. with Chap. 4.52. See Rev. 12. 14. See *Annotations* Chap. 8.14. & 7.25.

and when he, &c.] When God shall scatter the power of *Antiochus*, that infests the holy people, the Jewes. Others thus, When *Antiochus Epiphanes* shall have brought the Jews to extremity, then God shall miraculously relieve them, Chap. 11.34.

all these things shall be finished] The grievous calamity and persecution ended; and the deliverance of the Church afforded.

V. 8. *I understood not*] Daniel ingenuously confesseth, that he heard the Answer; but understood not the secret of these times, distinguished in this manner; what they were, and when they should begin. He heard it in general terms; but understood it not, so particularly, and plainly, so distinctly, and fully, as he fain would, and desired to do. And indeed, these matters were to be spoken in such sort, as that until the age of their execution, the particulars should not be more evident. The trial of the faithful required that; who else for that time would have withdrawn themselves.

O my Lord] He inquires of Christ, as the angel did; and not of them.

what shall be the end of these things?] His ignorance makes him renew and repeat the Question. Such was his holy desire after these things. So 1 Pet. 1.10, 11. He a little varies the Question, yet in words, rather then in substance, asking not when and how long, but *what shall be the end of these things*; what kind of end those wondrous troubles, and this deliverance should have.

V. 9. *And he said*] Christ said; *the man cloathed in linnen*, ver. 6, 7.

Go thy way, Daniel] Successe, forbear, be contented with this Revelation, with that answer, it is enough; inquire no further, demand no more concerning these things, the further knowledge whereof is reserved to its proper time, and belongs neither to thee, nor to the age wherein thou livest, ver. 13. See Act. 1.6, 7. Knowledge, and the Revelation of it, hath its several steps, measures, and gradations. And we must not be over-curious, to be wise above what is written; but wise to sobriety, 1 Cor. 4.6. Rom. 12.3.

for the words] That is, the things. *Words* in the Hebrew, is usually taken for *things*: and the Hebrew expression here is, *these words*.

are closed up and sealed] Bar'd up, hid, involved in some obscurities and perplexities; not so plainly and perfectly to be understood, as thou dost wish, ver. 4.

till the time of the end.] Till that time be come which is prefixed by God, for the ending, fulfilling, and accomplishing of these things. The Event is the clearest Interpreter of Prophesies. Then are they fully, and clearly, certainly, and perfectly known.

V. 10. *Many shall be purified*, &c.] Chap. 11.35. See the *Annotations* there. This is a Recapitulation of what Prophesie concerning the calamities of that Perfecution by Antiochus Epiphanes. And here is the good end and use of it to Gods children, thrice told.

but the wicked shall do wickedly] The wicked Jews, like reprobate silver, shall not be bettered in the furnace of these afflictions; but the worse by them, as Jer. 6.28, 29, 30. They shall yeeld to those fiery tryals and temptations, and be overcome by them. Yea and many out of the height of their wickednesse shall willingly comply with Antiochus Epiphanes in all his wicked and Idolatrous abominations. See Chap. 11.32, 34. 1 Mac. 1.11——16. & Ver. 43. & 52. 2 Mac. 4.9——16. See Rev. 12.11.

and none of the wicked shall understand] The prophane apostates will not understand Gods work in those times of persecution, nor attend to these Prophesies, nor draw any benefit of instruction or consolation from them. See Psal. 28. 5. & 92.5, 6, 7. They shall understand nothing because they are blinded.

but the wise shall understand.] Those, ver. 3. & Chap. 11.33. They shall mark, observe, and understand well Gods Work in those times, and these prophesies and predictions fulfilled in them; neither shall they be drawn away with the errour of the wicked. See Hos. 14.9. Psal. 107.43.

V. 11. *And from the time*] In the close here, Christ doth favourably condescend to some further designation of the time, so much insisted upon; and to parcel out, and particularize the same more then formerly he did. So that Daniels desire and enquiry is in part satisfied, and not altogether repulsed; as that repulse, Act. 1.7.

that the daily sacrifice shall be taken away] Whereof, see Chap. 8. 11, 12, 13, 14. and Chap. 11. 31. See also that, Chap. 9.27.

and the abomination that maketh desolate set up] Heb. *to set up the abomination that maketh desolate*, or *astonisheth*, Chap. 11.31. & 8.13. See the *Annotations* there. This time was the 145. year, 9. moneth, 15. day of the Kingdome of the Greeks, 1 Mac. 1.54. & 4.52. That abomination, Chap. 9.27. is another.

there shall be 1290. dayes] That is, three years, six moneths, and fifteen dayes, from the time formerly mentioned in this verse; which extend to six moneths, and five dayes, after the rebuilding of Gods Altar, and restoring of his true worship and service, in ver. 7. At this period of time, likely, some notable mercy was afforded them, not mentioned in Scripture. But the books of Maccabees do declare many singular victories afforded the Jews after the rebuilding of Gods Altar; over all their neighbouring enemies. See 1 Mac. 5. Chapter throughout: and as some relate a singular victory over Antiochus himself: as also Antiochus his kind of Repentance for his wrongs done to the Jews; together with a vow of his own Conversion to Judaism; and of granting them the free exercise of Gods true worship, and of honouring them, the Temple, and their Religion, sundry wayes; as we may read at large, 2 Mac. 9. 13——28. See 2 Mac. 11. and it seems at the end of this time, Judas Maccabeus had prosperous successe against the Ammonites, with their Captain Timotheus.

V. 12. *Blessed is he*] Much happier shall his condition be.

that cometh to the 1335. dayes] That is, 45. dayes after the former. For then Antiochus Epiphanes dyed; 1 Mac. 6.16. & 2 Mac. 9.28. though the very moneth and day of his death be not expressed in that history. And so the Jews were fully freed from the fear of him. His last vowes and promises, if they had been known to them, yet they could not have confided in the words of such a man. But his death made all sure. Nor after did his race, and successors get dominion over them. Thus we have four termes set concerning the Persecution of Antiochus, 1. 2300. dayes, Chap. 8.14. which forte the Sanctuary was defiled. 2. a time, 2. times, and a part of times, Chap. 7.25. & 12.7. that is, three years, and 10. dayes, during the which, the daily Sacrifice was discontinued. 3. Here is one time of 1290. dayes, which ended at such time as Religion was fully restored after the purgation of the Temple. 4. 1335. which ended at the death of Antiochus.

V. 13. *But go thou thy way*] Go on in the way and course of thy life that yet remaineth, content with this my Revelation: look for no more Visions, but rest in this. That which God had yet further to reveal for the comfort of his Church, he would reserve for other times. As Ezra, Zechary, Haggie, Malachy, were raised up afterwards. God would adorn his Temple at the re-edifying thereof with some Prophetical Visions.

till the end be] The end of thy life; prepare for it, to end it comfortably. It cannot be far off, thou art now so old.

And thou shalt rest] In peace; free from these calamities, and from the miseries of this life, Apoc. 14.13.

and stand in thy lot at the end of the dayes.] That is, stand still in that lot of prosperity and honour, mentioned Chap. 6.28. till, and at the end of thy dayes. Others thus; Thou shalt rest, in thy grave; and stand up, at the general Resurrection of the dead, in thy lot, of Celestial Inheritances, and heavenly glory; prepared and allotted to thee and other Prophets, at the end of the world, for the dayes of eternity See Psal. 1.5. 2 Tim. 4.8. Every one then hath his lot; not all the same measure of Glory.

ANNOTATIONS
On the Book of the Prophet
HOSEA.

The Argument.

Immediately after King Solomons *Death, the Jewish Nation was divided into two Kingdomes, under* Rehoboam, *and* Jeroboam. Rehoboam, Solomons *son, reigned over two Tribes,* Judah *and* Benjamin. *And that Kingdome was called the Kingdome of* Judah; *because the Tribe of* Judah *was the Principal part of it. And this continued in* Rehoboam *and his Successors; twenty in all, counting in himself and* Athaliah, *until the time of the Babylonish Captivity. The other Kingdome, over which* Jeroboam *first reigned, was called the Kingdome of* Israel; *as containing all the other ten Tribes of* Israel. *And this continued also in twenty Successours, until the the time of the Assyrian Captivity, in the dayes of King* Hoshea, *when* Hezekiah *reigned over* Judah. *And so this Kingdome ended 133. years before that of* Judah. *What caused that miserable Division, appeareth,* 1 King. 12. *As Israel fell from* Judah; *so did they fall from the pure Service of God, worshipping him after their own phantasies, and Traditions of men, giving themselves to vile Idolatries.* Jeroboam *set up two Calves, erected Altars, ordained Feasts; Priests, and Sacrifices of his own invention. Yea, the Lord from time to time sent to them Extraordinary Prophets; and more in number then he did to the Kingdome of* Judah. *By them to supply the defect of the Ordinary Ministery of Priests and Levites; to call to reprove, and condemn the wicked, by denunciation of Gods Judgments; That so some form of a Church, and Gods Right might be preserved in that Nation, which through his Patience did yet bear his Name and Badge. Among others,* Hosea *the Prophet was raised up: And at the same time with him,* Esay, Amos, Joel, Jonah, *and* Micah, *Extraordinary Prophets all, lived, and prophesied. A rare age of Prophets.* Hosea *faithfully executed his Office very many years. Yet how many, is not so easily, and certainly collected. The reckonings of the years of the Kings of* Judah, *and of the Kings of* Israel *linked in With them, in Whose reignes this Prophet prophesied, being so intricate and perplexed.* Hosea *is sent, chiefly to* Israel; *yet hath and useth a word of Prophesie for* Judah *also. Summarily he tells* Israel. *Their Mother is an Adulteresse; Themselves, the Children of Whoredomes; Exhorts them to leave their manifold Sins, and Idolatries; and to Return to the Lord, upon his Promises of Mercy; Else, Threatens them With grievous Judgments; and tells them God will take away their Kingdome, and give them up for Captives to the Assyrians; which accordingly came.*

to passe. Intermixing yet some Consolatory Promises, of their Conversion, and Gods gracious Acceptation, at the last. Somewhat more distinctly, and particularly, thus;

Hosea is commanded to Prophesie, In
- *Types,*
  1. *Of a Wife of Whoredomes, and Children of whoredomes* } *Propounded, and Applyed,* Chap. 1.
  2. *Of an Adulteresse, bought by him for a wife; with the Application of it,* Chap. 3. } *Applyed more fully,* Ch. 2.
- *Termes plain and expresse. And so; He Chargeth them with Sins; Threatneth Judgements; Exhorts to Repentance; and Promiseth Mercies. And all these are intermingled, and gone over again, and again; in all the residue of the Prophesie; We may some way help to distinguish them, thus;*
  1. *Chargeth several Sins; And Threatneth sundry judgements, upon* } *Israel,* Chap. 4. *Israel, and Judah,* Chap. 5.
  2. *Exhorts to Repentance,* Chap. 6.
  3. Israel, and Ephraim, *do yet continue on in their Sins: And Return not; but deceitfully,* Chap. 7.
  4. Hereupon, Their Sins, and Gods Judgments, are again } *Propounded, charged, and denounced; Specially the Sins of their Idol Calves, and other Idolatries: And their seeking help of* Ashur, *and of* Egypt, Chap. 8. *Pressed further, and persecuted,* Chap. 9. & 10.
  5. *After all which, God again woes them, by his Love, and seeks to win them by his Gracious dealings; notwithstanding their wayward wickednesse: He allayes his just provoked anger; and Promiseth them future Grace,* Chap. 11.
  6. *And yet not prevailing, He doth last of all,* } *Recount once more* Ephraims *Sins of deceitful dealing with God, and of flying to forrain aids; (giving withal a touch upon* Judah,) *Declaring the contrary Example of the dealing of their father* Jacob: *And taxeth their guileful Covetousnesse, and Idolatry, notwithstanding Gods good dealing with them, both now, and of old,* Chap. 12. *Threatens His fierce wrath, and Their desolation, for their Idolatry still persisted in, notwithstanding His favours again mentioned, both past, and to come,* Chap. 13. *Concludes, with an excellent Exhortation to Israel, to Return, and Repent, Prescribing the very forme of it; with Promises annexed, of Grace for Conversion as the last; and of abundant Blessings, set forth by many Similies, to be freely vouchsafed to them,* Chap. 14.

CHAP. I.

Vers. 1. *The word*] God in this Chapter commands Hosea, in a Vision, to take a Wife of Whoredomes, and Children of Whoredomes. By that Type to convince Israel of their whorish impiety against the Lord. And by the naming of his Children, Jezreel, Lo-ruhamiah, and Lo-ammi, he doth declare and denounce his most severe judgments, speedily to come upon the then reigning house of Jehu, for his sins; and also upon all Israel: as likewise his denying them any mercy; and renouncing them from being his people; and the taking them away by the Assyrian. With promises, annexed of more mercy to the house of Judah; and of mercy to both Israel and Judah, at the last, in their Union, Conversion, and Reception again, to be his people.

of the Lord, &c.] So again, vers. 2. Not mans word; nor the Prophets; but Gods, by him. He is the Lords mouth in speaking it, the Lords hand in writing it, 2 Tim. 3. 16. 2 Pet. 1. 21. Hereupon Matthew alledgeth him, Chap. 2. 15. and Paul cites his authority, Rom. 9. 25, 26. 1 Cor. 15. 54. and our Saviour himself likewise, Matt. 9. 13. & 12. 7.

that came unto Hosea] As the Lords ambassador, sent by him, with these words, instructions, mandates, messages to be delivered to his people. Hosea, no false Prophet that comes unsent, and brings his own words and dreams. But he that heareth Hosea, heareth the Lord, Luk. 10. 16.

in the dayes of Uzziah, &c.] Called also Ozias, Mat. 1. 8. and Azzariah, 2 King. 14. 21. Of him, read 2 King. 15. 1 — 6. 2 Chro. 26. In which year of his reign, Hosea began to prophesie, is not specified. And the beginning, and the end of his reign, are also, both subject to various opinions among Interpreters, and Chronologers. Some, make him to begin at the seventeenth of his father Amaziah, and end at the second of Jeroboam. Others, twelve years after, at the death of Amaziah; and so in the fourthteen of Jeroboam. Others, twelve or thirteen years, after the death of Amaziah; supposing a space of regency, or interregnum, during that time: and so in the twenty seventh of Jeroboam. And for the end of the reign of Uzziah, some make to be at the time of his Leprosie; and vary also about that time. Others, at the time of his death.

Jotham] Began in the second year of Pekah: and reigned sixteen years, 2 King. 15. 32, 33. And this, after the death of his father Uzziah. See 2 King. 15. 5. 2 Chron. 26. 21. Jotham judged the people of the land, in the time of his fathers Leprosie: and then he is twenty five years old, 2 King. 15. 33. and fourty seven, at the beginning of his own reign. That twentieth year of Jotham, mentioned, 2 King. 15. 38. appears plainly, to be the twentieth since Jotham began to reign; and was indeed, and properly the fourth of Ahaz. See Annotations on that place.

Ahaz] Aged 20. Some say, when himself: Others, when his father Jotham began to reign. Ahaz is called King of Israel, 2 Chr. 28. 19. haply, as being more like them in Idolatries, and fitter for them, in all manner of abominations, then to be say King of Judah, ver. 22. Ahaz begins in the seventeenth of Pekah, 2 King. 16. 1, 2. and Pekah reigning 20. years, 2 King. 15. 27. This evineeth Hoshea the Successour of Pekah to begin his reign in the fourth of Ahaz. Ahaz reigned 16. years.

Hezekiah] Aged 25. and therefore begotten in the eleventh year of the age of Ahaz, if Ahaz was 20. years old, when he himself began to reign; and not his Father: which may well be; considering the time wherein Iudah the son of Jacob, and his sons, begat their children, before their going into Egypt, Gen. 46. 12. At that age of 25. Hezekiah begins to reign. And that Beginning must needs be in the twelfth of Hoshea, reckoning, as was shewed from the fourth of Ahaz. Which twelfth is the third year of Hoshea, 2 King. 18. 1, 2. That is, since he became Tributary to Salmanesar.

Kings of Judah] Judah and Benjamin; and that Kingdome was called the kingdome of Judah; because the tribe of Judah was the chief part of it: and this continued in 20. Successions till the Babylonish Captivity; as hath been said.

Jeroboam] Amos 1. 1. & Chap. 7. 9, 10, 11. 2 King. 14. 27. Distinguished here from Jeroboam the son of Nebat. He begins to reign in the fifteenth year of Amaziah king of Judah; reigneth 41. years: dyes in the reign of Uzziah, some say in the 24. some, in the 27. and some in the 38. year of Uzziah's reign; according to the various opinions of the Beginning of Uzziah's reign, formerly mentioned. Hosea prophesying till the time of Hezekiah, it must needs follow, that he prophesied also in the dayes of Zachariah, Shallum, Menahem, Pekahiah, Pekah, and Hoshea, six other kings of Israel. And yet for all this, the time how long Hosea prophesied, doth still remain uncertain; though we should begin the accompt in the last year of Jeroboam, and end it in the first of Hezekiah; and all because the last of Jeroboam is so greatly doubted in what year of Uzziah it doth take its period and determination. Those who will have Jeroboams last year to be in the 14. of Uzziah, do not onely allow the whole 29. years to Amaziah, but also are forced to admit of an *interregnum* of 23. years in the Kingdome of Judah after the death of Amaziah, before Uzziah began to reign. And withal, finding undeniably, that Zechariah the son of Jeroboam did begin to reign in the 38. of Uzziah, they are forced again to admit of an *interregnum* of 24. years between Jeroboam and Zachariah, in the Kingdome of Israel. Of either of which *Interregnums*, there is not the least intimation in the Scripture. Those who end Jeroboams reign in the 27. of Uzziah, are forced to admit of an *Interregnum* of 11. years between his death, and the beginning of the reign of his son Zachariah, 2 King. 15. 8. Those who make Jeroboams fall to fall in with the 38. of Uzziah, do take for their ground that undeniable truth, That Uzziah's death, and end of his reign, falls in with the first year of Pekah king of Israel, 2 King. 15. 27. And counting backward 52. yeares, the time of the reign of Uzziah, it brings us to the second or third year of Jeroboams reign, and 17. or 18. of Amaziah, or first of Uzziah: and this makes Jeroboams death to fall in the 38. year of Uzziah; and so cuts off any *Interregnum*, either in Judah, or Israel; and makes a perfect concordance between the times of the reigns of the Kings of Judah, and of the Kings of Israel, as the Scripture doth record them; thus, Joash, or Jehoash of Judah, and Jehoahaz of Israel, dye in the same year, 2 King. 12. 1. compared with Chap. 13. 1. Thence, in

Judah,	Israel,
Amaziah——17.	Joash, or Jehoash of
Uzziah——52. 2 K. 15. 2.	Israel——16. 2 King. 13. 10.
Jotham——16. 2 K. 15. 33.	Jeroboam——41. 2 K. 14. 23.
Ahaz——16. 2 K. 16 2.	Zach. & Shal.— 2 K. 15. 8, 13.
101.	Menahem——10. 2 K. 15. 17.
	Pekahiah——2. 2 K. 15. 23.
	Pekah——20. 2 K. 15. 27.
	Hoshea——12.
	101.

And thus, the

1. of	Jeroboam, Zachariah, Shallum, & Menahem, Pekakiah, Pekah, Hoshea	falls in with the	15. of Amaziah, 2 K. 14. 23. 38. of Uzziah, 2 King. 18. 9. 39. of Uzziah, 2 K. 15. 13, 17. 50. of Uzziah, 2 K. 15. 23. 52. of Uzziah, 2 K. 15. 27. 4. of Ahaz, or 20. years since Jotham b gan to reign, 2 King. 15. 30.

12. of Hoshea, or third year of his Tributary Reign, falls in with the first of Hezekiah, 2 King. 18. 1.

And now thus reckoning from the last of Jeroboam, in the 38. year of Uzziah, to the first of Ezekiah, our Prophet Hosea prophesied at least 47. years. Others, that place Jeroboams death in the 27. year of Uzziah, make him prophesie 58. years. And they that place Jeroboams death in the 14. year of Uzziah, make him prophesie 69. years. How long Hosea prophesied in the dayes of Jeroboam; and how long in the dayes of Hezekiah, is not set down in Scripture.

In all this Chronology of times aforesaid, we leave the Reader to his own judgment; and do not prejudge the different opinions of Learned men. Onely we think good for the better clearing and understanding of that Text, 2 King. 15. 1. to signifie, That it is not to be understood, That Azariah, or Uzziah began to reign in the 27. of Jeroboam; for so should Jeroboam dye in the 14. year of Uzziah: which inforceth that inconvenience of a double *Interregnum* formerly mentioned. The word *begun*, is not in that Text. Only this is, that Uzziah was reigning then in that 27. year of Jeroboam, being the most likely the 24. or 25. of his own reign. And most likely; that in that 27. of Jeroboam, Uzziah was stricken with Leprosie; as it followes ver. 5. of that Chapter. This long continuance of Hosea in Prophesying sheweth, his constancy and fidelity in his Office; Gods great Patience; the Peoples invincible obstinacy in their sins; and the justnesse of Gods judgments upon them in the end. The Book seems to contain the sums of his Sermons, or the main Heads of such matters as he usually preached upon.

King of Israel] As containing all the other ten Tribes of Israel. Under this second Jeroboam, the Kingdome of Israel was most prosperous and flourishing: and yet even then this Prophet denounceth threatnings of devastation and ruine for their sins; when it seemed to them a thing incredible; and accordingly over speedily it came so to passe.

V. 2. *The beginning of the word of the Lord by Hosea.*] Heb. *The beginning of Jehovahs speech in Hosea*, 2 Cor. 13. 3. Heb. 1. 1. Mat. 10. 20. To signifie the inward Prophetical revelation, Num. 12. 6. 2 Sam. 23. 2. Most truly may that of the Poet be applyed here, *Est Deus in nobis agitante calescimus illo.* The former Verse contains a general Inscription of the whole Prophecy. This most specially declares with what God first began; and is the Inscription of this Chapter. Osthea brought them into the land, Num. 13. 9. Deut. 1. 38. In the reign of King Hoshea, they were carried captives out of the land, 2 King. 17. Hosea the Prophet doth taxe their unfaithfulnesse, and unthankfulnesse for the one; and foresee their fearful deserved calamity in the other. Hosea, and Joshua differ little in name, and signification, from Jesus.

The Lord said to Hoseah] He begins roughly. As an Herauld he bids open war to Israel in Gods name. He doth not speak *placeatis*; but thunders against them, because their sins were as diseases incurable and desperate; and had so long continued from the dayes of the first Jeroboam: And he speaks nothing out of his own brain; but is the Lords organ and instrument: God instructs and directs him. The Prophets deliver what they receive from the Lord. And hereupon depends their authority; and the Peoples duty of attention, belief, and obedience.

Go, take] It is likely that all this was commanded, and seemed to the Prophet to be performed in vision; which being related to the people, they might in the looking-glasse of this allegory, perceive their duty toward God, and their rebellion and disloyalty, and the punishment which God would inflict upon them for it. See Chap. 3. 1. Some thus, That God commanded him onely to speak all this to the people, as a parable or figure; that by this means, in his person, as in a lively picture, they might see the representation of their own whorish estate and condition; and the like is that, Esay. 28. 23. Jer. 13. 1. Ezek. 5. 1 & 4. Chap. and 8. 3. & yet some will needs understand all literally, and seek to justifie it, by the authority of God commanding it, for the special use following: and parallel it with that, 1 King. 20. 37. & Gen. 22. 2. & Exod. 11. 2. with Chap. 12. 36. And these understand the forenamed places of Esay, and Ezekiel; as also that Jer. 28. 10, 13. all literally: and that this was done, the more thereby to affect and work upon the hearts of the people.

of whoredomes] A notorious infamous whore; as a man of bloods, and of forrowes, signifies men notorious in these kinds. Though some say, that she had been such, before the Prophet took her; not so afterwards. Others, that she was not such at first; but that after he took her, she turned whore.

and children of whoredomes] Some conceive them taken with the mother; and so born in whoredomes before the Prophet took her; and so not their begotten of her by the Prophet, and mentioned hereafter in this Chapter, which nothing agrees with the Text. Others, understand those children hereafter named, and that they were born by unlawful copulation, though the Prophet did bear the name, or that he should say so of her, and them, to the people, and give it out so, and traduce them as such. Others, conceive the words to bear, that the same children were taken with the mother by the Prophet, and yet are said to be begotten by him of her. Or that they were begotten by him of her, and yet called children of whoredomes, because of the ill name and fame of the mother. And they make this the rather to evince all this to be onely in vision, or as a Parable, type and figure propounded, and preached to the people.

For the Land] The end, use, and application, of the former command, vision, or type. I will have thee in this manner represent unto the people their Idolatries, and spiritual straynings, and to reprove them for it, Chap. 2. 4. Job. 8. 4. 1. See Psal. 73. 27. & Ezek. 23. 3, 5. Their Idolatry, indeed, was their grand sin, and the well-spring of their other sins. And it is likened to whoredome, in relation to that usual assimilation of God, to an husband, and the Church to his wife, Ch. 2. 2, 16, 17. 3. 1, 8, 10. Ezek. 16. 8. whence jealousie is attributed to God, Exod. 20. 4.

from the Lord] And his word, and going a whoring after her Lovers, as Adulteresses do, Chap. 2. 5. 13. Exod. 34. 15. The people

people of that pleasant land, the land of promise, did deal in that place, wherein they much gloried and boasted; and where they thought their greatest strength and security to be. See Nah.3.12,13,8,10. There was a city in the Tribe of Iudah of that name, Iosh.15.56.

V. 6. *Conceived again*] God, by his Prophet, gradually proceeds to describe the state of the people in sin and punishment. They still grow worse and worse.

Lo ruhama] That is, not having obtained mercy: whereby he signifieth that Gods favour was departed from them. See Rom.9.25. See ver.10. as a daughter whom the father doth repudiate and cast off.

I will no more] Heb. *I will not add any more to.* Because I have pardoned them enough already: therefore I will suffer them to be spoiled by Tiglath-Pilneser, who captiveth Galile, and by him to be unpitied. See it performed, 1 Chr.5. 26. See Chap.2.4. See the like comination, Ier.13.14. Amos 7.8. See likewise, Ier.15.1. Ezek.14.14. Zeph.2.1. Iudg.12,16. Hitherto he had used much patience and forbearance; had been hasty to wrath and revenge, but had tryed all meanes of their amendment, and expected long. But now he would delay no longer, Amos 3.2.

But I will utterly] Or, *that I should altogether*, or any ways pardon them; They were never brought back again, as the Iewes were from Babylon. Thus Gods last streakes are the dreadful and dreadly.

V. 7. *The house of Iudah*] In which the covenant service, and Church of God remained: and which Pekah, and Rezin, Israel joyning with Syria, fought after to destroy, Esay 7.1. and which before that was miserably wasted by Ioath or Iehoash the father of this Ieroboam, in the dayes of Amaziah, 2 King.14. and now was despicable and forlorn, in the eyes of Israel. This is inserted, to abate their pride against Iudah: and to provoke them to follow their example, and to shew, that though Israel were rejected, yet God would have his Church, upon which he would have mercy. So Mal. 3.10. Esay 65.13. yea mercy still, notwithstanding their future crosses and miseries, by Israel, Syria, and Assyria.

Save them by the Lord] By my self miraculously; or by vertue of the everlasting son of God, perpetual head, and Saviour of his Church, Isa.7.14. He saved Iudah from the Assyrian miraculously, sending an Angel to destroy their Camp, 2 King.19.35. at Ierusalem, or Lybna. See Esay 36. 2. & 37. 8,9,14,33. and after brought Iudah back from the Babylonish Captivity.

their God] He is not your God; notwithstanding all the pretences and claimes you make thereunto,

and will not save them by] Zach. 4. 6. Not by their own power, or forrein forces. God needs not humane helpes. Neither doth mans safety and salvation depend upon the arm of flesh and blood, but upon the favour and power of the Lord, Esay 43.7,11. Psal.33.16.& 44.5,6. Exod. 15. 16. Psal. 21.13.& 44.7,8.

V. 9. *Lo-ammi*] That is, not my people, Rom.9.25. for ye do not worship me as my people should: and therefore as ye have rejected me by your Idolatry, so I will cast you off. This is the last abdication and disheriting of them; counting them now as in the rank of other Heathen Nations: and yet this is prophesied and foretold in the time of the flourishing reign of the second Ieroboam.

I will not be your] God is here understood. The like Ellipsis is, Ezek. 16. 8. The Covenant between God and his people, frequently mentioned; as Chap. 2. 23. Ier. 11. 4. is here broken off. Because, you have changed the unchangable condition of the Covenant; I will not do you good, as your God; but will suffer Shalmaneser, King of Assyria, to carry you all captive, that Israel may be no people. See it fulfilled, 2 King.17.

V. 10. *yet the number*] See Ier. 30. 7. Because, they thought that God could not have been true of his promise, except he had preserved them; as Matt, 3.9. he declareth, that though they were destroyed, yet the true Israelites, which are the sons of the promise, should be without number; which stand both of the Jews and Gentiles, Rom.9. 24. Mat. 8.11. thus he answers their secret objection, and refells their vain confidence, whereby they slighted Gods threatnings. Others, think it may be understood, of the multiplication of this people, in all their dispersions, until the time of their conversion: and to be a kind of qualification, of the sharpnesse of the former sentence, which makes way to that which followes in the next Chapter, Chap.2.14—23. And a consolation, that their forefaid abdication and rejection, should be such, as yet a seed should remain, an elect seed, that should be such, as yet a seed should remain, an elect seed, that should multiply, and grow innumerable. So that God will be as sure as his word, and make good his promises; that to Abraham, Gen.22.5. and preserve his Church, when the vile sinners and hypocrites perish, his Church shall grow to be more pure and numerous. The full accomplishment hereof, is more

more verified in the spiritual, then in the carnal seed of Israel.

not numbered] See Gen.32.12. Heb.15.12.

come to passe] Rom.9.25,26. 1 Pet.2.10.

in the place] Or, instead of that. By the Gospel which they shall at last receive, they will obtain a more firm covenant and conjunction with God; being made not onely his people and subjects, but his children by grace and adoption, and regeneration of spirit, and holy spiritual liberty: when Christ beginneth to preach where captivity began, Isa.9.1.

it shall be said unto them] As Isa.61.6.& 62.6.& 1.26.

V. 11. *Then shall the children of Judah*] To wit, after the captivity of Babylon, when the Jews were restored: but chiefly this is referred to the time of the Messiah, who should be acknowledged and accepted for the head of his Church, by Judah and Israel joyned, and Gentiles united to the Church, Rom.11. 12,15,25. 2 Cor.5.16. See Esay 11.13. Ier.3.18. Ezek.37.16, 22,24. The Jews, the children of Abraham, shall not be utterly excluded, and clean cast out, when the Gentiles are brought in; they shall be as the first-fruits and first-born in the Church at and after Christs coming.

gathered together] They were separated by the means of Ieroboam the first.

one head] Of the house of David. Hereby is principally meant the Messiah, Christ the head of the Church, Eph.1.22. & 4.15. & 5.23. Ezek.37.22,24.

come up out of the land] Upon Cyrus his grant the Jews shall appoint them Zorobable, and return from Chaldea into Judea; and many Israelites, in banishment, shall separate themselves from the world, and go up (in expectation of the heavenly kingdom) to build Ierusalem, and sogo on in the way to the kingdom of heaven. See Ier.23.8. Esai.11.16. This was the beginning of their instauration. Their captivity should not hinder the accomplishment of this Promise in the former verse: but the coming up thence should serve as a Type of their spiritual collection to and under Christ. He phrasteth this as with an eye to that Type.

day of Jezreel] Though the calamity and destruction of Jezreel shall be so great, that to restore them, shall be as a miracle; yet that shall not hinder their reduction and instauration. O-thers thus, That time will be admirable, by reason of the gathering together of the Israelites, which before seemed rather to be *Jezreel* (that is, a people disperses by God) then an Israel. See Luk.19.41. Psal.81.15. Isa.33.6.

CHAP. II.

Ver.1. SAy] God chargeth the goddly children to plead against the Church of Israel their mother, for her sin, that the may repent; least his vengeance break forth against her in dreadful manner. And thereafter are ex-tions repeated; their sins, and his judgments: with promises, at the last, of their conversion, and of his manifold mercies, corporal and spiritual, to be vouchsafed thereupon. In that the peoples Idolatry, and Gods punishments against them impenitent, and his promises to the penitent, are all here more fully and clearly held out, then in the former Chapter.

yet I Hosea, and other Prophets, present, and to come, and all other believers among this people, do not yet hold them as altogether rejected, to leave them to their own lusts; but call them to repentance; seeing before them what is the duty of Gods people, signified by Ammi, that is, my people, towards those, to whom God hath not shut up the bowels of his mercy, which is signified by Ruhamah. And thus also he exhorts the faithfull, that they invite and incourage one another, to embrace and receive the glorious promises last mentioned, and to a mutual congratulation among them for the same. And such is the duty of the Godly, to exhort, comfort and admonish, strengthen, edifie one another.

your sister brethren] Of the house of Israel, not yet altogether forsaken.

Ammi] That is, my people; that yet they are, or may be such; behaving them as my people. Some thus, O ye that are yet my people, plead as in ver.2.

plead] Every one of them, bespeak them thus.

Ruhamah] That is; having obtained mercy. See on *Ammi*: The like Ellipsis.

V. 2. *plead*] Reprove the Body of your Nation openly, 1 Tim.5.20. plead freely, boldly, and constantly. This command may reach to the best among them, and such as were the most zealous: yea, and to the wicked Israelites, who as gross hypocrites use to do, are ready to excuse and justifie them; and to charge God with too much rigour and severity against them, in so rejecting them.

with your mother] The whole body of the people. Blame not me, but her: the first brake the Covenant. Thus he shews, that God did justly cast them off; and because as yet they repented not, that it was needful thus roughly again to deal with them, till they altered their course. And hence it is, that God, in Scripture, so often mixeth threatnings with his promises.

Plead] The Exception thereon, their obstinacy in sin, their continuing still in murmuring still against God for this his tob much severity against them; and also the necessity of this duty here to be performed with all care and courage.

not my wife] She doth not keep her Faith which she hath promised me: and I have already good cause to put her away, which I forbear to do through my great patience. Others say, God thereby that the fault was not in him, but in their Synagogue, and their Idolatries, that he forsook them, Esay 50.1. The children then might thank their mother, and her whoredomes, and not contend and expostulate the matter with God, who did his part of an husband; but not the the part of a wife.

put away] Ezek.16.25. Let her dispose her self to true chastity, and spiritual purity, using no more lascivious baits, and practices, to draw profane Nations on to trade with them in their Idolatries. See Ier.1.33. & 4. 30. This God would be at, to convict her, and bring her to this amendment.

from between her breasts] Alluding, in this phrase, to unchaste women, and adulteresses, who set out their breasts to allure lovers. See also Ezek.23.3,21.

V.3. *lest I strip*] Left I take away from her all my graces, bodily and spiritual, and bring her to extreme misery. See Ezek. 16. 39.& 23.26,29. For though this people were as an harlot for their Idolatries, and had lost the name of a wife, yet he had left them with their apparel and dowry, and some signs of his favour; but if they went on still, he would utterly destroy them, ver.9——13. Though this be fore against her, yet it somewhat mitigates the former sentence, and leaves open a door of hope for her pardon upon repentance.

as in the day] Ezek.16.4. when I brought her out of Egypt: Minded her of her nakednes then, to abate her pride, and upbraid her her unthankfulnesse: and we should remember what originally we are.

as a wilderness] The article prefixed, seems to point at that wilderness, wherein they wandred 40 years.

slay her with thirst] With the scorching heat of my wrath, not attempted with any grace or comfort, Ier.2.15. Ezek.22.24. Amos 8.11,13. drought and famine are often named for signes of Gods anger, and the barrennesse of grace. And waters are often used to signifie plenty of divine blessings; as Esay 55. 1. Joh.4.14.& 7.38.

V. 5. *And I will not have mercy*] Though by virtue of the promise before mentioned, there should come to this people a state of grace in its due time; yet for the present their state was horribly vile, and wicked, and they yet nothing humbled for it, which makes him go on in these dreadful comminations, and fearful dooms against them; as was that, Chap. 1.6. Ezek.5.11. & 7.4,9. Ier.13.14.

upon her children] Upon the particular members of this people. By children he understands each of them severly; as by the mother, the whole body of them generally. And here he applys the general commination to them more particularly; the better to work upon them.

for they be children of whoredomes] As the mother is, such are the children; that is, baftards, having no pare in the regeneration of the heavenly Father, to holiness of life; being altogether corrupted like their mother. See Joh.8.44. yet this chiefly relates to the refractory reprobates amongst them.

V. 5. *For their mother*] The reason of the former threatnings: or he shewes how the children were children of whoredomes.

harlot] With forrein gods, and idolatrous Nations, forgetting the matrimonial Covenant between God and her: and that shamefully and impudently, with a Whores forehead. And yet still they will boast of their adoption, and needs be accounted the children of God in their own esteem, because once they were so.

for] Shewes how she plaid the harlot.

she said] Upon meditation and consultation resolves, and upon resolution professeth thus to do.

I will go] As they, Jer.44.16,17.

after my lovers] False gods, and their false worship; corrupting and forsaking the true worship of the true God. In a subordinate way, the Assyrian, and Egyptian may also be understood.

that give me my bread] Ver.8.12. Jer.44.17. Thus Idolaters ascribe that to their Idols, which of right belongs to the true God. See that, Judg.16.23. And they think that God loves them, because they abound in wealth.

drink] Heb. *drinks*.

V. 6. *Therefore, behold*] God shewes how necessary these his judgments were; no other remedy appeared.

I will] God himself will be the author of it; though they would not see, nor acknowledge so much.

hedge up thy way] Adulteresses covet to wander abroad. But I will watch and bar up thy ways; that thou shalt not so freely

and

and securely, as before, follow thy whoredomes. I will punish thee, that thou mayst try whether thine Idols can help thee; and I will inclose thee, and encompass thee with difficulties, and bring thee into such distrefs and straitness, that thou shalt not be able to run out at thy own pleasure. See Job 3.23. & 19. 8. Lam. 3.7.9 He changeth the person twice in this verse.

make a wall] Heb. *wall a wall*: by inflicting calamities and judgements.

her paths] To play the harlot hereafter with them: my judgments that crosse her therein.

V. 7. *follow after*] A wondrous obstinacy, and a mad rage, to be thus eager in the pursuit of their sins, even in the middest of Gods judgments upon them for the same: which shews, that God was not too rigorous in punishing, when he so little prevailed by them. She shall then seek for favour and ayd at their hands, but all in vain; they shall all forsake her, and change their ancient love into mortal hatred, Jer. 2. 36. Ezek. 16.37.

return to my first husband] Namely, to God. This is spoken of the elect remnant; they, at last, shall be reamed, changed, and repent. Thus needful were chastisements for them, and profitable to them, Esay 26.9. & 27.9. Thus God seconded his rods with his saving grace; in the middest of anger, remembred mercy. But the rest murmured at, and hardned them: against his judgments, were the worse for them.

V. 8. *For she did not know*] Prodigious ignorance; The Scriptures every where teaching her otherwise, that it is God, and not Idols, that gives these blessings: And that she should be ignorant of it, aggravates the crime: Less marvail, though Heathen Idolaters do thus defraud God of his honour, and attribute his bencfit to their Idols.

wine] Heb. *new wine*.

which they prepared for Baal] Or, *wherewith they made Baal*; In making of Idols, or in serving and honouring of them. See 2 Chr. 24.7. Ezek. 7.20. & 16.16. Hos. 8.4. See on Hos. 13.1. *Baal* signifies a Lord or Patrone. And such the Heathens had many; whom some called their lesser gods, as mediators between the great God, and them; and such as did deal more immediately with men, and were procurers of these outward blessings and benefits here named, and called by other particular names; as *Ceres, Bacchus*, &c.

V. 9. *return and take away*] That is, take again: an usual Hebraism; like that, Gen. 26.18. signifying, that God will take again his benefits, when man, by his ingratitude, doth abuse them. They thought their prosperity in the abundance of Gods blessings, warranted, what ever they did. It was time then to take them away.

my corn] Not theirs, nor their Idols; and they shall know it to be mine, ver. 5.8.

in the time thereof] Namely, at the time which I have appointed: or, in harvest and vintage time, I will take away her increase of corn and wine; which may be done, by cursing the earth, that none or little fruit should arise: or, not letting it answer their labour and expectation: or, by bringing in the enemies at that time of the year to take the harvest to help them, and to hurt the inhabitants; as Ezek. 23.29. or, by some other means.

recover] Or take away violently, what they unjustly possess and abuse.

my wool] Relating to that which followeth.

to cover her nakedness] For her necessary use; and not trim and deck her Idols withall; as the Heathen basely abused these good gifts.

V. 10. *And*] He pursues the same point, and parcels it out in several members.

now] Soon and suddenly. The evils named before, he saith, he will presently bring upon them; thereby the more to move and provoke them to repentance.

I will discover] See Ezek. 16.37. & 23.29.

her lewdness] Heb. *folly, or, vilany*. That is, all her service, ceremonies, and inventions, whereby she worshipped her Idols.

in the sight of her lovers] All her hopes she had in her Idols, and Images, to deliver her, shall appear false, and perish. As her hopes also in the Assyrians, and Egyptians shall likewise fail her.

and none shall] For who shall resist me? Thus God would cut off all the hopes and vain confidence she had in her false worship, and false friends, wherein she so much pleased and soothed up her self.

V. 11. *All her mirth to cease*] Her mirth in her Festivals, Deut. 16.14. which are therefore called the days of their gladness, Num. 10.10. wherein they had the sounding of trumpets, and the noise of other musical instruments, and melodious voyces and songs, in the Temple, Amos 5.23. & 8.10.

her feast dayes] He seems to shew that there shall be such want of all things by famine, or war, or otherwise, that sacrifices shall fail in their festival dayes, when they used publickly to rejoyce; and these were observed among the ten Tribes, in imitation of those of Judah, 1 King. 12.32. Or rather in their exile, and captivation they shall want all these. Chap. 9.4,5. The three great anniversary Feasts of the Passover, Weeks, and Tabernacles are meant.

New Moons] See Num. 28.11. & 10.10. & 29.6. 1 Sam. 20. 5. 1 Chr. 23.31. 2 Chr. 8.13. & 31. 3. Ezra 3. 5. Nehemiah 10. 33.

solemn feasts] As those other, Lev. 23.24,27.

V. 12. *destroy*] Heb. *make desolate*.

she hath said] The cause of such severe judgment is repeated, that Gods justice may be commended: and that is double, because they defrauded God of his honour, and because they gave the glory due to God, unto false gods.

my rewards] Price, and hire her for her whore domes. The blessings bestowed on her for her superstitions and idolatrous worshippings. See Mic. 1.7. & Ezek. 16.31,33,34.

as forth] Ver. 4. See Esay 5.5,6. Lev. 26.31. Jer. 22.6. Ezek. 5. 14. Joel 1.7. Zeph. 2.13,15. The LXX wrongly read a Witness, omitting *Ved*, and changing *Resh* into *Daleth*.

V. 13. *visit*] They shall see I will not forget them, but visit them; as Chap. 1.4. & 4.9. & 8.13.

the dayes of Baalim] Ver. 8. Thus God points, as it were, with the finger, to their grand sin, their spiritual whoredome; so displeasing to him, that he cannot endure it, but plague them for it. And all their Idols he calleth here by the name of *Baalim*, in the plural number; as they were accounted of by them, their Lords and Patrons.

burnt incense] And sacrifices: for so large is the signification of the word here used; as may appear, Lev. 2.9. & 3.15. where the same word is found. God commanded this service to be done to him, Lev. 2.13. Exod. 30.1. This the Israelites used and imitated in their idolatrous worship, Ezek. 8.11. and for the most part, all Idolaters do the like, running to Gods worship to their Idols; and Papists burn incense before their images.

decked her self] A term taken from lascivious women, which deck themselves for to allure men; whereby is meant the Israelites profane pomps in their idolatries. They adorn themselves in bravery, in their idol services, and so themselves, so their idols too: and Papists come not behind them in decking their images.

forgat] See on ver. 5.10.

forgot me] Though she had been acquainted with Me and my Word so long, and accoutomed to my service, yet now she forgot Me, and all: but I will not forget her, to visit and plague her for it.

V. 14. *Therefore*] Afterwards, assuredly in the end.

behold] A remarkable mercy: calls them to view it, and weigh it, as it is, were a matter in present possession.

I will allure her] As kind husbands use to do; nor as her adulterous Lovers formerly did: By mildness in offering her grace and mercy, I will do it, seeing the will not, or cannot, return of her self. And, this even then, and in that place, where she shall think her self destitute of all help and comfort: I will challenge her mind sweetly. God is the Author of many enticyings, makes him pliant and flexible. Here is a gracious promise of Gods rich and manifold mercies to her, both spiritual, and temporal, continued all along to the end of this Chapter: alluding therein to Gods former mercies, in bringing his sons out Egypt, through the wilderness, into the good land of promise. See the like, Esay. 13. 16: like that in the Poet, *Adhuc tum Typhis & altera quæ vehat Argo ratis*.

and bring her into the wilderness] 1. I will gather her unto me, bringing her home from her banishment through many miseries, as I brought my people of Canaan through the wilderness. Some thus, after I have brought her into the desert of desperation. Mean afflictions would not do the turn; extreme, and almost desperate ones, must be used: and in these dwelling these severe chastisements should prove profitable, and beneficial remedies for her recovery, and fit her to hearkeny comfortable voyce in the Gospel.

speak comfortably] Or, *friendly*. Heb. *to her heart*. Esay 40. 1,2.

V. 1. *her vineyards*] Plenty of all things, and store of all blessings temporal: which may also mystically relate to blessings spiritual. They shall see, in effect, and by experience, the favour and bounty of my reconciliation with them. Before I had said, ver. 9.1. *I will destroy her vines*: now upon my grace, and their conversion, I say the contrary.

from thence] From the heard of the wilderness. The meaning is, as my people coming out of the wilderness, entered into a most fruitful Countrey: so mine elect coming out of extreme spiritual misery, shall enjoy mine abundant blessings. Others, translate it, from that time, meaning of her conversion.

and the valley of Achor] As the valley of Achor was to the Israelites, Josh. 7.24,26. Esay 65.10. so was a most fruitful place, is the entrance of the country, so soon as they were come over Jordan: and by it are meant, the first favours which God bestowed upon his, when they entered into the Church; which are to them certain pledges of the increase and accomplishment of them.

for a door of hope] To open their hope; as Hierome, and Theodotian have it, and the whole territory of Jericho, though Achan there troubled Israel, Josh. 7. yet was to the Israelites, a door and entrance into the land of Canaan; and, as a key, opened the door of their hope, and was an earnest and pledge, that they should speedily possess it all; such shall my blessings be to my people upon their conversion.

sing] For joy of heart: sing songs of Praises and Thanksgiving: sing with Responds, as the word signifieth.

there] This may allude to that singing at vintage, Esay 16. 10. Judg. 9.27.

of her youth] She shall then praise God, as she did when she was delivered out of Egypt, Exod. 15. See Jer. 22. Ezek. 16.60.

V. 16. *And it shall be*] The fruit of their repentance shall appear and be conspicuous.

at that day] After those grievous afflictions, and upon my grace for her conversion.

Ishi] That is, my husband; knowing that I am joyned to thee by an inviolable Covenant. The people should be mindful of their conjugal Covenant with God, and abide in it. Conversion of heart, and amendment of life, ever go together.

Baali] That is, my Lord. *Baal*, indeed, may signific husband also, and is a name good in it self; but because this name had been profaned, by being given to idols, the Lord, in a kind, forbids it; and meaneth, that all contagions and mixture of idolatry, should be cut off from his service: upon a like occasion is the word *bowden*, forbidden, Jer. 23.34,35,36.

V. 17. *For I will take away*] God expounds more fully what he had said first before.

the names] See Exod. 23.13. Psal. 16.4. Zach. 13.2.

by their names] No idolatry shall once come into their mouth, but they shall serve me purely according to my word. The relicks of Idolatry are to be abolished, that nothing may hinder or retard us in the true and pure service of God, 1 Thess. 5.22. See Micah 5.13.

V. 18. *in that day*] See on ver. 16.

I will make] They shall be blessed and happy all manner of ways, in all manner of things.

a covenant for them with the beasts] See Job 5.22,23. Esay 11. 6,8. Ezek. 34.25. Psal. 91.1,6,13. when God is reconciled to us, all his creatures shall favour us: God will reduce them to the rule of their first creation, to obey and serve us as they did Adam. As on the other side, they serve him, as his hoast, against us, Amos 5.19. Job 12.11,10. The meaning is, That God will so bless them, that all creatures shall favour them. A figurative description of the Churches spiritual peace, under the Gospel. For this prophetic extends it self to the Kingdome of Christ.

break the bow] Psal. 46.9. Esay 2.4. & 54.17. Ezek. 39.9. break their enemies, and their forces. And bring in all peace, including all earthly felicity.

safely] and securely, under the wings of Gods protection, Prov. 3.26. Esay 12 2. Psal. 91.1.

V. 19. *betroth thee*] An honourable reception. I will forgive and forget thy former whoredomes, as if thou hadst never broken wedlock; I will take thee anew, as a pure Virgin. I will re-establish my covenant of grace with thee, not only to to observe that faith which is required in all Covenants: but also to forgive thee thy sins; and not to take notice of thine unworthinesse, Psal. 111.5.

for ever] That Matrimonial conjugal covenant was temporary, terminable, failable: This, firme and stable for ever.

in righteousnesse] Upon these terms and conditions following; in sincerity and integrity, without fraud or guile.

in loving kindnesse] My love, and mercies shall maintain this marriage.

V. 20. *betroth thee*] Thrice repeated, to shew the zeal and constancy of God in making and maintaining this marriage. And to meet with the incredulity of the people, who out of fear and desperation, through their own guiltinesse, could hardly be perswaded that this was a thing credible.

in faithfulnesse] With an invariable fidelity and constancy to maintain my covenant of grace with mine Elect, notwithstanding all their defects. Zach. 8.8. Rom. 3.3,7. God performed his part in the former Covenant: The people broke. God here promiseth for both. See Jer. 31.33,33,34. & 24.7. & 33.15, &c. Ezek. 36.25, &c.

and thou shalt know the Lord] Jer. 31.34. Joh. 6.45. In the knowledge of whom our felicity doth consist, Jer. 9.23, 24. Joh. 17.3.

V. 21. *in that day*] See on ver. 18. He minds them still of Gods gracious covenant.

I will hear the heavens] These accessions shall finde place, after God hath once betrothed us unto himself, Rom. 8.32. Mat. 6.33. As brown paper and packthred are given into the bargain, Zech. 8.12. See on Hag. 1. 10, 11. and on Amos 4. 7. God is the father of rain, Job 38. 28. and 28. 26. & 5.10 & 36. 27. & 37. 6, 11, 13. He will cause these earthly blessings to glide along with his spiritual blessings.

Hear the earth] The earth, when parched with drought, seeme to open her mouth and crave for the rain of heaven.

V. 22. *Hear the corn*] The earth moistned by the heavens, shall vigorously nourish her fruits, for the sustenance and comfort of Gods people. He opposeth this, to that in the 9. verse.

Hear Jezreel] Men in extreme necessity, do ragingly cry for, and call upon these blessings, corn, wine, &c. Though in themselves they are Jezreel, not Israel; yet God will thus prevent them with his favour and blessings. Others thus, The Word whereby Gods people had been called, by way of threatning and curse, Chap. 14. is here changed, in a meaning of Grace and Promise: For Jezreel may also signifie him, whom God soweth, or shall sow.

V. 23. *I will sow her unto me*] Here is an allusion to the word *Jezreel*, from the word *ZRע*, *seed*. This foretels the wondrous multiplication of the Church. See Jer. 31. 27. Esay 60. 22. Zech. 12.8,9. as grain multiplieth, sowen in some rich and fair soyl; as Gen. 26 12. Mat. 13.8.

and will have mercy] Notwithstanding that, vers. 6. & Chap. 1.6,7,8,9. yet he excepts a remnant, which shall thus marvailously multiply in the dayes of the Gospel chiefly, and in the Kingdom of Christ. See Rom. 9.26. 1 Pet. 2.10.

upon her that had not] That is to say, My people, called by these names, Hos. 1.8, 9,10. notwithstanding that, vers. 6, yet here he promiseth to except a remnant.

I will say to them] Rom. 9.26. 1 Pet. 2.10.

CHAP. III.

Vers. 1. *Then*] The Prophet, by Gods command, loves and buyes an adultress, and layes a charge upon her, to abide for him for many dayes. Thereafter applyes this Type to Israel, to the long time of desolation in their State, Civil, and Ecclesiastical. And foretels their conversion, and restauration afterwards.

Go] God here puts a case, propounds a picture, or image, before the eyes of his people, wherein they might behold their own state and condition. This serves for a sign, that God had often renewed his Covenant with his people, forgiving them their sins which were past: as in special under Jehu his reign, 2 King. 9. & 10. Chapters.

yet] This hath reference to that, Chap. 1. ver. 2. That hereby God doth yet more plainly and fully represent the same thing, in effect, to their eyes and senses, then formerly he did.

love] He doth not say, Take to thee for a wife. This must also be understood the same way, and in the same sense, as Chap. 1.2.

a woman] To be espoused to thee first; not married, till along time after, ver. 3. Chap. 15. 19.

beloved of her friend] Her husband; or rather, some lover; as Jer. 3.1. The LXX. wrongfully read thus, *Beloved being evil*.

yet an adulteress] False to him.

according to the love] The key and opening of the meaning of all this, here commanded. This shews the peoples shamelessness and ingratitude; and Gods boundless goodness and mercy, that loves even his adulterous people; loves them, even when he doth severely chastise them.

children of Israel] So again named, vers. 4. & 5. The application of this Parable. Yet some understand this whole parable, not of Israel; but of Judah.

we look] Are vigilant, and seek eagerly after them, dote upon them. See Numb. 15.39.

other gods] Such in their mad opinions; but such falsely, 1 Cor. 8.5,6. This is their adultery; they place their faith, hope, and love, in, and upon them.

flagons of wine] Heb. *of grapes*. Wine is called the blood of grapes, Deut. 32.14. Idolaters in sacrifices used to feast, Judg. 9. 27. Amos 2.8. 1 Cor. 10.21. Or, hereby in general, he may intimate their desolate manner of living, which is the ordinary companion of Idolatry: see Exod. 32. 6. 1 Cor. 10.7. even as corporal fornication, draws gluttony and drunkennesse along with it., Idolatry and Epicurism usually go together.

V. 2. *So I bought her*] Nor I hired her; as the LXX. have it, *καὶ ἐπωσαμην*; *I bought her*: I had no dowry with her, as husbands usually have. Or this may have relation to the ancient custom, by which husbands did bestow dowries upon their wives, or purchase them, Gen. 29.18,27. & 34. 12. 1 Sam. 18. 25. This may signifie the sinfull condition wherein the Church is, till God doth redeem and purchase her. For slaves onely were bought and sold, Esay 43. 24. Eph. 5. 25.

for fifteen] Fifteen shekels; That is, One pound seventeen shillings

shillings & pence. This was the valuation of him that was above sixty years old, Lev. 27. vers. 7. The Hemer of Barley, or the land of an Homer, whose rate was fifty shekels, Lev. 27. v. 16. was his value that was between twenty and sixty, vers. 3. But this text hath little or no reference to that place. See Ezek. 45. 11, 12. and the Annotator there, and Exod. 16. 36. and on Exod. 21. 32.

half homer] Heb. *bethech*. Likely all this was but a base price. But haply we may be too curious after such inquisitions.

V. 3. *abide for me*] Sit down for me; as this word is used, Exod. 24. 14. That is, stay and wait, and expect; abide unmarried, till fit time shall come for me to take thee to wife. See Deut. 21. 13. Or I will separate thee from me for some time; keeping thee, as it were, shut up, to hinder thy unstayedness; until I take to me again, as I intend to do, not putting thee away for ever. I will try so whether thou wilt seriously and sincerely repent; and neither marry another, nor commit adultery with a lover; as is after follows.

many days] See v. 4.

so will I] He abandons the body of the people, Chap. 1. 9. He speaks here to the Elect remnant. There he shews his justice; Here his mercy, and the constancy of his love towards them; that no unworthiness of theirs shall break it off. As he shall abide for him, so he will abide, and be bound and found faithful to her: She shall not not wait in vain, neither without good cause why.

V. 4. *the children of Israel*] The explication, and application of the tipe. By this figure, I will have thee to set forth the state of thy people; which for their idolatries shall be separated from the grace and communion of their God: without any, kingdom or form of common-wealth; and without any exercise of religion, unless of idolatry; until the time of their conversion to God by the Gospel.

many dayes without a king] From the first year of Hezekiahs reign, when Salmaneser carried away the ten Tribes, until Christ by his Death and Resurrection, conquered the enemies of mans salvation, and was constituted the King of his Church, were years six hundred seventy five, or there about. Some yet understand this of Judah, and their captivity in Babylon.

and without a sacrifice] The Israelites did imitate the worship at Jerusalem.

image] Heb. *a standing*, or *statue*. See 2 King. 17. 1.

ephod] The name of a Priestly garment, Exod. 28. 4, 40. Under which is comprehended all the service of the Church. There was one for the High Priest, most curious and costly, Exod. 28. 6, &c. And another sort for the rest of the Priests, Exod. 28. 40. called coats, and linnen ephods, 1 Sam. 22. 18. Besides the Linnen breeches mentioned, Exod. 28. 42.

Teraphim] Exod. 28. 4. Gen. 31. 19, 30. Judg. 17. 5. & 18. 14, 17, 18, 20. They shall want, both Kingdom and Priesthood; Church and Polity, wherein they trusted; they shall be without *any form* of Religion, right or wrong; that they might see their misery, and learn to fye to, and rely upon, Gods mercy.

V. 5. *afterward shall*] Now they run headlong after their Idolatries. But after so long, and so many miseries and judgements; they should surcease and abandon that course. And therefore they should the more patiently undergo those chastisements, for the good and benefit they should reap by them.

return] Repenting; as the sequel shews.

and seek] That they may be safe under his Regal power and protection.

the Lord their God] Not their Baalims, or vain gods; but Jehovah the true Lord and their God, upon their repentance.

and David their king] The Messias, Davids son according to the flesh. See Jer. 30. 9. Ezek. 34. 23, 24. & 37. 24. Matth. 9. 27. Apoc. 22. 16. In whom Davids kingdom, according to prophecy, was eternal, Psal. 72. 17. And thus the learned Jewes themselves expound this place.

fear the Lord] Psal. 2. 11. and in reverence make haste unto him. So Chap. 11. 11.

and his goodness] This is a filial fear; and sure signe of Adoption, when we fear the Lord for his goodness sake.

in the latter dayes.] Esay 2. 2. Heb. 1. 1.

CHAP. IV.

Vers. 1. HEar] This Chapter seems to be a new Sermon. And herein we have Gods controversie, in more particular manner, with the people and priests of Israel. First, the peoples sins are reckoned up: and Gods Judgements denounced for them. Then the Priests sins; and Threatnings for them. Again, the Peoples sins, their Idolatries and whoredomes are told, and threatned. And after that Judah is warned; Israel and Ephraim are yet again charged with sins and punishment. So that here are convictions of sins, and predictions of punishments, gone over again, and again.

the Lord] Because they would not obey the admonitions of the Prophet, he summons them before Gods tribunal, and shewes, God will plead his own cause, he will deal severely with them, and make it appear that he hath good reason so to do.

hath a controversie] a metaphor from Courts of Judicature; wherein parties contend in Controversies one with another. Here God takes upon himself the person of an adversary, to accuse and convicq his people. See Chap. 12. 2. Esay 3. 13. & 7. 13. Jer. 25. 31. Micah 6. 1, 2. His controversie will not be verbal only; but likewise in deeds, judgements, and punishments. Thus the Prophet intermixeth Threatnings, and Promises: Formerly giving hopes of mercies, lest they should despair; and now again returns to Threatnings, lest hypocrites upon his promises should presume, and sooth up themselves thereupon, without true conversion, and reconciliation with God. This controversie is the sum of the Chapter.

inhabitants] Whole body of the people; which fill the land.

of the land] Or this land, relating to Canaan; as the article prefixt doth seem to import. See Deut. 18. 9.

because there is] The causes of this controversie; the heads of the Indictment, or Bill of charge. He chargeth home; as prophets use to do, and Preachers must, with such flagitious sinners. He begins with their sins against the second Table; because by them a sinner may be more easily convicted.

no truth] No sincerity or fidelity, in heart, word, or deed.

nor mercy] Towards men, in their dealings one with another.

nor knowledge] as if there were no God in heaven, Psal. 14. 1. The true knowledge of God is the fountain of all piety, as the want of it is the well-spring of all manner of sinne and iniquity.

V. 2. *By swearing*] Sinners are hardly brought to the sighe and sense of their sins: and therefore he goes on, and brings their sins upon the stage, that they cannot deny them; and insists upon the sorts, numbers, and greatnesse of them; the more thereby to affect them. The words run in the infinitive mood, to swear, &c. as in some other languages is usual. And the word to swear, signifieth properly to curse; as execrations are often joyned with oathes, Gen. 26. 28. & Chap. 31.

they break out] Of all bounds and bands of all Laws of God and man; raginglyy without any mean, or measure; like the breakings out and inundations of waters; as Joel 3. 13.

toucheth blood] Heb. *bloods*. In every place appeareth a liberty to most hainous vices; so that one followeth in the neck of another. And the blood-Royal, of Zachariah, Shallum, Pekahiah, Pekah, being all slain, touched each other, 2 King. 15. There is a connexion and concatenation of capital crimes, all over, every where, no place left free.

V. 3. *And mourn*] a description of an extreme and universall desolation, as Jer. 4. 25. & 12. 4. Thus by deeds God contends with them. The Land shall bear the marks of Gods wrath, being left desolate and void of her Inhabitants.

languish] and pine away with desperate grief and sorrow.

with the beasts] These creatures were made for the use of man. And here he is punished in them: as sin in detestation of some flagitious person one should overthrow his house, and burn all the houshold-stuff was in it. This here is an hyperbolical expression. The EXX. adde here, *and with the creeping things of the land.*

V. 4. *yet let no man strive*] Notwithstanding these great and publick sins, in which the false prophets do flatter and sooth up the people, let not the true Prophets, nor any good man, (for it would be all in vain, and labour lost, Mat. 7. 6. Ezek. 3. 26.) profane my word, by speaking it to those obstinate and hardened rebels; I will contend with them by effects, and punishments, and no more by words and reproofs. So this agreeth with what was spoken ver. 1. See Gen. 6. 3. and that, Amos 5. 13.

strive with the Priests] Sin with an high hand, presumptuously: as guilty, as those that withstand Gods right and power in the high Priest, Deut. 17. 12. See Num. 16. They will endure no reprover: which is the last degree of desperate boldnesse. See Rom. 2. 8. & 10. 21. The desperateness of their disease in sinning, will not endure the plaister; they will strive with, and resist the Physitian; oppose them, and their office, whom God hath set over them for this very purpose: If they handle their soares roughly, they will fly out upon them. See Jer. 18. 18. & 15. 10. & 20. 2, 7. & 26. 8, 11. & 29. 26, 27. Amos 2. 12. & 7. 10—14.

V. 5. *Therefore*] Thus again God will contend with blowes. Sin shall not so passe without its punishment.

shalt thou] Every one of you. He directeth his speech to each particular person among the people.

fall] Chap. 13. 16. & 14. 1. Jer. 6. 15. & 8. 12. Prov. 11. 5.

in the day] Even at noon day; openly in the sight of all. Some translate it, *to day*, that is, within a short time.

and the prophet] The false prophet.

shall fall with thee] Follow in his order, and accompany thee, in thy punishment.

in the night] Presently, as the night succeedeth the day, and in a continued series and succession are joyned together.

destroy] Heb. *cut off*.

thy mother] Samaria, or the whole body of the Kingdome: or the Church; in whose name they prided themselves: as the Papists do at this day. The vulgar Latine translates thus, *nocte tacere feci matrem tuam.* The LXX. *νυκτὶ ἐφόνευσα τὴν μητέρα σου.* Both mis-joyning night (which yet hath an *Athnach* upon it) to the words following: And the LXX. reading דמיתי for דמיתי.

V. 6. *My people*] God here begins to fall upon the Priests; and chargeth them with sloath, and Ignorance; and that by their default, not doing their duty in teaching, his people perished for want of instruction and knowledge, Mat. 15. 14. Ezek. 33. 6. Prov. 29. 18. Esay 5. 13.

because thou hast rejected] Their chief duty is to teach and instruct, Lev. 10. 11. Deut. 33. 9, 10. Mal. 2. 7. 2 Chron. 17. 8, 9. And therefore they themselves must not be without knowledge. But the Priests of the Israelites, of the Ten Tribes, of whom here he speaketh, did reject this knowledge in an high degree.

forgotten] This may be understood either of the priests, or people, or of both together; For the Prophet is quick and co. zite, speaks sometimes in his own person; anon in Gods person; sometimes to the people, straight to the priests, and quickly to the people again. And likely the people willingly would forget the Law, and not have the threatnings of it still thundering in their ears; they were well contented with such Idol, and idle Priests, and dumb dogs that could not, or would not bark. The knowledge of the Law of God made mainly against priests and people of the ten Tribes.

I will also forget] Then, and thine; thy self, and thy posterity, they shall not be remembred, nor reckoned in my Covenant.

V. 7. *as they were encreased, so*] Namely, in dignity and authority; so referring this to the Priests. Or if we refer it to the people, then, as they were increased in number, riches, and all manner of Blessings, so they took the more liberty and boldnesse to sin against God. Which argues the more their ingratitude, and impiety against him.

therefore will I change] It is Gods doing; the enemies were but Gods instruments. The Targum thus; *they have changed.*

their glory] Their prosperity wherewith they made themselves drunk, and wherein they so gloried, Phil. 3. 19. Or rather, understanding it of the Priests, their priestly Prerogatives wherein they gloried, should be turned to their shame, Mat. 1. 9, 10. & 2. 2, 3, 9.

V. 8. *They eat up*] They fatten themselves with the sacrifices which my people offer for their sins, and are greedy after them; and take no care of their conversion, but rather willingly suffer them to multiply their sins, and foster them therein for the sacrifices sake.

the sin] Sacrifices for sin, Exod. 29. 14.

for their hearts on their iniquity] Heb. *lift up their soul to their iniquity.* Deut. 24. 15. Jer. 22. 27. The priests hearts are set on it, and glad at it, as the peoples sins and iniquity. And the peoples hearts and souls are set on, and lifed up to their iniquity, hearned to it, and hardened in it, by the priests meanes; perswaded by them, as if their consciences were discharged, and themselves quit of the guilt of their sins, by those very sacrifices; and therefore relying upon the virtue and efficacy of them, they might sin the more freely and boldly. Thus the covetousnesse of the priests corrupted the right end and use of the sacrifices; and turned them to the clean contrary.

V. 9. *like people like Priest*] Esay 24. 2. signifying, that as they have sinned together, so shall they be punisht together; without any difference or respect had of their office. The priests should not onely be spoyled of their honour, and made to differ in nothing from the common people, but both should undergo the same common Judgment; both punished, as after followeth. The Priests of and among the Israelites were no true priests indeed, neither in descent, nor doctrine, ver. 6. But yet that account and reputation they had among them, as supposed to be such, they should lose it also.

punish them] Heb. *visit upon.* See on Chap. 1. 4.

reward them their doings] Heb. *cause to return*, Chap. 12. 2. Jer. 32. 19. Esay 65. 6. Prov. 24. 12. Psal. 94. 23. 2 Chr. 6. 23.

V. 10. *For they shall eat*] Lev. 26. 26. Hag. 1. 6. Micah 6. 14. Not meat, but Gods blessing, is the sustenance of man, Mat. 4. Though the priests eat the sin of the people, ver. 8. yet they shall not be satisfied, Eccl. 7. 19. *Quo plus sunt potæ plus sitiunt aquæ.*

commit whoredom and shall not encrease] The vulgar Latine thus; *They have committed whoredome, and ceased not.* The LXX. *οὐ κατευθυνοῦσι*, shall not be directed, or righted. The true meaning is, according to the true Hebrew; to shew that their wickednesse shall be punished on all sorts and sides; for though they think by the multitude of wives, or whoredomes, to have many children, yet they shall be deceived of their hope, Chap. 9. 14. In vain do sinners seek and hope to obtain their desires by unlawful meanes.

because they have left off] This the fountain of all their miseries.

to take heed to the Lord] Zech. 11. 11. and to his word and worship, Jer. 2. 33, 37. & 5. 7. & 9. 13. & 16. 11. Esay 1. 4.

V. 11. *whoredome*] The LXX. as now we have it, do much alter and corrupt the true reading, and meaning of this verse; and of the 12, 13, 14, 15, 17, 18, 19. verses following. The vulgar Latine, much better. The meaning of this 11. verse is, That their abundance makes them run into all riot, in carnal sinfull pleasures.

take away the heart] ver. 12. So drown them, and make them drunken, that they become like brute beasts; deprive them of the use of common sense and reason; and have not the hearts of men, to heed the Lord, and his Judgments against their sins, either threatned to come, or though presently inflicted upon them, Prov. 23. 33.

V. 12. *My people*] Thus he speaketh by derision, in calling them his people, which now for their sins they were not. Or this aggravateth their sin, that being his people, at least in profession, they should thus fall to Idolatry. The LXX. thus, *The heare of my people embraceth whoredome, and wine, and new wine.* So, joyning *my people*, to the former verse.

ask counsel] Instead of seeking after Gods Oracle, to have Counsel given them in difficult cases.

at their stock] Or, *block*; Namely, their Idols, made of wood, Jer. 2. 27. & 3. 9. Esay 40. 20. & 44. 14—18. He calls them thus in way of greater detestation, and to shew their greater madnesse and brutishnesse.

their staffs] Pointing at their madnesse again. Some think he hath relation to an ancient manner of divining by staves and rods; and hold that here are meant the rods of the Southsayers and Magicians; as those, Exod. 7. 12. Others, that this is spoken by way of Irony and derision; as Esay 40. 18, &c. And is as much as if a blind man should ask counsel of his staff.

the spirit of whoredomes] Namely, the inclination and affection unto Idolatry; which is spiritual whoredome, kindled in the heart of man by the evil Spirit. See Esay 44. 20. The vehemente and impetuous motions and commotions of the minde, are called in Scripture by the name of a spirit; as the spirit of Jealousie, Num. 5. 14. the spirit of lying, 1 King. 22. 23. a spirit of perversities, Esay 19. 14. a spirit of slumber, or deep sleep, Esay 29. 10. And so a spirit of uncleannesse, of error, of giddinesse. In all which the evil spirit the devil, hath a working hand.

them] Not in the Hebrew, but understood, as Chap. 2. 7.

a whoring] as lewd women, without all shame, are led after their lusts.

from under their god] Chap. 1. 2. from after their god; withdrawing their due subjection from him.

V. 13. *They sacrifice*] This shewes the kind of their whoredome to be Idolatry. They pretended a good intention; and great zeal in their manner of worship. But that salves not the fore. God declares this to be spiritual whoredome.

upon the tops] Idolaters usually delight in high places, there to perform their worships. And hence we have so often mention of high places; as 1 King. 3. 2, 3. & 12. 31, 32. & 15. 14. & 22. 44. 2 King. 12. 3. & 15. 4, 35.

of the mountains] Isa. 1. 29. & 57. 5, 7, 9. Ezek. 6. 13.

incense] See on Chap. 2. 13.

hills] Ezek. 20. 28. Jer. 13. 27. & 2. 20. 2 King. 17. 10.

under oaks] Esay 1. 29. & 57. 5, 7. Ezek. 6. 13.

the shadow] Because of the greatnesse of the trees and leaves; they yeelded the more shade from the bright light, and scorching heat of the Sun in those hot climates. Thus there is a shew and shadow of humane wisdome in this part of their will-worships, as Col. 2. 23. But all this was against Gods expresse Law, that commanded the place for sacrifice to be the Altar only in the Court of the Temple at Jerusalem, Deut. 12. 2—7. 2 King. 18. 22. Neh. 10. 34. And yet they did not flick to glory in their shame, in exceeding and excelling the Jewes in the numerous multitudes of their Altars, and places of worship, Chap. 12. 11.

Therefore your daughters shall] Because they take away Gods honour, and give it to Idols, therefore he will give them up to their lusts, that they shall dishonour their own bodies, Rom. 1. 28. See Amos 7. 17.

V. 14. *I will not*] Or, *shall I not?*

punish your daughters] Punish those shameful sins in them; but let them run headlong in those bad courses. God will not vouchsafe his restraining grace; but deliver them up to their own vile lusts. See Gen. 20. 6. Rom. 1. 24, 26, 27, 28. And so vindicate and revenge himself, and his glory, 1 Sam. 2. 30. By the

the other reading, God will most surely punish them, Heb. 13. 4.

nor your spouses] Or, *daughters-in-law*. The word ambiguous.

commit adultery] Some understand this of their ravishment by force; as enemies use in sacking of cities. And so likewise they take that place, Amos 7. 17.

for themselves are separated with whores] They separate themselves from me, cut themselves from my covenant and communion, by joyning themselves to harlots, which were excommunicated from amongst Gods people, Prov. 2. 16. & 6. 24. See of this separation, Prov. 18. 1. Ezek. 14. 7. Hos. 9. 10. Jude 19.

sacrifice with harlots] Like that, Numb. 25. 1, 2, 3. Thus they defiled themselves with carnal and spiritual pollutions.

that doth not understand] ver. 6. Their ignorance shall not excuse them; they are willingly ignorant, and blindfold themselves.

shall fall] See on v. 5. Fall, both into sin and punishment.

V. 15. *Though thou Israel*] Left marvel though the Israelites did so; being brought to it, and accustomed in it, ever since the dayes of the first Jeroboam; neer two hundred years ago.

yet let not Judah offend] God turneth his speech to Judah, willing them, that by the example of Israel they do not sin, by whoredoms, in worshiping Idols. Dangerous it was to Judah, to have such, and so neer a neighbour, as Idolatrous Israel was. We are apt to receive contagion that wayes, 1 Kings 11. 2. Judg. 3. 6, 9. which made God so often, and carefully forewarn his people against the like infections by the Canaanites, Deut. 7. 3, 4. Exod. 34. 15, 16. As here he doth, against the like danger by the Israelites. See Chap. 6. 11.

Gilgal] This was near Jordan, the East border of Jericho; not far from mount Gerizim, and Ebal, and Ai, and the valley of Acor. There Joshuah pitched the twelve stones; and circumcised the people, whence he named the place Gilgal: and there he kept the Passeover: See Deut. 11. 29, 30. & Josh. 4. and 5. Chapters. And his constant Camp was there, Josh. 9. 6. & 10. 6, 15, 43. And there he divided the land, Josh. 14. 6. There was the Tabernacle and the Sacrifices. There they made Saul King before the Lord, 1 Sam. 11. 14, 15. There Samuel, in his circuit, kept Assizes, and hewed Agag in pieces before the Lord, 1 Sam. 7. 16. & 15. 31. After Jeroboam set up idolatry, there were in the dayes of Ahab and his sons, the Prophets Elias, and Elisæus, and a College of Prophets in Gilgal; whose pottage Elisæus healed; and for whom he multiplied the loaves, 2 King. 2. 1. & Chap. 4. 38, 41, 43. This became a famous high place for idol-service and sacrifices; and so abominable. See Hos. 9. 15. & 12. 11. Amos 4. 4. & 5. 5. The LXX. as now we have it, do much mis-read this verse, and invert it.

Beth-aven] 1 King. 12. 29. It is the same as Bethel. And of Bethel, see on Chap. 10. 15. But because Bethel signifies the House of God, Gen. 28. 17. and that this place had been prophaned by the idolatry of the calves; the Prophets do often call it Beth-aven, that is to say, the house of an Idol, or the house of vanity, Hos. 5. 8. & 10. 5. Besides, that neer unto Bethel, there was another place, called Beth-aven, Josh. 7. 2.

nor swear] This form of oath is lawful; but not to be used by idolaters; as those were in the former words. God would not have his name in the mouth of idolaters: See Psal. 50. 16. not would have his people to take the name of idols in their mouthes, Psal. 16. 4. nor must his people use it, as idolaters do. They pretended they did swear by the true God, when they swore by these calves, Amos 8. 14. for the ten Tribes did profess that they worshiped God, in them imitating Aaron, Exod. 32. 5. 2 King. 10. 16. which notwithstanding was reproved by God. God cannot endure it, to be joyned with idols; 2 Cor. 6. 15. Zeph. 1. 5. Ezek. 20. 39.

V. 16. *For Israel slideth back*] Deut. 32. 15. Zech. 7. 11. See Psal. 125. 5. & 78. 57.

as a lamb in a large place] Sheep are sociable. A Lamb being alone, by its bleating, bewraies its fear and unquietness, and its desire and seeking after the dam, and the flock, and shepherd, that it perish not. God will put Israel in that case. Israel was a wanton heifer; the whole field and pasture could not content her. God would tame her, and make her as this Lamb. Seeing they have been so rebellious, and have loved liberty so well, I will grant it them, but to their ruine; like to the liberty of a Lamb in the wilderness, where it would be exposed to a thousand dangers and miseries. Unless he threaten them with the desolation of the country, and wish the small number which should remain in it.

V. 17. *Ephraim*] The ten Tribes, called by the name of their chief City. Whence was the first, and the most of their Kings; and where their head City Samaria was. Thus usually is it taken, Esay 11. 13. & 7. 17. & 17. 3. Jer. 7. 15. & 31. 9, 20. Psal. 60. 7. & 108. 8. Hos. 6. 4. & 11. 2.

is joyned to idols] And that Tribe was the head-spring of all their idolatry, 1 King. 12. 28. Targum thus; They have permitted to themselves Idols. The LXX. thus; They have let to themselves scandals.

Let him alone] A scarful dismission. That is, Thou Judah, or every Believer, have nothing to do with him; by conference. of verse 15. Others say, Such as are good amongst them, let them be separated from him to Judah, or some other faithful, 2. Cor. 6. 17. Or else, Let him be filthy still, Ezek. 20. 39. Apoc. 22. 11. Or do thou Hosea forbear further to deal with him, by preaching to reclaim him: For it will not be; he will not be drawn away from his idolatry: All these do not so much differ, but that they might be conjoyned.

V. 18. *Their drink is sowre*] LXX. thus; *ἡ ἐρεύνα γεγαυνεν*; mis-reading מרמם for מרמם Targum thus; Their Princes multiply feastings with violence. Heb. *is gone, dead, or stinke*. A metaphor, or proverbial speech, to set out the stiffly corruption of the people, in their lives and religion. They are so given to swilling and gluttony, that they batch out, and cast up filthing vomatings. They so swill in drink, and ingorge themselves therewith, that over-charging their stomach, it growes sowre in it. They sin not in a common way, or keep any mean, or mediocrity in sinning; but so exceed, as they are past all shame altogether, Psal. 14. 5. Esay 1. 22.

whoredom] Spiritual with images; not excluding the carnal whoredom.

rulers] Heb. *shields*, Psal. 47. 9. The heads of the people, who should have remedied, and curbed those sins and sinners, and protect the people, do spoil them.

Give ye] Prov. 30. 15. They are so shamefully impudent in receiving bribes, that they will command men to bring them unto them: and so the Rulers base covening of presents; disgraceth all the government; they make publike sale of justice and right: see on Micah 7. 3. The forelaid sins commonly follow idolatry. LXX. thus, They loved shame by gifts.

V. 19. *The wind*] The denunciation of Gods judgments, and revenge upon them for their foresaid sins.

bath] Speaks of the time to come, as if it were already past and done, for the certainty of it.

bound her up in her wings] To carry them suddenly away, as it were, by a strong puffe of wind, or a storm. They shall be speedily carried away into Capivity, as if upon the wings of the wind. See the phrase, 2 Sam. 22. 11. repeated, Psal. 18. 10. See Psal. 1. 4. Ezek. 5. 3.

be ashamed because of their sacrifices] Seeing themselves fallen from the hope which they had conceived, of pleasing God by them; and deceived in the trust which they had put in them: or, they shall be disgraced; that is to say, they shall fall into extreme misery and ignominy, through their Idolatries, Jer. 2. 26, 27. Esay 2. 20.

CHAP. V.

Vers. 1. HEar] This, and the two Chapters following, seem to belong to the same prophesie or Sermon. In this Chapter are sins charged upon all, of all ranks, in Israel: Their Fall, and Judahs with them. And again are repeated, the sins of both: And Gods Judgments against both. These, in this verse, the prophet calls for, and commands audience.

O Priests] Whose function was to teach and correct others, and be good examples themselves. Ecclesiastical persons in the first place are called upon.

O house of the King] Kings are not exempted from obedience to Gods Will and Word. Though they, of all others, will stand upon their priviledges and prerogatives. Nor can they exempt themselves from his Judgments; whereof they are the more worthy, as abusing their high dignity, and truth; and hurting more then others, by their ill example. And this may be extended to all Magistrates, Officers, Ministers, and Counsellors of the King.

for judgement is toward you] Heb. *for to you the judgement is*. To you priests, and princes specially; who should have corrected and repressed others, and are the fountains of all evils yourselves. The charge of teachnig, and doing right and justice belongeth to you, and ye have been the chief authors of extortion and injury, as is said afterwards. Or, Judgement is coming upon you, Mal. 2. 1. as it speedily fell upon the house of Jeroboam, and his successors. Think not that ye can any wayes escape and avoid it. Thus he summons and cites them to Gods tribunal. He will judge, and execute his Judgements upon them.

because] Or, *but*.

a snare on Mizpah] Ye priests and princes have laid snares to intrap the innocent in their lives and goods: as theeves and robbers do for passers by, or followers do upon the hills of Mizpah, and Tabor. Mizpah signifieth a beacon or watch tower, or place of spial and speculation, Gen. 31. 49. And there were divers places of this name; one belonging to the tribe of Judah, Josh. 15. 38. another to Benjamin, Josh. 18. 26. another Mizpah of Gilead, Gen. 31. 49. Judg. 10. 17. & 11. 29. another of the Moabites, 1 Sam. 22. 3. This here seems to be neer Mount Hermon and Libanus, Josh. 11. 3. and watch-towers are built on hills and mountains for the more spacious view and prospect.

Tabor] We read of a City of that name, given to the Merarites out of the Tribe of Zebulun, 1 Chron. 6. 77. And of the plain of Tabor, whereto Tirzes men going up to God to Bethel, did meet Saul, 1 Sam. 10. 3. and of mount Tabor, Psal. 89. 12. Jer. 46. 18. whither Barack drew his army, Judg. 4. 6, 12, 14. and where Gideons brethren were slain by Zeba and Zalmunna, Judg. 8. 18. On these two mountains, it seems hunting and fowling were used; whence these similitudes, see taken.

V. 2. *And the revolters*] Terms taken from such as are high-way-Robbers, which turn aside, or lye in ambush, and hidden places, to murtherers estates, and lives. Others take them for revolters from the right Religion of Judah at Jerusalem.

are profound] Deep, and deeply rooted in their own devises, wherein they please themselves, and think to delude and deceive God; and so are obstinate in their own superstitions, and contemne and reject all counsel, advice, and admonitions to reclaim them. Others rather, that they seek deep and secrete hidden lurking places for to work their mischief, and have deeply engaged themselves, and made great progresso that way. So Chap. 9. 9. *They have deeply corrupted themselves*. And so Esay 31. 6. *they have deeply revolted*; that is, exceedingly.

to make slaughter] Some understand this of their sacrifices; here contemptuously called slaughter; as Esay 66. 3. But rather the literal meaning is, to be understood of their secreting with the enemies, that *profundum quod in da dicam*; *insidiatorum*, were deep, and very far gone in blood and murder. And did it cunningly, that they might not be found out, and convinced of it; Chap. 4. 2. See such crafty and subtile oppressors set out in their colours, Psal. 10. 9, 10. Targum thus; *They say very many sacrifices to Baal*.

though I] Or, *and*.

a rebuke] Heb. *a correction*; that is, if that an the supreme Lord, will look over and exercise their judgements, and make these false Judges give an account. I will be he that shall reprove and punish all those injustices, Job 24. 18. Hos. 8. 9. Or this they did, though I did rebuke them by my Prophets, and labour their amendment; which takes away all excuse from them, and aggravates their crime: yet these would make the meaning this, *And I have been rebuked of them all*. Like that, Chap. 4. 4. & Lamen. 3. 14. & Psal. 119. 51. & 123. 4.

V. 3. *I know Ephraim*] They boasted themselves not only to be Israelites, but to Ephraimites, because their King Jeroboam came of that Tribe. And that was the chief Tribe of the ten: and they pretended many colours and shews of counsels and defences for themselves, under which they thought to hide and shelter themselves. But all in vain. If they knew not themselves, yet God did know them; and sells them to, that his eyes could not be blinded with fairlimsey shifts.

is not hid] The thing he knew. For all their shifts and shufflings, pretences and defences, they were yet in all their willworship of their own devisings, tax who in and filthy Idolatry, when they left the rule of the Word and Law of God.

V. 4. *They will not frame their doings*] Heb. *They will not give*. Or, their doings will not suffer them. Or their works will not suffer them to be converted. The Prophet may be expected to speak this either in the Person of God, or in his own person. They are so drowned in their idolatries and sins, so devoted to them, that they are past hope of amendment; so mancipated to them, that their minds will not give way to them, or they give their minds to return. No hope remains, as chap. 4. 17. They think no wayes of any reconciling, returning to God.

their God] That had been their, by Covenant and by their profession: that had dealt with them as a gracious God, and was ready to deal upon their repenting, so to them.

for the spirit] Chap. 4. 12. Or They to please them: in their whorish wayes, the Devil wash so madded them, that now without all shame, as whores in publick stewes, they act their filthiness.

not know the Lord] This is not to extenuate their faulty but aggravate it. That they have banished from them the true knowledge of The Lord: their sins against God.

V. 5. *And the pride*] In contemning Gods Will and Word in his and by his Prophets; proudly bearing out themselves; against them, without fear, yea haughtily scorning their reproofs. Some here would understand God himself to be called the pride and glory of Israel, as Amos 8. 7. And to like purpose would wrest other places: Nah. 2. 2. 2 Sam. 1. 19. as the Temple is called the excellency of Jacob, Amos 6. 8.

witness] Needs no other witness. That their impudent behaviour is singing, and contempning of God, makes them notoriously guilty, and altogether inexcusable, Chap. 7. 10. Esay 3. 9. The others make God here to witnesse against them; as Ruth 1. 21. Job 10. 17. Micah 1. 2.

therefore] In vain they pretende to them: I intimate.

Judah also] Mercy was promised to Judah, Chap. 1. 7. But this is spoken here of such degenerate Jews as fell off, and joyned themselves to the Israelites, and their Idolatries.

V. 6. *They shall go with their flocks*] To offer sacrifices. By them to seek counsel: and help of God, and to win his favour. And they shall be ludious and earnest in this kind, pure no cost or pains; but abound in their sacrifices, Micah 6. 7. And they trusted in, and by, their sacrifices, to please and pacifie God. This men are apt to trust in outward rites exercises of Religion, and securely to rest there; which yet are but helps to fetch in Christ, and repentance for sin: yea many times they are the holder to sin, when they think they have such means of expiation ready at hand; and have their good intentions withal, by those means to seek the Lord.

But they shall not find him] All aforesaid is in vain altogether, whiles they remain finners, continuing therein, Prov. 1. 28. Esay 1. 15. Jer. 11. 11. Ezek. 8. 18. Micah 3. 4. Joh. 7. 34. & 9. 31. God mainly requires the heart and inner man; spiritual services and sacrifices. They abused the true end of the sacrifices: their outward services, though never so many, shall not serve their turn, and save them. God will forsake them, as ver. 15. Ezek. Chap. 10.

from them] From such a kind of seekers and worthippers.

V. 7. *treacherously*] Like an adulterous woman which conceives and brings forth by others, more then by her husband, Jer. 3. 20. The meaning is, the peoples corruptness is wrech in self in this; that publick orders serve for nothing, but to make them fitting for Idolatry, and not to turn and amend them. Treacherously breaking her Covenant, and prostituting themselves to Idols.

strange children] Of strange women; so mingling the holy seed with the Heathen: And those likely brought up as strangers to God, and his people, in the superstitions, and Idolatries of the Heathen. Contrary to that, Deut. 7. 3, 4. Or else, children like themselves, brought up by them in the same apostasie, and continuing to the same treachery, *for that now is growes to be hereditary*, and no hope is left remaining; and I cannot call them my children, for the children of Abraham, but strange children; Eph. 2. 12.

a month] Their destruction is not far off, or a thorne-tree will serve for to root them quite out. See Zech. 11. 8. 1 King. 14. 13. Or else month may be taken here, as Jer. 2. 24. and so, that their own desperate dissolutenesse and loosenesse of life shall devour and consume them, as it were, by pretence.

Hereafter shall] Heb. *now goleth forth*. Or, *now*.

with their portions] As formerly out of Jer. 2. 24. Or, *else*; the portions of their wealths, and strengths, their victuals, ammunitions, and fortifications.

V. 8. *Blow ye the cornet*] Here the Prophet, as an Herald from heaven, not a Prophet, proclaimeth war, seeing his former warnings and threatnings would not suffice. *As God commanded Ezekiel to lay a siege, Ezek. 4. That they may know*, God threatened not in vain; but his exactions shall fetch him threatnings close at the heel. The wicked counted the Prophets words but vain; but here God himself comes in ready armed, to take revenge.

in Gibeah] A representation of the enemies sudden coming: as it were by a signal given from these high places of Benjamin, which bordered upon the Kingdome of the ten Tribes, 1 King. 15. 21, 22. Gaiber Souldiers, prepare for defence; yet all shall not serve; neighbouring strengths shall be but a vain confidence. Of Gibeah, see on Chap. 9. 9.

in Ramah] There was Ramah in Naphtali, Josh. 19. 36. And Ramah of Zophim, 1 Sam. 1. 19. where Samuel was born, dwelt, Judged Israel, dyed, and was buried. And Ramah of Benjamin, Josh. 19. 29. neer to Gibeah, Judg. 19. 13. 1 Sam. 22. 6. Esay 10. 29. and bordering upon Jedah. There Rachel was buried, neer Bethlehem. Whence is that, Jer. 31. 15. Mat. 2. 18. And this seems to be meant in this place.

cry aloud] A third repetition, in this verse.

at Beth-aven] A city differing from Bethel, and situate between Ephraim, and Benjamin, Josh. 7. 2. & 18. 12. belonging to the Kingdome of Israel.

after thee, O Benjamin] The City of Beth-aven being a little beyond Benjamins Country. Or, thus, Benjamin and Judah after Ephraim and Israel, should prepare themselves to suffer the calamities of war.

V. 9. *Ephraim shall be desolate*] Here desolation, destruction, and devastation, is denounced; and that by reason of their desperate and irrecoverable state in sin. And indeed the kingdom of the ten Tribes never recovered their estate again, after their desolation by Shalmanesser, 2 King. 17.

among the tribes of Israel have I made known] I do not suddenly, rashly, or hastily proceed to vengeance; but make it known before: Or thus, in the person of the Prophet, I have done my duty, and made known, among all the people, the wrath to come; as Ezek. 33. 38. so that the people may think themselves, if they will be willfully blind and besotted.

shall surely be] By the success, they shall surely know that I have

have determined this, which they ſlight as uncertain, if they be not careful, by timely repentance, to prevent it. And ſo he goes on to deal againſt both, to the end of the Chapter: This wrath and vengeance, is firmly and irrecoverably determined by God; not conditionally threatned, as moſt commonly it is; but they being deſperate in ſin, without hope of repentance, it is preciſely and abſolutely decreed and denounced; ſo that none may conceipt any hope of eſcaping it.

V. 10. *The Princes of Judah*] To them of Judah alſo, he was a Prophet, Chap. 1. 1. And Judah was not free of ſin, though not ſo ſinful as Iſrael. And the Princes, they the fountains of all evil; *Magnates, magnates*; they confounded all, that ſhould have kept all right and in order.

that remove the bound] They ſhould be as boundaries of land, to ſet and keep all things right and ſtraight. But they do violate all lawes, which are the publike bounds of every ones right: and in their judgements do overthrow particular mens titles, concerning the lawful poſſeſſions of their goods. The haynouſneſs of this crime appears, Deut. 19. 14. and Chap. 27. 17.

like water] Like a cloud, or deluge of waters, moſt abundantly; the greater ſhall my wrath and vengeance be againſt them.

V. 11. *Ephraim*] Returnes to the Iſraelites.

is oppreſſed] And preyed upon. As Judg. 4. 3. & 10, 8, 12.

and broken in judgment] By the abuſe of publick orders, and officers, and Gods hand of judgment in it.

because he willingly walked] Juſtly for this cauſe; Becauſe he walked after the commandement and traditions of men; and that willingly, becauſe he better liked them, then Gods commandements: as was ſpecially ſeen, in their willing following the commandement of Jereboam for idolatry, 1 King. 12. 28, 29. They were as ready to obey, as he to command. Though to aggravate his ſin, he is faid to make them ſin, to drive them to it, 2 King. 17. 21. Some with the LXX. tranſlate thus, Becauſe he would, he went after vanity, or vain things; he willingly followed vanity; as Job 31. 5. 2 King. 17. 15. 1 Sam. 12. 21. The LXX. varies much more, in the verſion of this verſe. And the Targum thus, Their Judges turned themſelves to go aſtray after lying riches. Vulgar Latine thus, *calumniam patiens eſt Ephraim, quoniam cepit abire poſt ſordes.*

V. 12. *as a moth*] I will cauſe them, by little and little, to conſume themſelves with diſorders, and inward evils, until they be quite overthrown, Job 4. 19. Eſay 50. 9. & 51. 8. The LXX. hath πρεσκν.

Judah] His ſin alſo is not without its puniſhment.

rottenneſs] Or, a worme, ſee Job 13. 28.

V. 13. *When Ephraim ſaw*] The ſore, and the ſhift of both: they both ſee their ſickneſs and wound; but not the true cauſe of it, Gods wrath for their ſins. They feel the preſent ſmart; as brute beaſts will do their blowes, and roar at them; but know neither the cauſe why, nor the means how to prevent them afterwards. So they ſaw the evils that did conſume them, but took not the right courſe to remove them.

then went Ephraim to the Aſſyrian] Menahem, King of Iſrael, required the aſſiſtance of Pul, King of Aſſyria, 2 King. 15. 19. Thus they repented not with theſe lingring puniſhments, but betook themſelves to vain ſhifts, and the arme of fleſh, to broken reeds; as is uſual with ſuch ſinners, in like caſe to do. They went not to God, as they ſhould have done. Chap. 14. 1, 2, 3. and Chap. 6. 1, 3. but they went to the Aſſyrian. Of the Aſſyrians, ſee the Annotations on Chap. 7. 11.

and ſent] That is, Judah ſent: which is to be ſupplyed by analogy of what went before, and follows after. See 2 King. 16. 7. Both alike ſinned in this fault.

to King Jareb] Or, the king of Iazeb; or to the king that ſhould pleaſ, defend, and revenge them. Some think this to be the name of a King, or rather of his City, or Country, of ſome place or pretty kingdom in Aſſyria. To Tiglah-pilneſer King of Aſſyria; Ahaz king of Judah, ſent for help againſt Rezin King of Syria, and Pekah King of Iſrael, 2 King. 16. 7. 2 Chr. 28. and went not to God for help; but rather refuſed him, Eſay 7. 12. 13.

yet could he not] This ſhall not profit you in the end. It ſhall ſhew you your folly. The wiſe way is to run to God. All others, ſhall prove Phiſitians of no value.

V. 14. *as a Lyon*] In the end he will be more then a moath, and rottenneſs, when they will not repent upon lingring puniſhments, he will grow to be a very Lyon. This men get by ſeeking to vain helps againſt God. Nothing can reſiſt his hand. See Chap. 13. 8. Lam. 3. 10. Pſal. 17. 12.

and go away] A term taken from wild beaſts, which having taken any prey, do run away preſently, ſo that the prey cannot be recover'd from them: yet he will go away with the prey, not as a Fox, ſlyly and ſtealingly; but as a Lyon openly, daringly, and without any fear, of any reskew.

V. 15. *return to my place*] I will take away the preſence of my help and grace from them; as if I did ſhut my ſelf up in heaven, as if I would not care for them any more; and I will expect the iſſue of their behaviour upon my fierce wrath. See Eſay 18. 4.

till they acknowledge] Here are the two parts of repentance expreſſed.

they] Both Ephraim, and Judah; of both whom in the former verſes.

acknowledge their offence] Heb. *be guilty*, Lev. 26. 40, 41. Jer. 29. 12. Ezek. 6. 9. & 20. 43. & 36. 31.

and ſeek my face] And favour. See Pſal. 27. 8, 9. & 31. 16. & 44. 24. & 51. 9. & 80. 3, 7, 19. Eſay 55. 6.

in their afflictions they will] Here is the end and uſe, and fruit of afflictions, Pſal. 78. 34. & 83. 16. Judg. 3. 9, 15. & 4. 3. & 6. 6, 7. & 10. 10. & Eſay 26. 16.

early] That is, with all ſpeed, care, and induſtry, Job 8. 5.

CHAP. VI.

Verſ. 1. COme] An exhortation to both, to return to the Lord; upon his readineſs to heal and revive them. All means of converſion afforded to Ephraim, and Judah; and yet they all deal treacherouſly, Gilead, the Prieſts, Ephraim, and Judah.

and let us return] He ſheweth the people how they ought to return to the Lord, that he might call back his plagues. To others, it ſeemes to be a diſcourſe of the people repenting, being the ſequel of the precedent Chapter, ſo as they yield not to deſpair, but rather raiſe up themſelves to repent, and to hope in Gods mercies; each one beginning with himſelf, and then mutually exhorting one another, as the words do ſhew.

for he hath torn and] And indeed this is the courſe and cuſtome of God, He ſo ſmites, as willing to heal, though he tear as a Lyon, chap. 5. 14. yet leaves place for mercy; and in his puniſhments aimes at repentance. And the knowledge of this, and the apprehenſion and hope of mercy, is the very beginning of repentance, and induceth ſinners to it, Pſal. 130. 4. See Deut. 32. 39. 1 Sam. 2. 6. Job 5. 18. Eſay 30. 26.

bind us up] As a Chyrurgion, having laid on plaiſters, then binds up all.

V. 2. *After two dayes*] In a very ſhort time he will reſtore us; as it were from death to life, upon our repentance, Eſay 54. 7. The Jews underſtand the two dayes of their deliverance, from the Egyptians bondage, and Babylonian Captivity, and the third day of their redemption by the Meſſias. Others, hold it to be a ſecret propheſie of Chriſts reſurrection the third day after his death, 1 Cor. 15. 4. But this ſeemes too far-fetcht; and that place may not have relation to this text, but to other Scriptures: unleſs we hold according to that rule, That there are many propheſies concerning Chriſt, which firſt have their accompliſhments in others, as in Types, and after receive their full and perfect accompliſhment in him; as that, Chap. 11. 1. The true ſenſe is, that though God deliver them not the firſt, or ſecond day, but delay a while longer, yet they will patiently expect, and truſt ſtill, that aſſuredly at laſt he will deliver them. Thus they ſtrengthen themſelves in their faith and hope, though two dayes paſs without help; as Jer. 8. 20. A remarkable pattern hereof we may take to be that of our Saviour, 1 Cor. 15. 4. and we muſt be made conformable to our head, Rom. 8. 29.

live in his ſight] Here is their hope. In the ſight of God, is all life and felicity, the life of grace and glory, Pſal. 16. 11. & 17. 15. Apoc. 7. 9. we ſhall live under his protection and favour, participating of his grace, and in his fear and obedience.

V. 3. *Then ſhall we know*] Naturally we are inclining and prone to doubt of Gods favour. Therefore the faithful continue and go on to encourage themſelves in their comforts. And this is the exerciſe of their faith. Then ſhall we know, though now we ſee no ſuch thing. The light of life ſhall dawn at laſt, after this darkneſs, Rom. 1. 20. Pſal. 30. 5.

if we follow on] Or, *how to follow*, Job. 8. 31, 32. If we manfully ſtrive to ſurmount all impediments which would otherwiſe hinder us from attaining that grace, which yet ſeems ſhut up from us.

his going forth] The manifeſtation of himſelf in grace and favour. Others thus, The manifeſtation of his Grace in his ſon, the knowledge of God, which ſhall be through Chriſt in the Goſpel, ſhall be in the appointed time, and ſhall keep its ordinary courſe, as the Sun doth at his riſing. See Judg. 5. 31. Prov. 4. 18.

as the rain] The fruit of this his appearing, and reveiling of himſelf. See Job 29. 23. Pſal. 72. 6. It ſhall be as the rain water; ing the earth, and making it to fructifie.

as the later and former] So ſhall he ſeaſonably and conſtantly ſhower down his bleſſings upon us. The ſum is, we ſhall more and more increaſe in the knowledge of God, notional, and experimental: as the light of the morning doth hourly more and more increaſe, and grow fruitful by it, as the earth doth by the rain. Thus they go on in reckoning up the effects and benefits of

of Gods grace and bounty towards them, upon their repentance; He will heal us, revive us, and we ſhall live in his ſight, and know him, and find his gratious favour ſhill more and more. Thus the faithful increaſe in the knowledge of God, and truſt in him. The LXX. thus, ὡς ὄρθρον ἕτοιμον ἐφανεν ὁ σωτήρ.

V. 4. *O Ephraim*] The Prophets, as hath been ſaid, uſually add to their threatnings, ſome promiſe of hope and comfort, leſt the faithful ſhould deſpair. And again, to their Promiſes, ſome threatnings and exceptions, leſt hypocrites lay hold on the promiſes, which indeed belong not to them. For they had to do both with the whole body of the people that was corrupt; and alſo with a few godly ones amongſt them. Here the Prophet turns himſelf to the ſimilitude; and ſhewes they were incorrigible, incurable.

what ſhall I do unto thee?] A pathetical conteſtation, appealing to their own conſciences, in the matters following. See Ch. 11. 8. Eſay 1. 5. & 5. 4. ſeeing your perverſineſs is ſo great, that ye cannor give way and place to my grace and goodneſs; what now ſhall I do unto thee?

O Judah] Judah in no better caſe: A thing the more deploreable.

your goodneſs] Or, *mercy*, or, *kindneſs*: All the ſhews you make of converting to me, of ſerving and fearing me, have no firmneſs nor continuance. He hath a relation likely to the frequent reformations of Gods worſhip, which were never of any long continuance among the children of Iſrael, longer then Gods hand was on them, Pſal. 78. 5, 15.

as a morning cloud] Which is ſuddenly diſperſed at the riſing of the Sun.

early dew] Which is ſoon dryed up. Thy goodneſs had no continuance, no ſubſtance, or ſolidity in it.

V. 5. *Therefore have I ſhewed them*] Their former hardneſs and obduration in ſin, cauſed God to deal hardly with them: an hard knot muſt have an hard wedge. They mighe thank themſelves they were ſo harſhly dealt withall, and not complain of any ſeverity in God, they forced him to it, Eſay 28. 21. Lam. 3. 33. I have ſeverely reproved, chidden and threatned them by my Prophets, to ſet them upright; like as is done to a knotty and crooked piece of timber.

I have ſlain them] I have judged and condemned them to death. See 1 King. 19. 17. Jer. 1. 10. & 2 Cor. 10. 5, 6.

by the words] Gods Word is compared to a ſword, a rod, a ſtaff, an hammer, a fire, Eſay 11. 4. Jer. 23. 29. Heb. 4. 12. Apoc. 2. 16. for the force and effects of it. The Prophets duty, and the peoples, are to examine themſelves, how they are wrought upon by the Word.

and thy judgments are as the light] Or, *that thy judgments might be as the light*. My threatnings, and the ſentence which I have pronounced againſt them, hath every morning been declared unto them by my Prophets; as the light to ſhew them their duty, Jer. 7. 13. & 11. 7. & 25. 14. ſo that they could not pretend ignorance; which clears Gods juſtice, and convicts their contumacy. Some underſtand here the light, not of doctrine, but of Gods judgments and puniſhments, Eſay 26. 9. Job 37. 23, 24. Apoc. 15. 4.

that goeth forth] Every morning: whence ſome would collect, that the morning was the time for the Prophets uſual teaching and preaching. Targum thus, Becauſe I admoniſhed them, ſending my Prophets, and yet they did not return; I will bring againſt them ſlayers, in as much as they have tranſgreſſed the word of my good pleaſure, my judgment is as the light that goeth forth.

V. 6. *For I deſired*] Hypocrites will always have ſomewhat to alledge and pretend, and ſtick not to wrangle it out with God, while they are ſedulous in ceremonials and externals. So here, Our Saviour cites this text twice, Mat. 9. 13. & 12. 7. and it agrees with that, 1 Sam. 15. 22.

mercy] Comprehends the duties of the ſecond Table.

and not ſacrifice] Comparatively; that is, more (as the word is after expreſſed) then ſacrifice. God condemns the abuſe obeyly, Eſay 1. 11. & 29. 1, 2. Jer. 6. 20. Amos 5. 21. Mar. 12. 33. The external worſhip of God, and all legal ceremonies, are underſtood hereby. The *LXX.* read the words thus, Will I have mercy, or ſacrifice? reading the words interrogatively, to the ſame ſenſe.

and the knowledge of God.] This comprehends the duties of the firſt Table. God here joyns both together. They muſt not be ſeparated.

more] The comparison here expreſſed. The meaning is, both outward, and inward, worſhip of God, are injoyned, and to be conjoyned: which hypocrites pull aſunder, and reft in the outward worſhip onely; which yet, without the inward, and without the real duties of the ſecond Table, is of no value and eſteem but odious to God, Pſal. 50. 8. Jer. 7. 21, 22. Eſay. 66. 3. He ſheweth to what ſcope his doctrine tended, that they ſhould join the obedience of God, and the love of their neighbour, with outward ſacrifice; for elſe outward ſacrifice will not ſatiſfie God.

V. 7. *But they like men*] Heb. *like Adam*, the firſt ſinner of all, who brake Gods firſt Covenant with mankind; whence followed the general curſe upon all men. See Job 31. 33. Ia. 43. 27. Or, as it is had been the Covenant of ſome mean man, Gal. 3. 15. See 1 Cor. 3. 3.

there] Where, and when as I dealt with them, as is expreſſed, ver. 5. See 2 King. 17. 7, &c. yea even there, in the very abuſing of their ſacrifices. They ſhewed themſelves men, in tranſgreſſing the Covenant.

treacherouſly] Chap. 5. 7. & 7. 13. & 8. 1.

Ver. 8. *Gilead*] Which was the place where the Prieſts dwelt, and which ſhould have been beſt inſtructed in my word: it is thought to be Ramoth-Gilead, Joſh. 20. 8. & 21. 38. which was one of the cities of refuge, for thoſe which had committed ſome murther unawares; and he ſeems to infer, that it was a refuge for wilful murtherers. See Chap 12. 11. Some underſtand this of the Country of Gilead, beyond Jordan, given to the two Tribes and an half, Num. 32. 1, 16, 29, 40. and now captivated by Pul, King of Aſſyria, for their ſin, 1 Chr. 5. 26. But the addition of the word City makes againſt that; unleſs by City we underſtand every City of Gilead, as ſome do. If this City, which ſhould have been a good example to others, was ſo wicked and bloudy; what might be thought of other Cities? Of Gilead, ſee on Obad. ver. 19.

polluted with bloud] Or, *ſtaining for bloud*, or, *traced with bloud*; *guilty of much bloud*. The *LXX.* thus; But they are as a man tranſgreſſing the Covenant. There Gilead deale treacherouſly againſt me, a City that acts vain things, troubling the water; reading ſo מים for מים.

V. 9. *And as troopes of robbers*] As Judg. 9. 25. Prov. 11. 23. as the Arabian in the wilderneſs. See Obad. ver. 5.

the company of Prieſts] Or, *the league and conſpiracy*; as Jer. 11. 9. Ezek. 22. 25.

murder] By this it may ſeem, that this is a proſecution of that in the former verſe; that the Prieſts of Ramoth-Gilead committed all manner of bloudy cruelties: they were the companions, the captains, and commanders of ſuch bloudy robbers.

in the way by conſent] Heb. *with one ſhoulder*; or, *to ſhechem*. One ſhoulder ſignifies one conſent, that they did it unanimouſly; by factions and conſpiracies. So Zeph. 3. 9. If we take it for *ſhechem*, we find *ſhechem* to be a city of refuge on Mount Ephraim, Joſh. 20. 7. belonging to the Keathite-Levites, Joſh. 21. 21. a prime City in the heart of the Kingdome, where they met to make Rehoboam King, 1 King. 12. 1. and King Jeroboam dwelt there, ver. 25. many travellers went that way becauſe of the celebrity of the City; and therefore that was fitteſt for their bloudy robberies. Some thus, It may be that Jeroboam had placed there ſome falſe Prieſts which himſelf had made: See Ch. 5. 2. which committed many outrages and murders upon them which frequented the Temple of Jeruſalem, contrary to his command, or, generally upon all travellers; and that by guile and treachery; as Simeon and Levi had of old time murdered the Chenites, Gen. 34. The LXX. thus, Thy ſtrength is of ſuch a man, &c. as abuſeth his ſtrength to robbery, as aforeſaid. Thus variouſly are theſe words taken, and interpreted.

for they commit lewdneſs] Or, *enormity*. I do liken theſe Prieſts violences to theft, for they are cruel and inſatiſfiable; or commit ſuch like enormities, as Simeon and Levi had of old time murdered the Chenites, Gen. 34.

V. 10. *I have ſeen*] Whatſoever they dream or imagine, pleaſing themſelves in their will-worſhips, and good intentions; yet I the true Judge do thus ſee and deem.

an horrible thing] Or, *bruitiſh and infamous*. The boldneſs of Prophets from God in reproving ſin: They muſt ſet out ſin in its colours. Better ſo, then for people to find how fearful a thing it is to fall into the hands of the living God.

the whoredome] The idolatry; uſually called whoredome.

of Ephraim] Ephraim the chief Tribe and Head of that kingdome; and Jeroboam the Ringleader to Idolatry was of the Tribe of Ephraim, 1 King. 11. 26. & 12. 26, &c.

V. 11. *Alſo O Judah*] The words of this verſe are ſo generally put, as that they may be divers ways applyed and underſtood. Some thus, O ye ten Tribes, though for the preſent ye have no good plants of true believers amongſt you, yet ye ſhall be replenished with them again, when ye ſhall be united again to Judah; and by means of the Goſpel, which ſhall come forth of Jeruſalem, Pſal. 110. 2. Iſa. 2. 3. God ſhall deliver his elect of all nations out of their ſpiritual captivity, and at laſt the whole body of his people Iſrael, Jer. 31. 6. Others make God ſee an harveſt of joy for Judah; when he ſhall cauſe his people to return from their ſpiritual captivity, by the preaching of the Goſpel: like to that, Jer. 31. 23. Zeph. 3. 20. Pſal. 14. 7. But others, more agreeable to the context, underſtand here the harveſt of Idolatry, and of Gods judgments for it. And that this harveſt ſaith Judah ſhall ſee and ſowm

for Israel, taking from Israel the seeds and plants of idolatry, to corrupt it self; and so by his example to confirm it in Israel, to propagate and ripen the harvest of Israel, and Gods anger for it. Or rather, that Ephraim and Israel have also sowed the seeds, and set an harvest of idolatry in Judah, corrupting Judah, and ripening him for the harvest of Gods wrath. And this relates, as the former likewise doth, to that history, 2 Chr. 28. 8, &c. So that the meaning will be, That Ephraim had not onely defiled Israel with idolatry, but also had sowed it in Judah, or Judah had taken the seeds, and plants, and harvest of idolatry from them, when Ahab was joyned in affinity with the Kings of Judah, and when Ahaz reigned in Judah, and in the end of his reign was delivered into the hands of Pekah, King of Israel.

when I returned] When I did it by my Spirit in the powerful preaching of my Prophet Hoded, 2 Chr. 28. 9, &c. though ye arrogantly ascribe it to your selves, and your own praise. Others, more generally thus, When I laboured to prevent their captivity, by turning them from Idolatry by the Ministery of my Prophets, even when and where I was about to reduce and restore them.

CHAP. VII.

Vers. 1. WHen] God reproves Israels and Ephraims manifold sins; though he would heal them, yet they continue sinning against him, and seek another means of help, and come to him but hypocritically; which shall be their ruine.

I would have healed Israel] as a good Physitian, Chap. 14. 4. Psal. 30. 2. & 103. 3. Esay 30. 26. & 57. 18, 19. By my Word, and Prophets, by my mercies and judgments. Assur could not heal them, Chap. 5. 13.

then the iniquity] When by my Word I tryed to correct the sins of my people, their secret wickedness and inward hardnesse hath manifested it self; as it often happeneth in bodily infirmities, when the Physitian tryes his remedies, he finds diseases greater, and more then at first appeared. God applyed his remedies, Chap. 6. 5. but they prevailed not. They did but fir and provoke the evil humours, When sinners are rubed on their sores, they kick, and fare as those, Mat. 7. 6. and so bewray that bitternesse of spirit which before lay hid in them. He that evil doth, hates the light.

wickednesse] Heb. *evils*.

of Samaria] See on Chap. 8. 5.

commit falsehood] They are so much the more set on all mischief, care addicted to it, and make a trade of it, 1 Joh. 3. 8, 9. Mat. 7. 23. Ezek. 22. 9, 11.

the thief cometh in] Into the house for to steal. Meaning, that there was no one only kind of vice among them; but that they were subject to all kind of wickednesse, both secret and open, within, and without; they were so infected, that no place or part was left whole.

spoileth] Heb. *spiippeth*. Violently plunder abroad.

V. 2. *Consider not in*] Heb. *Say not to their hearts*.

that I remember] as if there were no God; or God heeded not all their wickednesse; or would never call them to account for it, Psal. 50. 21. Job 22. 13, 14 And this opens the flood gate to let in all sin.

now their own] Though they think nothing lesse, yet they shall find by experience this to be true.

before them about] Like as it were with ropes and snares, that they may no longer escape Judgments, Prov. 5. 22. or the punishments of their misdeeds have bound them; or their misdeeds compasse them on every side; wherein and whereof they boast themselves, as men do of a guard about them. There shall be no way left for them to escape.

they are before my face] They commit their misdeeds boldly and openly. Or I keep them in mind, and they are always present before me, Prov. 5. 21. & 15. 3. Job 31. 4. & 34. 21. Ier. 16. 17. & 32. 19. And my part and office shall not be taken out of my hands, Gen. 4. 7. I will see them punished.

V. 3. *They make the King glad*] Chap. 5. 11. in obeying readily their idolatrous wayes and commands. Yea they flick not to applaud him in all his vileft wayes, crying up his vices for virtues, so as they may please his humour, and rejoyce his spirit. Or thus, All their wickednesses are made occasions of their mirth and pastime, even by the Judges and Magistrates themselves; or they flick not at any sin, so as thereby they may make the King merry, ver. 5. but rather invent such wayes of wickednesse as wherein he may take delight. Such was their flattery and servility. A sign of an extreme corruption.

V. 4. *adulterers*] Spiritually; and likely bodily too.

as an oven] Raging hot and furious in their sinning; burning in lusts and desires after it.

heated] He compareth the rage of the people after adultery, and Idolatry, to a burning Oven, which the Baker heateth still, till his dough be leavened and raised: and so they use all means to fulfil their unbridled concupiscence.

who ceaseth] Or, *they raiser will cease*.

from raising] Or, *from making*. Some thus, who ceaseth from raising and calling up the women to prepare their dough and bread for the Oven; as is usual with him who keeps a common bake-house, and after falls fast to the heating of the Oven. Others thus, who ceaseth from waking and heating the Oven, no longer time, then while the dough is kneaded and leavened: signifying hereby, their continual eager burning desires after these sins. Vulgat Latine thus, *quiesit paululum civitas a commistione fermenti, donec fermentaretur totum*.

V. 5. *In the day of our King*] Namely, the day of his birth, or of his coronation; his courtiers have perswaded him to drunkennesse; so that there was no goodnesse in the court; but all excesse of drunkennesse and disorder there.

sick with bottles of wine] Or, *with heat through wine*, Esay 5. 11. Hab. 2. 15, 16. LXX. thus; ἠρξαντο οἱ ἄρχοντες τῶν υἱῶν τοῦ θεοῦ, *The Rulers began to rage with wine*.

he stretched out his hand] Thereupon having laid aside all manner of majesty, he doth acts not beseeming him, but such men as are desperate scornful sinners, Psal. 1. 1. Prov. 1. 22. & Chap. 7. 8. he takes them by the hand, and becomes their companion in compositions. And all this in that day which should have been dedicated to better uses. Thus good Ordinances are abused.

V. 6. *For they have*] When they have plotted some treachery, they hatch it within themselves secretly, until such time as the passion of desire or of revenge being come to the height, it do break out in effects. See Mic. 2. 1.

made ready] Or, *applyed*; or, as the LXX, *their heart is were heated as an oven*: for הקריב reading הרקיב

like an oven] as ver. 4, & 7. hot as that, Dan. 3. 6.

whiles they lye in wait] To execute their burning mischievous desires; as Judge. 9. 25, 34, 35, 43. Ier. 9. 8.

their baker sleepeth] When he hath made the fire that will last and continue burning till morning, though he sleep.

as a flaming fire] Some thus, through the bakers sleeping all the night, and not attending the fire, but letting it burn on still. The baker may relate to the King.

V. 7. *all hot as an oven*] All fiery hot upon mischief. An Epidemical and ecumenical corruption.

devoured their Judges] This rage discovers it self chiefly, in their seditious, and frequent conspiracies, to the devouring and destroying of their Judges and magistrates.

all their Kings are fallen] as appears in the frequent murders of them. Of Zachariah, Shallum, Pekahiah, Pekah, see 2 King. 15. 10, 14, 25, 30. and before these times, see 1 King. 22. & 16. 9, 10, 21. & 2 King. 9. 14.

there is none] They are so possessed with their disease, to evil, that they cannot think upon me, to call upon me in these publick disorders; nor to be rightly convertted to me, Isa. 64. 7. and all their Kings that then fell by the sword, were alike evil among them calling upon the Lord.

V. 8. *hath mixed himself among the people*] By treaties, leagues, and commerce; which have brought them into participation of Idolatry, and vices. See Chap. 5. 7. That now they little differ from the Heathens, following their manners.

a cake not turned] As if he thould say, He is neither raw nor roasted, dough nor cake, fish nor flesh; which may be referred to the mixtures and differences of Religion; as was in Ahabs time, when they hatted between Jehovah and Baal, 1 King. 18. or in Samaria, 2 King. 17. 33. See Zeph. 1. 5. Apoc. 3. 15, 16. or else it may relate to that, That being as it were all fired by Gods judgments, he was not one whit humbled nor amended by it; but was still raw in impenitency and obstinacy; like a cake that is burnt on one side, and dough on the other.

V. 9. *strangers*] Foreign enemies.

and he knoweth it not] Hath not a right knowledge of it, to make right use of it. He repents not, though God by divers wayes, by words and blows doth invite and drive him to it.

gray haires] Which are a token of his decayed strength, brought upon him before its time, through the anguish of his manifold afflictions and distractions. And yet by all that he was not reclaimed, but remained still obstinate and incurable. Which is a continual charge of this Prophet against this people, as a people of forlorn hope, and desperate.

here and there] Heb. *sprinkled*. Like drops of water.

V. 10. *The pride of Israel*] Chap. 5. 5. whereby they did speak proudly against the Lord, were stout against him, and wearied him in the day of their pride; as Mal. 3. 13, 14, 15. So that his word, and his judgments could not break them: but they were even those men, Esay 9. 9, 10. yet God in his time would take them in their pride, resist them, mar it, break it, and plentifully reward the proud doer, Esay 28. 1.

testifieth] That there needs no other witnesse, to convict him.

they do not return to the Lord] By repentance, Esay 9. 13. but turn to their Idols.

their God] Who had so revealed and communicated himself to them. This is not to honour them hereby, but to aggravate their ingratitude and treachery.

nor seek him] See on Chap. 5. 15.

for all this] For all the chastisements aforesaid. See Ier. 3. 10. And then, for all this his anger will not be turned away, but his hand will be stretched out still.

V. 11. *a silly dove*] The Dove neither harms others, nor fears harm her self; Ephraim is not innocent as the dove; but silly, without the wit, and the wisdome of the Serpent, Mat. 10. 16. they foolishly sought not to God for help as they should by repentance; but they call and go to Egypt and Assur for help.

without heart] without all judgement; as they that cannot tell whether it is better to cleave only to God, or to seek the help of man.

they call to Egypt,] This shewed their silly heart. See on Chap. 2. 5, 7. & 5. 13. & 8. 9. & 12. 1. To ayd and relieve them, and would not come to me. See 2 King. 15. 19. & 17. 4. Ezek. 17. 15.

go to Assyria.] For the better and clearer understanding of the sacred history, take this catalogue of the Kings of Assyria; we read of Pul, in the dayes of Menahem, 2 King. 15. 19. of Tiglath Pileser, in the dayes of Pekah, and Ahaz, 1 Chro. 5. 26. 2 King. 15. 29. & 16. 7, 10. of Shalmanesser in the dayes of Hoshesah, who took him, and Samaria, and put an end to that kingdome, 2 King. 17. 4. & 18. 9, 10. He is called Shalman, Hos. 10. 14. And he or his next Successor seem to be called Esarhaddon, Afnapper, and Sargon, 2 King. 19. 37: Ezra 4. 2, 10. Esay 20. 1. And we read of Sennacherib in the dayes of Ezekiah, 2 King. 18. 13.

V. 12. *I will spread my net*] Esay 30. 1—8. & 31. 1, 2, 3. As the fowler doth spread his net upon the silly Dove, verf. 11. I will curse their endeavours, and make the issue of them to be to their ruine and confusion.

as their congregation hath heard] According to my curses made to the whole congregation of Israel in my Law, by Moses in the wilderness; and denounced by my Prophets, 2 King. 17. 13. Others thus, As they have heard of the like judgement upon themselves, or others. Like that, Esay 25. 5. LXX. thus, ὡς τὴν ἀκοὴν τοῦ θλιβομένου αὐτοῦ.

V. 13. *woe*] Esay 30. 1. Lam. 5. 16. Ezek. 16. 23.

fled from me] Departed, revolted, estranged themselves, as Ezek. 6. 9. & 14, 5. See Ier. 17. 13. & Hos. 9. 12. Zech. 7. 11, 12.

destruction] Heb. *spoyl*.

because] Sin the cause of it. See Lev. 26. 43.

yet they have spoken lyes] They have abused my patience, and former deliverances; they have made lying protestations to me of future faithfulnesse and service; they did never return but faitedly and fallsly. Or they have spoken lyes against me, attributing their deliverance to men or to Idols, and all their afflictions to me.

V. 14. *And they*] Thus God prosecutes their impenitency and hypocrisie.

have not cryed unto me] Prayer is a great part of repentance, so it be sincere in the heart. The cry of the heart is that God likes, and loves, and looks for, Psal. 119. 145. Lam. 2. 18. Jonah 3. 8. Thus Moses cryed when his voyce was not heard, Exod. 14. 15. and Hannah, 1 Sam. 1. 13.

when they howled] as Dogs and brute beasts. Though the fears of their miseries urged them to howling; yet they were dumb towards me, and fraught with grumbling and impatience, murmuring and repining against me. See Job 35. 9, 10, 11.

they assemble themselves] To make supplications, seeking onely their own commodity and wealth, and not passing for me their god. So they have these earthly blessings, they heed not me, nor my favour or displeasure. But we thould first seek Gods Kingdome, and these things afterwards.

they rebel against me] LXX. thus, *they were chastised by me*.

V. 15. *Though I have bound*] Or, *chastened*. I, as a Chirurgion, have bound up their wounds and sores. The LXX. omit this word.

and strengthened their armes] I have tempered my punishments, and I have given them strength to bear them, and not to be overthrown by them. Or, after I have scourged them, I have re-establisht them.

yet do they] They abuse my goodnesse; they render unto me evil for good. Take heed of this sin.

mischief against me] By their rebellion and apostasie, Nahum. 1. 9, 11.

V. 16. *They return*] They do but counterfeit Repentance; daily, and delude me in it. God requires soundnesse, and reality therein, Ier. 4. 2.

but not to the most high] LXX, *to that which is not*. Vulgar Latine, *that they might be without a yoke*. Which variety seems to arise from their various readings in their copies.

a deceitful bow] Psal. 78. 57. They have no stayednesse nor uprightnesse towards me; but are like a slack stringed, or ill fashioned bow; or, a bow which turneth in the archers hand, or a warping or casting bow.

their Princes] as ver. 7. much more then the people.

for the rage of their tongue] Against God, and man; belching out blasphemies against God, and proudly bearing out themselves, in their presumpuous and idolatrous courses; boasting of their own strength, and passing not awhit what they speak against God, and his servants. Or thus, The outragious virulency of their tongue should be the stirrer up of indignation amongst them; and the cause of their Princes falling by the sword. See Psal. 73. 9. & 12. 3, 4, Jam. 3. 5, &c.

their derision] This often slaughter of their Princes, and change of State, shall render them as a scorn to all; yea even to their confederates, as the Egyptians now were, in whom they so much trusted.

CHAP. VIII.

Vers. 1. SEt] God threatens destruction to Israel for their sins; their Idolatry in the calf of Samaria: their hiring Assur for help, &c. And Judah is shortly threatened.

the trumpet] To give warning of the enemies coming, Chap. 5. 8. A military phrase. The Prophet here, as an Herauld, proclaimes war against them.

thy mouth] Heb. *the roof of the mouth*.

as an eagle] Swiftly to seize on the prey. Though they, as is usual with sinners, do put off the evil day far from them. Namely, the King of Assyria shall speedily come, a swift and powerful enemy. See Deut. 28. 49. Jer. 4. 13. & 48. 40. & 49. 22. Ezek. 17. 3. Heb. 1. 8.

against the house of the Lord] Not meaning here the Temple of Jerusalem, and Kingdome of Judah; as many would. For the whole context carrieth it to Israel, which was once the people of God, among whom God had his habitation as in his Temple or palace; and they still pretend to be so.

because they have] The cause of the war. And that twice told.

trespassed] Impiously; and that against their knowledge and conscience.

V. 2. *Israel*] Or they shall cry unto me, *My God*, we know thee, we are Israel.

shall] This is no exhortation to them so to do; nor accusation against them for their failer therein: But a declaration of their simulation and counterfeiting in so doing.

cry unto me] Out of feafon, and not be heard. Or out of mere sense of evil, without faith, piety, or conversion, as Job 27. 9. Prov. 1. 27, 28. Isa. 1. 15. Mal. 3. 4.

My God] This is the voyce of their cry, this is their vain boasting and confidence. As is usual with hypocrites and sinners.

we know thee] Thou hast revealed thy self to us by thy Law and Word, And we make profession of being thy people, See Mat. 7. 21, 22. Luk. 13. 26, 27.

V. 3. *hath cast off*] Rejected, detested. This is, as it were, an answer to that in the former Verse, that their counterfeit cry was but in vain. The truth was otherwayes, as it is here set down; their sin did stick fast in them, and the punishment should follow: they did cast off all goodnesse, and the enemies should seize upon them.

the thing that is good] They have strayed from all piety and righteousnesse. Or, they are in cause that my grace and blessing is gone away from them.

V. 4. *They have set up Kings*] This relates not so much to that of Saul, 1 Sam. 8. as to that of Rehoboam, and his Successors. The people of their own proper motion, and without enquiring after my Will, or staying for my command, or permission, have chosen and made Kings of their own heads: first Jeroboam, 1 King. 11. 26. and after him Successours: for though God promised ten Tribes to Jeroboam, 1 King. 11. 31. yet the people had no command by God, or notice from him, to make him King; wherefore they sinned, separating themselves from the lawful rule of Davids posterity; though this happened according to Gods secret providence, Hos. 13. 11.

but not by me] God so works by men to serve his providence, as leaving yet no pretence or excuse to them to cover or colour their own wicked actions thereby. Gods intent and providence to prove Jobs patience, yet did nothing justifie the outrages and robberies of the Chaldeans and Sabeans against him, Job 1. They meane nothing lesse then to obey and perform Gods Will therein, Thus God may truly be faid to do and not to do the same thing; that is, in divers respects nothing falls out in the world, yea no sin of man or Satan, which is not some way go-

verned by Gods special providence, and wisely and holily ordered by him.

they have made] Doubles the point; the more to set it home upon their consciences.

knew it not;] With approbation. As the word *Knowing*, is used, Psal.1.6. Mat.7.23. Luk.13.27. 1 Cor.8.3.

of their silver] This is the second capital sin of apostate Israel, in rejecting as the kingdom of David, so the Priesthood of Levi: Both which God had appointed and established, and were as Types of the kingdome and Priesthood of our Saviour; yet they had made other Kings, and other worship. They corrupted and rejected Gods whole Worship, and the Priesthood with it.

and their gold] Made to serve them; not they to serve gods made of it. But such is the brutish blindness and madness of idolaters. See Chap.2.8.Judg.17.3. 1 King.12.28.

cut off] This justly followes upon it; though they think far otherwise, Judg.18.24.

V. *slip calf*] He goeth on to shew, that Israel doth still perish through his own default, and that he cannot lay the blame elsewhere.

thy] Called his calf, though at Bethel, and the sin of Samaria, Amos 8.14.

calf] So called in contempt, Psal.106.19,20. Deut. 29. 17. 1 King.15.12. See Hos.9.10.

Samaria] The hill Samaria was bought of Shemer the owner of it, by Omri, who built a city thereon, and called it after the name of Shemer, and of the hill Samaria, 1 King.16.24. This presently became the head City of the ten Tribes, Isay 7. 9. 1 King.16.28,29. where their Kings reigned, and were afterward buried. It is sometimes taken to signifie the whole kingdome of the ten Tribes, 1 King. 13. 32. 2 King.17.24,26. This is set forth under the name of Aholah, Ezek.23. and some mistake it to be the same with Jezreel, mentioned in the story of Naboth, Elias, and Elisaus, and other extraordinary Prophets dwelt here: And yet Ahab built an House, Altar, and Grove, for Baal here. This City was besieged by Benhadad in Achab's time; and at last, for her Idolatries, and other sins, was beseiged, and taken by Shalmaneser king of Assyria, in the dayes of Hosea, and Ezek. and the kingdome destroyed, 2 King.17. and forrein Colonies brought in to inhabite there. After the return of Judah from the Babylonish Captivity, there dwelt in Samaria a mungrel kind of people. Some Israelites, most Heathen, and they, were of a mungrel Religion: There were Reham, and Shimsai, and Sanballat, and others, enemies of the Jews, which still laboured to hinder the rebuilding of the Temple walls, and City of Jerusalem. The hatred betwixt the Jewes and them grew to an extreme height, and so still continued: whence is that Joh.4.9.& 8.48. and our Saviour in his Commission, to his Apostles, forbidden them to enter into any City of the Samaritanes, till the time of that general Commission, into all the world, Act.1.8.& 8.5,9,14,15.

hath] He useth the time past, for the time to come, for the greater assurance of the truth of his prophesie.

cast thee off] Off from me, and failed thee in thy greatest need, and cast thee off into exile and captivity: Impute not this to chance, or to thine enemy, but to thy idolatry. As thy Calf hath cast me out, so it shall cast thee out. O ye ten Tribes, whose chief City is Samaria, your idolatry with your calfes, at Bethel, and Dan, 1 King. 12. 28, 29. will be the chief cause of your disperſion out of your own Country. Or, (as some) Thy Calf hath left Samaria: your calf hath been carryed a far off; namely, into Assyria; as the idols of the Nations overcome, were carryed away captive in triumph, by the Conquerours. See Chap.10.6. Some read, Cast off thy Calf, O Samaria. The vulgar Latine, thus; Thy Calf is cast off, O Samaria. Targum thus, They have erred after the Calf of Samaria, *i. e.* committed adultery with it.

against them] The idolatrous people.

how long] He expected long; but no length of time would serve their turn to turn to God.

to innocencie] That is, upright judgment, and godly life. See Ezek.33.11. Ier.13.27.

V. 6. *For from Israel*] That is, the Calf which Israel did adore, was not taken from the Gentiles; as many times they borrowed from their idolatries, but was invented by themselves; no less then that of their fachers, set up in the wildernesse of Sinai: yea, idols were in Israels own time; they were given to idolatry, even in Jacob's own family, Gen. 35. 2, 3, 4. And the worshipping of the Calfes, in which the children of Israel professed, they worshipped the true God, is false and reproved by God, being but an humane invention, as all other idolatries are.

therefore it is not God] Nor any kind of divine worship is to be yielded to it. Thus he derides their brutish stupidity and madness: and so the Prophets do in many other places.

broken in pieces] Being the work of the goldsmith, and not of God, it shall be broken in pieces, the frame and feature of it demolished, in Gods anger, by the executioners of his wrath. And this shall prove it to be no God. The LXX. render all thus, Mine anger is kindled against them. How long will it be e're they can be cleansed in Israel? even the Workman made it, and it is not a God.

V. 7. *They have sown*] A proverbial kind of speech: as they sow, so they shall reap, yea and worse too: meaning, they have studied vain things, and shall reap nothing thereby, but damage and ruine. Their vain superstitions, and their vain excuses of them, shall thus little avail them. See Chap.10.13. Prov. 22.8. Jer.12.13. Job 4.8.& 27.20, 21. Mic.6.15.

it hath no stalk] Or, *standing corn.*

it so be it yield] If their counsels should bring forth any seeming commodity, or profit, the enemies shall take it away from them, 2 King.17.5.

V. 8. *Israel is swallowed up*] Is spoyled by the Assyrians, and laid waste. It may be the hath relation to what is written, 2 King.15.19, 20. See Chap. 7. 9. Amos 2. 5. & 5.6. Ezek. 7.15.

they be among the Gentiles] The Nations, whose favour they seek after, will disdain and neglect them, as an old broken vessel, fit for none but unclean uses, Jer.22.28. & 48.38. Thus base should they be in the eyes of the Gentiles, whom they love, and not without warrant, esteemed so base in comparison of themselves, Mat.7.8.17.21. Egypt, in Ezek.29.15. Joel 2.17.

as a vessel] Jer.22.28 & 48.38. & 51.34.

V. 9. *are gone up*] This shewes their wild and savage disposition.

to Assyria] 2 King.15.19. to Pull. See on Chap.7.11.

a wild ass alone by himself] From under the care and guidance of any heard-man, and so running from the parks and fold of Israel, to the wild wilderness of the heathen. See Job 39.5,6, 7,8. Jer.2.24. They never cease, but run to and fro to seek help; as a salvage people, inhuman, and unnatural, that cannot be tamed, that care for no body. Or, the Assyrian needes them no more then a wild ass would do.

Ephraim hath hired] Chap.5.13. Isay 30.6. Ezek.16.33,34. 2 King.15.19.& 17.3.4.

Lovers] Heb. *loves*. Targum thus, They are given up into the hands of the people whom they loved.

V. 10. *yea though*] This evil thing shall burn, not help them. LXX. thus; When they shall be given up among the Nations.

now will I gather] Those Nations on my side, against Israel, I will bring them up in arms to destroy Israel, Ezek.16.37. Or, I will gather the Israelites into an heap for destruction. Or, the Israelites from gadding and gathering forrein aids, though against their wills, and will subject them to their enemy. Or, to delay a while their utter disperſion, and fee if they will return and repent. Or, gather them again into their own land, after their disperſion among the Nations. So the LXX. so variously may this general expression be interpreted.

and they shall sorrow a little for the burden] Or, *begin.* They begin to complain of that burden of Tribute; but the least evils which they shall endure shall be so extreme, that the burden of the tribute which they paid to the King of Assyria, wherewith they found themselves so much oppressed, shall be esteemed but a very light thing. Or, they begin to hire others, against their sworn loyalty and allegeance to case them of that burden. See 2 King.17.3,4.

a little] For greater evils do abide and wait for them.

for the burden] Of Tribute.

of the King of Princes] Of the greatest Monarch then of the World, 2 King.18.& 19.Isa.10.8. Jer.21.7. See Dan.2.37. Or, of the King and Princes of Israel, who imposed that tax and tribute upon the people, to be paid to the great Monarch of Assyria. So the LXX. The scope of the verse may seem to be this; Though they reject my aid, and fly to forrein helps, yet will I delay for a time their utter rejection and extirpation; and they shall begin to be burdened by tribute; and they shall sorrow for it a little, because they shall be so tributaries, before the enemies carry them into captivity. And all this to see, yet if so they will repent; and if not, far greater evils shall betide them: as in fine it fell out afterwards.

V. 11. *Because Ephraim hath made many altars*] Because the ten tribes would not be content with my one altar, but make many, and do commit idolatry without any end or measure; I have given them up to do so, that they might heap up their measure of sin.

to sin, altars shall] Though they think otherwise, they shall be their sin and shame, and ruine. Though they think this multiplication of altars, to be the best religion; long custom had so confirmed them therein, they could not otherwise be perswaded; their good intentions therein did assure them so: yet God will shew it to be their sin, by the horrible vengeance he will take for it. They did but increase their sin, by increasing the number of their altars.

V. 12. *I have written*] Here was the Rule of their worship; which

which might cut off all their pretentions, and excuses in their false wil-worships. God himself here, in his own person, speaks it.

the great things] Namely, the admirable and precious revelation, and doctrine; great, and precious, Psal.119.18.

strange thing] As no wayes appertaining to them. They have contemned them, as things which no way concerned them. Thus Idolaters count the Word of God as strange, in respect of their own inventions.

V. 13. *They sacrifice*] Formerly against their altars: now against their sacrifices.

flesh for the sacrifices of mine offerings] Or, *in the sacrifices of mine offerings.* He changeth them with impiety, in offering flesh, and dead carkasses; without faith, and inward piety.

and eat it;] In their sacrifices of thanksgiving, (whereof a certain portion was assigned to them that offered, to make their sacred Feasts therewith) they never had any regard of devotion towards me, but only regarded their own bellies: so that it is no longer a sacrifice, but profain flesh. See Jer.7.21. Or, the flesh, or part of it, of those sacrifices, which should have been wholly burnt with fire, they turned the holocausts into thanksgiving-offerings, that they may eat the flesh.

accepteth them not] Neither them, nor their sacrifices, Prov. 15.8. & 21.27.

now will he] Though he forbear a while, yet he will soon shew that he remembers it.

they will] He neither allowes, nor commands it; but shews, that they will go; and that it shall be in vain. This is forbidden, Deut.17.16. 2 King.17.4. Some thus, They shall be led captives into Assyria, where they shall be used as servants, as they had been formerly used in Egypt: according to the threatning, Deut.28.68. confer with this verse, Chap.9.3. Or rather, Egypt may be taken literally; and God will punish thus their sin, in seeking unto Egypt. See Esay 30.1,2,3. &c. & 31.1. &c.

V. 14. *the Maker*] That is, God, who created them after his image, Gen. 1. 26. and afterwards made them his people by Covenant of Grace, Psal.100.3. Esay 29.23. & 51.13. & 54.5. Ephes. 2. 10. And advanced them to that state of grace and honour, above all other people of the world. Such a signification hath the word, Chap.4.8. Deut. 32.6. 1 Sam.12.6.

and buildeth Temples] This evil thing shall burn, not help them. L.X.X. thus; When they shall be given up among the Nations.

now will I gather] Those Nations on my side, against Israel, I will bring them up in arms to destroy Israel, Ezek.16.37. Or, I will gather the Israelites into an heap for destruction. Or, the Israelites from gadding and gathering forrein aids, though against their wills, and will subject them to their enemy. Or, to delay a while their utter disperſion, and see if they will return and repent. Or, gather them again into their own land, after their disperſion among the Nations. So the LXX. so variously may this general expression be interpreted.

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V. 12. *I have written*] Here was the Rule of their worship; which

thou hast fled] Thou hast prostituted thy self to loose idolatry, like to a common-whore, that goeth a whoring up and down the threshing-floors. Or he doth mean some particular kinde of idolatry, which was used in the time of harvest and threshing; as if they would have acknowledged their increase to come by their idols goodness, Hos.2.5.

a reward] Jer.44.17. See on Chap. 2. 12. Deut. 23. 18. Ephraim, Chap. 8. verse. 9. hiered lovers. Here he loves a reward; There he hires assistance from idolaters. Here he loves, and looks for rewards, and worldly blessings from their idols, and idol service; and not from God, Chap.2.5,8. do it not, thou hast no cause for it.

upon every corn-floor] Or, *in*, &c. Loves the reward of a plentiful harvest, and full barn.

V. 2. *The floor*] These plenteous earthly blessings of corn and wine. See Psal.4.7.

shall not feed them] LXX. *own them.* These outward things that thou seekest from idols, shall be taken from thee, shall deceive thy hope, and frustrate thy expectation. A punishment meet for them, worthy of them, such as they deserved; who minded these belly-blessings, and looked for them from their idols, Chap. 2.9. He will take the wheat and wine away; or his blessings upon them.

fail in her] Fail their expectation, and the hope they had therein. LXX. *fail them.*

V. 3. *They shall not*] A further judgement of exile and captivity.

in the LORDS *land*] In a peculiar manner his, above all other lands, Psal. 132. 14. As Adam out of Eden; and Cain out of Adams family; so they out of the Lords land; that land being a type, and pledg to them of the heavenly Canaan.

return to Egypt] See on Chap.8.13. Deut.28.68.

eat unclean] Ezek.4.13. Being not able, by reason of their misery and slavery, to observe the distinction of meats, which was appointed by the law; or being also constrained to eat things consecrated to idols. See Dan. 1. 8. They shall differ nothing from the profane Gentiles.

V. 4. *not offer*] In their exile they shall not do it; nay, then by the law they may not do it. Or, now their offerings and sacrifices shall be in vain, not pleasing to God.

as the bread of mourners] Used at funerals. See Esay 66.2.

shall be polluted] It is so vile in it self, and in Gods eyes, wanting the inward and spiritual part, that it defiles the offerers and Communicants. In summe; All their offerings and sacrifices being profaned by their impieties, are rejected by God: and they themselves, instead of being sanctified by them, are polluted thereby, as they should be by funeral and mourning feasts. Whereof, see upon Deut. 26. 14.

bread for their soul] Meat-offerings and oblations for the sins of their soul. See Lev.2. Chapter. They offer sacrifices to me, onely to make their feasts thereof, Hos.8.13. Zach.7.6. Let them therefore keep them as a common kind of flesh, and not offer them to me through hypocrisie, as if they were holy. Their meat-offerings are rejected, as offerings for the dead would be.

shall not come] In their banishment it could not; in their own land it did not: Or this may be a prohibition, that it should not, themselves being impure and defiled, must needs pollute their own sacrifices, and why should such come into the house of the Lord; God debars such, both sacrifices and sacrificers, from his house.

V. 5. *do in the solemn day*] When the Lord shall take away all joy, and all occasions of serving him, even the very meanes of feastings, which ye do at this day, now abusing my feasts; the rejoycing at which should be altogether holy. This depriving your selves of the solemn worship of God, and the publick exercises of piety, puts you into a case so woful, as ye shall not know what to do; being then as a people that have nothing to do with God, nor God with them. This shall be the most grievous point of your captivity, when you shall see your selves cut off from God. Of these solemn Feast-dayes, see Lev.23. Deut. 16.

V. 6. *they are gone*] He represents their flight and exile, as a thing that had happened already, the more to move them; and that no more they go on to sleight the Prophets threatnings.

destruction] Heb. *spoil*; done by their enemies.

shall gather them] And keep them up for the destruction; and no wayes succour or save them.

Memphis] Esay 19.13. a City builded on Nilus, next to Ethiopia; so called, from a mountain of that name adjoyning to it, mentioned by Herodotus in his second book. Now most likely Grand Cairo.

bury them] Flying thither for refuge; they shall die there & no way to escape Gods vengeance, but it will pursue them.

the pleasant places] Heb. *the desire.*

for their silver] Or, *their silver shall be desired.*

nettles

nettles shall possesse them] Esay 32.13.& 34.13. Prov. 24.31. The inhabitants being driven out, or dead, all manner of wild plants shall grow up there; even in their pleasant and choice places, for the laying up of their silver, and treasures: so waste and desolate shall their land be LXX. do otherwise distinguish the the words and sentences of this verse.

V. 7. *The dayes*] Though long delaid, by God forbearance, to bring them on to repentance; yet now in his appointed time are come.

If not shall know it] Though now too late experience shall prove it, to their cost: they shall learn it now in another school; not out of Gods mouth, but by his hand. And they shall know that which followeth, *viz.* that,

the Prophet is a fool] Namely, the false Prophets, who feigned themselves to be inspired by God, and flatter the people, feeding them with vain hopes, shall now appear to be fools.

the spiritual man] Heb. *man of the Spirit*, Mic. 2.11. who boasts of the Spirit, that he speaks and preacheth by the Spirit: for we are not to understand this of the wind, or of the evil Spirit.

is mad] Not unjustly accounted so, as Rhoda, Act. 12.15. and Paul, Act. 26.24. and that Prophet, 2 King. 9.11. and Christ himself, Joh. 10.20. Mat. 3.21. But justly deemed so; as stroaken by God, for his own and the peoples sins, with a spiritual frenzie, doting upon his own dreams, and lunatick illuminations.

for the multitude] Their great sins, and the great hatred of God against them thereby procured, was the cause that the false Prophets so befooled them; and the day of Gods visitation was come upon them: the fault of all was in themselves, & they might thank themselves for all; because they had not the love of the truth, God gave them up to a reprobate mind, so to be deluded by such foolish and mad men. Those foolish and mad pretendes of the Spirit were no excuse to them; they did but endure their just punishment, of their own impiety.

great hatred] To wit, of God against you: and of one another amongst your selves.

V. 8. *The watchman of Ephraim*] Was so before the desection by Jeroboam; of his duty is still to be such, to be with, and for God. The faithful Prophets are the Churches Watchmen, Esay 21.11.& 62.6. Ezek. 3.17.

but the Prophet] But now he is otherwise, rather against God: The false Prophets which Ephraim choosesh to himself, are so far from doing their duty as they ought, and from keeping Ephraim from ruine, that they drive and cast him down headlong into it.

a snare] Intangling the people, by their false prophesies, in all the wayes of errours, and false worships; and consequently of mischief, misery, and destruction. Others say, The false Prophets watch the godly in Ephraim, which yet stick close to God, to ensnare them. See 1 King. 19.18.

hatred] Himself an hatred, and hateful; entangling the people into an hatred against Gods House; and the chief occasion of Gods wrath, and of the reprobation of Gods people, who are as it were his family; and also of the peoples mutual hatred one against another.

in the house of his God] Or, *against*. In the idolatrous Temples of Bethel, Dan, and Samaria; called here the house of his God, his idol; or of the true God, according to their vulgar opinions; as Chap. 8.1.

V. 9. *they have deeply corrupted themselves*] Heb. *made deep, corrupted*. So deeply rooted and drowned in the bottome and gulf of their idolatries and iniquities; that there is no hope of curing and saving them. Or wholly corrupted, to the bottome; as Esay 31.6.

as in the dayes of Gibeah] Chap. 10. 9. See their prodigious wickednes, Jud. 19. This people is so rooted in their wickednes, that Gibeah, which was like Sodome, was never more corrupt, Judg. 19.22. Of this city, reade Josh. 9.3,7.& 10.2,12. See 2 Sam. 21.& 11.19. The Hevites dwelt in it, Afterwards it was allotted to the Tribe of Benjamin, Josh. 18. 25. and out of that Tribe given to be a City for the Priests, Josh. 21. 17. Jer. 28.1. where was that field called Helkath-hazzurim, 2 Sam. 2. 16. where the Tabernacle, and Altar was; and Solomon offered, 1 King. 3. 4. 1 Chr. 16. 39.& 21.29. 2 Chr. 1.3.

therefore] Such vengeace followeth such sins. LXX. by another distinction of the words of these two verses, fo vary and alter the sense.

V. 10. *I found*] Not any worth in them: but in my free love I vouchsafed thus to esteem of them, Chap. 11. 1. Ezek. 16.

like grapes] When I freely adopted Israel to be my peculiar people, I took great delight in them: even as a traveller doth, in grapes, beyond his expectation found in a desart, or a man doth in some rare and early fruit. See Esay 28.4. Mic. 7.1. Deut. 32. 10. but they were quickly stained with idolatry; in which you do yet continue to this time.

at his first time] When the figs first come.

but they went] Thus he doth discover and reproach their prodigious ingratitude. I prevented them with my choice love; but they cast me off, and went

to Baal-Peor] Thus did their Fathers, to commit fornication by idolatry, Num. 25.3. And the like their children do: they may see themselves in the glass of their progenitors; as if such dealing and idolatry, by succession, became hereditary to them.

separated themselves] From God, to go after idols, Chap. 4. 14. Ezek. 14.7.

unto that shame] That shameful idol, to their shame; yet they did it without shame, impudently: idols are so called by way of abomination, Jer. 3. 24.& 11.13. and especially Baal-Peor, whose shape and worship was most obscene. See on Chap. 8. 5.

abominations were according] Like unto the idol. Their abominable idols, and themselves like their idols abominable to me, 1 Pet. 4.3.

as they loved] According as their minds and lusts carryed them; sometime to one idol; sometime to another, Chap. 13.2. Some thus; The more I had loved them, so much the more, for their idolatry, I hated them; as I hated the idols which they loved. LXX. corruptly thus; They that formerly were abominable (namely the Gentiles) were made beloved, (namely by their calling to Christ.) Others thus, Ye beloved are made as abominable: all of them marring the true sense.

V. 11. *Ephraim*] The ten Tribes; and chiefly Ephraim who was chief and head of them.

their glory] Of what kind soever; but chiefly their numerous multitudes of people wherein they gloried; prophesied and promised by Jacob to that Tribe, Gen. 48.4,19. and agreeing to the notation of their name, Gen. 41.52.

flee away] See Esay 16.5. Job 20.8.

from the birth] By the sudden death of their children, so soon as they shall be born; or so soon as they shall be formed in the womb; or when they shall be conceived; or before by the barrenness of the mothers. Chap. v. 14. Thus, by degrees, the signes of Gods wrath, and revenge, should appear, till it came up to their utmost extirpation. The like degrees of revenge were set forth in the names of Gomers children, Chap. 1.

V. 12. *Though they bring*] Though God spare some in the birth, yet it shall little avail them.

bereave them] By a violent death, or otherwise, Job 27. 14. See Jer. 18.21.

a man] Thus God threatens an utter overthrow to the Kingdome of Israel; which at the end of this prophesie came upon them.

woe] all manner of calamities; to children, parents, and all.

when I] In whom onely, as the sole fountain of them, all true Blessings and felicity is to be found. See Ezek. 23.18. Jer. 6.8. LXX. and Theodotian thus; *My flesh is of them*: though a misreading. And so they understand the words of Christs Incarnation.

V. 13. *Ephraim*] He prosecutes and confirms the former sentence and judgment.

as I saw Tyrus] Puts them this example.

is planted] Doth presently flourish, as Tyrus, or a tree planted in Tyrus with extraordinary art and care. Ephraim is drunken with prosperity; fears not Gods judgments, and the Prophets threatnings. This is the custome of sinners.

but Ephraim] Though Ephraim was plentifully planted, and well fortified, as that fair and magnificent city Tyrus, Ezek. 26. & 27. & 28. yet his children shall be brought under the Assyrians; who will kill them, or carry them forth to battel. This present prosperity, and their abuse of his patience, shall not hinder Gods Judgments formerly threatned, Psal. 37.35,36. See Jer. 22.24. of Tyrus, see on Zech. 9.2.

V. 14. *Give*] I may seem, the Prophet would willingly pray for them; for some mitigation.

what] He is ashamed to pray for such a people; and doubtful what thing he might best pray for them.

miscarrying womb] Heb. *that casteth the fruit*. The Prophet seeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then that this great slaughter should come upon their children, after they are grown to ripe years. See Luk. 23. 29. even this, rather then to have their children brought out to slaughter, to the murderer before their eyes; or the woman with child to be ripped up by the enemy: a miserable case, when that which is in it self a curse, is to be prayed for as a blessing.

V. 15. *All*] He shewes the cause, and points to the well head of all their woful misery. They had no cause to accuse Gods severity, and extenuate their sins. And here he speakes comparatively, noting out the chief of all their sins.

is in Gilgal] See on Chap. 5.15. & on Chap. 12.11. That is now the stewes as it were, and brothel-house of their spiritual whoredome and idolatry; one principal place for it: not but that

that in other places, and almost every where they multiplyed and exercised their idolatries also, Chap. 4.13.& 8.11.

there I hated them] Even there, where they thought they shewed their love to me, and highly pleased me by their sacrifices and worships, and procured my love to them thereby. Thus contrary is Gods judgment to the judgment of idolaters; however, they will never be perswaded otherwise; Exod. 20. ver. 5.

I will drive them] They shall be no more of my houshold and family. I will expel them thence, expunge their names out of that catalogue, and no more, as a master and father of a family, take care of them. They will needs pretend themselves to be of my family, but I will put away that visor from them. Matth. 13.22.

love them no more] As they think yet I do, by my patience towards them, and prosperity afforded them.

all their Princes] One root and rise of all their defection and apostacy: they which should have kept them from it, were revolters themselves, and executioners to them, and tingleaders in it. The people are not here exempted, or excused.

V. 16. *Ephraim*] The Judgment is often repeated; because nothing can be too much, or enough, to awaken such sinners, Esay 48.4. nothing would serve this desperate and forlorn people, but utter extirpation, and dissipation of them and their seed.

is smitten] As by fire or thunder from God: whereby all power of recovering themselves shall be taken from them.

their root] Ver. 13. and so no hope of recovery. Not like that, Dan. 4.15,26. If they do prosper in off-spring, I will curse them, and root them out. See Job 31.8,12. Zeph. 2.4. Amos 1. ver. 2.

yea though] See on ver. 12.

the beloved] Heb. *the desires*.

V. 17. *My God*] Not yours any more; as you falsly boast. Thus he opposeth his single self, having God on his side, against all the whole body of them. So Esay 7.13.

will cast them away] For all their boasting themselves to be the seed of Abraham, and Gods people, yet he will not any longer retain them in any degree of favour, as formerly he had done upon some hopes of their recovery; but totally reject them: and not reckon or accompt them among his Church or people.

hearken unto him] To obey him; but hardned themselves in their rebellious obstinacy, and contumacy against him.

wanderers] He would no longer suffer them to be in his land of promise, his rest, Psal. 95.11. and the rest of his people, and under his wings: But as a visible sign to all people of his abdication, and rejection of them, they should be captives, exiles, wanderers without rest, among the Heathen Nations; and be as the Heathen themselves.

CHAP. X.

THe Heads of this Chapter are, Israels Idolatry; no King: False Covenant: Against the Calves of Bethaven. Captives into Assyria. Their King and Calves shall be cut off. Their sinning; and Gods chastising. His good purpose; and their contrary doings. His Judgements therefore denounced by Shalman, for their idolatry at Bethel.

V. 1. *a vine empty vine*] Or, *a vine emptying the fruit which it giveth*. Where of though the grapes were gaine red (for Pul King of Assyria pild them, 2 King. 15. 20.) yet ever as it gathered new strength, it encreased new wickednesse, so that the correction which should have brought them to obedience, did but utter their stubbornnesse. Empty of good fruits, yea full of sowr grapes, Esay 5.2.

fruit unto himself] Not to others; but consumes it on its own lusts, and Idolatries. Or, his fruit is like to himself. *Targum* thus; The fruit of their works was the cause why they were carried away captives.

he hath encreased the altars] Chap. 8.11. & 12.11.

to the goodnesse of his land] As they were rich, and had abundance by the fertility of the land; so they became more Idolatrous, Deut. 32. 15. so abusing Gods blessings; as by the means of them to corrupt Gods pure worship the more, Chap. 2.8.

images] Heb. *statues, or standing images*.

V. 2. *Their heart is divided*] Or, *he hath divided their heart*. Divided from God, who having taken away his Spirit of peace and concord from them, hath given them over to seditions, factions, and frequent murthers of their princes, which will cause the utter ruine of the Kingdome. See 2 King. 15.10,14. 25.30. Some thus, That Israel divided his heart between God and Baal, 1 King. 18.21. Contrary to that, Deut. 10.12.

found guilty] Convinced of their faultinesse, by Gods dealing against them; as it follows after.

he] Chap. 9.17.

break down] Heb. *behead*.

their altars] That so they may see the vanity of their trusting in them; and Gods detestation of such Idolatrous wayes of worship.

V. 3. *For now they shall say, we have nothing*] Within a very short time God shall take away their King, and then they shall feel the fruit of their sins, and how they trusted in him in vain, 2 King. 17.6,7. They should be forced then to this confession of Gods hand of judgment upon them: though not in way of true repentance, they still continuing obstinate in their former courses of sinning; yet their consciences should be convicted by evidence of the thing it self. This taking away of a King, is a remarkable evidence of Gods wrath, and convincing thy same, even to a people obdurate in sin, that would fain deny Gods hand to be in it, Lam. 4.20.

because] This extorted from them. As the like from Pharaoh, Exod. 9.27.& 10.16. and Saul, 1 Sam. 24. 17. & Chap. 26.21. The want of Gods fear and worship, is the cause of all sin, of all plagues.

what then] If we had one, he could not now help us, free, or defend us. What should we have of him? Some take it, as if they questioned any use of a King at all; they rather would rule, and have the legislative power in themselves to over-rule the King; if any power, to dispose, and depose him.

V. 4. *They have spoken words*] Boldly enough, and largely enough, and yet but words onely.

swearing falsly] To God, in promising him conversion and service. Or to their King, obliging themselves to be faithful to him. Or to the King of Assyria being under him; but swearing falsly, and conspiring with the King of Egypt, 2 King. 17. 3,4. They are perjured persons; new conspiracies break forth amongst them continually.

in making a covenant] Renewing it with God; or making it for ayd with Forreiners. But with false hearts they did it; and became perjured Covenant-breakers. They used false execrations in making the Covenant. Vulgar Latine alters the words, and mars the sense.

as hemlock] Thus their integrity and fidelity which they pretended, was nothing but bitternesse and grief. Others, for this Gods judgements shall multiply like hemlock, or other poysonous herbs, which grow in abundance in the fields. See Amos 6.12.

V. 5. *of Samaria*] See on Chap. 8.5.

shall fear] They fear when their Idols are in any dangers. And the more, because they counted them the strangers of their Kingdome, and put great confidence in them. But their faith in them shall be turned to fear. Whence they expected safety, they shall reap fear and terrour.

because of the calves] Heb. *the cowes, or, cow-calves*. So called in contempt; seeing their Idols taken and carried away by the enemies.

of Beth-aven] See on Chap. 4. 15. There was a Beth-aven different and distant from Bethel, Josh. 7.2.

the people thereof] To wit, of the calf, meaning that they were no more worthy to be called Gods people, but the people of the calf, their Idol. See Num. 21.29. Others understand the Inhabitants of Samaria.

shall mourn over it] Over the Calf at Bethel.

the Priests thereof] Heb. *chemarims*. Who were certain Idolatrous priests, which did wear black apparel in their sacrifices, and cryed with a loud voyce: which superstition Elijah derided, 1 King. 18.27. read 1 King. 23.5. Zeph. 1.4.

for it is departed from them] This Idolatrous dote on their Idols.

for the glory] The cause of their mourning. It shall be no more reverenced, or worshipped as a god.

V. 6. *It shall be also carried*] Namely, the calf. According to the custome of carrying away the Idols of those Nations which were conquered. See Esay 46.1,2. The Idol cannot help it self; much lesse its foolish worshippers. This shewes the grosse madnesse of Idolaters in their Idol-worship, who yet in their extremities run to them for help. Others will understand it of the Inhabitant of Samaria.

King Jareb] To the King Protector, namely the King of Assyria, whom the Israelites had chosen for their Protector and defender. Chap. 5.13. See Annot. on Chap. 7.11.

ashamed of his counsel] Namely, of that which he hath undertaken of his own mind, beyond, and against the Will of God, Psal. 106.45. Hos. 11.6. or, of conspiring with the king of Egypt against the king of Assyria, 2 King. 17.4. or of that council, 1 King. 2.27.

V. 7. *her King*] Next to their Idols, their trust was in their kings. But their kings Zachariah, Shallum, Pekahiah, Pekah, were cut off by violent deaths, soon, and suddenly, as the foam and froth of the waters; as is here threatned; and Hoseah their last King imprisoned, and in him their Kingdome ended. LXX. thus, *Samaria hath cast off her King*.

as the foam] This are kings, Psal. 68.9. Jam. 4.14.

the water] Heb. *the face of the water*.

V. 8. *The high places*] The Prophet continues on in his Threatnings, because they continue on in their sins. They had necks of Iron, Esay 48. 4. nothing was enough to bow and bend them: all too little to make them relent and repent. The very places of their Idol-worship shall be destroyed.

of Aven] Which is the same as Beth-aven, ver. 5. This he speaketh in contempt of Bethel, read Chap. 4. 15.

the sin of Israel] The object and instrument of Idolatry, Deut. 9. 21. what they counted the pious worship of Israel, God accounts the sacrilegious sin of Israel.

the thorn] Chap. 9. 6. See Gen. 3. 18. Job 31. 40. And so it came to passe upon Judahs Temple also, and Altar, at last, for their Idolatry.

they shall say] as Job 3. 20, 21, 22. See Esay 2. 19. Luk. 23. 30. Apoc. 6. 16. & 9. 6.

Cover us] Words of such persons as desire death, for fear of evils that are far greater then death; and of such as are in extreme despair.

V. 9. *sinned from*] Now new sinners, but of ancient standing.

the dayes of Gibeah] Chap. 9. 9. Judg. 19. 14, 22. such deep sinners; like those of Sodome and Gomorrah; which were so severely punished. And the like sins do continue and increase in thee, with like impudency and impunity: thou doest justifie them; as Ezek. 16. 51.

there they stood] Though they stood awhile in doubt, and were at astand and stammer, yet they stood it out at last. And for all that, stood obstinate and obdurate in the like infamous sins; Though their fathers were no better then they of Gibeah, against whom they warred, because of their infamous wickedness, yet the Lord, at last, delivered them out of those bloody battels; they were not utterly overthrown, as they deserved.

against the children of iniquity] The Gibeonites, Judg. 20.

did not overtake them] The like severe punishment did not yet overtake them: nor did that take hold of them, that the remembrance of it, might deter them from the obdinate perseveringin their sins. Yet he implies, the like judgement shall overtake them; or a more sharp, short, and sudden battel, to destroy them in a moment, if they make not better use of that example, and take better heed by it; yea, their ancestors sins shall not then be forgotten, when God shall come to reckon with them, upon the like score, as Exod. 32. 34. *Targum* thus; *Thither came against them warriours to slay, their fathers with the children came up thither.*

V. 10. *It is in my desire*] Vehement desire: Like that, Luk. 22. 15. Vulgar Latine thus; *according to my desire I will chastise them.* *Targum* thus, *By my word, or by my self, I will bring chastisement upon them.*

and the people shall be] And I will satisfie that desire; I will avenge me of them, Esay 1. 24. compare Chap. 11. 8, 9. & Lam. 3. 33. yet here, saith God, Because they are so desperately evil, I will satisfie my wrath with their just punishment.

gathered against them] Chap. 8. 10. The manner how he will chastise them; namely, not so much by domestick wars, as by a forrain people. God hath all Nations at his Command, to arm them at his pleasure; against his sinful people; he can hisse for the flye of Egypt, for the bee of Assur.

when they shall bind themselves in their two furrowes] The text is עִנּוֹתָם their eyes. The Keri of the Massorites will have it read עֲדָרֵיהֶם their *furrowes*. When I shall bind them in their *two furrowes*; like oxen tied to the yoak, each of which treads in his furrow. The Targum thus, I will gather the people against them, and they shall rule over them, as the bond of a yoak upon their two eyes; that is, as the oxe is so bound with the yoak, there, or thereabout; so strictly should they be bound with the yoak of the people dominering over them. Or, When I shall bind them, or chastise them, for their two transgressions; reading עֲוֹנוֹתָם So the LXX, and vulgar Latine reade it. And understand then their two golden Calves: or as that, Jer. 2. 13. Some thus, in their two habitations. And with them, this seems to have relation to the two Invasions of the Kings of Assyria, 2 King. 15. 29. & 17. 3. And because the Assyrians had been as the lovers of the children of Israel, Chap. 8. 9, 10. the prophet useth a word which signifieth an appointment of some unchaste meeting. Or thus; Notwithstanding all their Preparations for defence, nothing can hinder the execution of my decree. But even then when they have gathered all their strength together, I will gather people enough against them, to destroy them. So variously are these words rendred and interpreted.

V. 11. *Ephraim*] Concise, and obscure is this verse; and so subject to divers interpretations. The scope seems to be this; To set forth the dispositions of the people, and Gods dealing with them thereupon.

is as an heifer] Chap. 4. 16. Jer. 31. 18.

that is taught] Instructed in her duty, and my service, and that from the beginning.

and loveth to tread out the corn] Wherein is pleasure; as in plowing is labour and pain; even so my people would enjoy my blessings, but would not be subject to the yoke of mine obedience and discipline; they love to serve me so, as may suit best with their ease, profit, and pleasure; they are accustomed to that, but love not the yoke and labour of the plow; will not be taught and brought into that strict obedience, to that through and true subjection to my service. LXX. thus, *Ephraim is an heifer taught to love contention.*

but I passed over upon her fair neck] Heb. *the beauty of her neck*] I made her fair and fat; in good case to bear any yoke; but she abused my blessings, grew stiff-necked, would not plow, cast off the yoke. But I will tame her, and bring her into subjection; bring her neck to bear my yoke, I will send mine afflictions upon her, to bring her neck to the yoke.

I will make Ephraim to ride] Not rest in his own land, but be driven into exile, and tossed, and tumbled to and fro; as Job 30. 22. Some refer this to Ephraims reigning; but this suites not with the sense of the context. Rather thus, I will use Ephraim for riding; people shall ride on him: I will handle Ephraim as a rightful rider.

Judah shall plow] Neither will I spare Judah; but Judah shall have his judgment too; but lesse then that of Ephraim. He shall plow and harrow, that is, suffer misery by the Babylonish captivity: and this was lesse, and more tolerable then that of the ten Tribes; as it is lesse trouble to the beasts of that ploughteth and harroweth, then to the horse that is ridden, specially by a rigid rider.

V. 12. *Sow to your selves*] He continueth the allegory of husbandry. And thereby exhorts them to Repentance; Or shews how he hath been doing so: and yet they continued impenitent; as it is in the verse following. He is not wanting, thus to instruct them, and to exhort them thus; endeavour your selves to do good works.

in righteousnesse] He calls them to the duties of the second Table, which will sooneft evidence their repentance, if true; or their hypocrisie, if false.

reap] By Gods blessings that shall not be wanting, but is ready for them, upon their sowing: If they reap it not, the fault is not in him, but in their default of sowing; and so the way of their remedy lies open before them: and yet mercy, not merit, shall be their reward.

break up] Jer. 4. 3. break up, and soften your hard hearts, pluck up the sinful weeds and lusts of them; use double labour therein, as in a waste ground: to fit it for seed, Mat. 13. 7, 22. Jam. 1. 21.

for it is time] High time now, without any further delaying it, and the time not yet utterly past; yet hope remains, God is still ready for his part; the door is not shut, Esay 55. 6. See Psal. 27 8. & 32. 6. 2 Cor. 6. 2.

to seek the Lord] Psal. 27. 8. & 14. 2. Esay 31. 1. & 65. 10. Rom. 3. 11. 2 Chr. 19. 3. & 30. 19. & 31. 21. Psal. 22. 26.

till he come] As he will, upon your seeking him: and yet you must not limit him, but wait his own time till he come.

and rain righteousnesse] His grace shall be like a showr of seasonable rain, plentifully to fructifie, and bring on your harvest, and fruits of righteousnesse. Your labour of ploughing, and sowing shall not be in vain. His grace and blessing shall be upon you, according to the truth of his promises. Others understand this to be spoken of Christ, who brought the true righteousnesse into the world, Dan. 9. 24. to receive which, the preparation of the heart is necessarily required.

V. 13. *ye have ploughed wickednesse*] Job 4. 8. Prov. 22. 8. Gal. 6. 7. ye have done contrary, By art and endeavour, you have stirred up and practised your natural malice, to cause it to produce many evil sorts.

reaped iniquity] Namely, the just punishment thereof. Or thus, your ploughing and harvest were both alike, both sinful; your work and wages well agree. Or thus; your reaping answers well to your plowing, your continuing corresponds to your beginning; both alike sinful.

ye have eaten] Ye have in effect tryed what vanity was in your hopes, grounded upon your wickednesse; a fruit well worthy of your perfidiousnesse.

because] The chief cause, and head spring of their misdoings; the relying upon their own wisdome and strength; and not submitting to Gods wisdome, and resting upon his power; and thereupon slighting the prophets admonitions, and Gods threatnings.

V. 14. *Therefore*] Upon the conviction, the sentence followes.

a tumult] at home, and from abroad.

shall rise] Suddenly, and speedily.

among thy people] Among them all universally; the word is plural: no tribe free; all full of fearful tumults.

fortresses] All thy strongest holds, and fortifications, they shall be vain helps; Gods wrath will lay all level before its rage shall be lest for thee.

as Shalman spoiled Beth-Arbel] 2 Kings 18. 34. and 19. 13. This history is mentioned no where else. Some hold this to be the same as *Shalmanesser*, 2 Kings 17. 3. and Beth-arbel the name of some city taken and destroyed by him. 1 Mac. 9. 2. there is mention made of Arbel; which may be the same with this. And then this was an example of a fearful judgement and vengeance fresh even before their eyes, and famously known to them. The Vulgar Latine translate thus; thy fortresses shall be spoiled, as *Shalman* was spoiled by his house, who judged *Baal* in the day of battel. And so do the LXX. and *Theodoret*. And in this translation there seems relation to be had to that history Judges 7. and 8. Chapters, where *Gedeon*, who judged Baal, and therefore was called *Jerubbaal* (a word, without pricks or vowels, little differing from Arbel) spoiled Zalmunna in the day of battel.

the mother] A proverbial kinde of speech, to describe a total destruction, Chap. 13. 16. Gen. 32. 11.

v. 15. *So shall Bethel*] He saith not the Assyrian shall do it, or God shall do it: but Bethel shall do it. By this expression the more powerfully to shew, that that wofull evil and the cause of it was in themselves: your selves are the destroyers of your selves, think not so to put it off to any others. As if he should say; your idolatry which you run headlong into, the chief mother whereof is Bethel, shall be the cause of all this: God is just herein. Bethel was formerly called Luz, differing from that Luz, Josh. 16. 2. Judg. 1. 26. this was west of Ai and Bethaven in the fourth part of Jury on a mount, Josh. 7. 2. & 18. 12, 13. Hard by it *Abraham* pitched his tent, Gen. 12. 8. and here *Jacob* saw the vision of the ladder, Gen. 28. It had a King when *Joshua* conquered it, Josh. 12. 16. and then allotted to the tribe of Benjamin, Josh. 18. 22. Here *Samuel* kept his Assizes, when he rid his circuit yearly, 1 Sam. 7. 16. And here *Jeroboam* put one of his golden calves, and built an Altar, high place, and grove, 1 Kings 12 and 13. Chapters: yet *Abijah* took Bethel from *Jeroboam*, 2 Chron. 13. 19. but it seems it was soon after lost; and became the King of Israels chappel and court. Amos 7. 13. had a School, and Colledge of Prophets, 2 Kings 2. Hither came the priest sent by the Assyrian, 2 Kings 17. *Josiah* polluted and destroyed all the monuments of idolatry there, 2 Kings 23. 4, 15, 16.

your great wickednesse] Hebrew, the evil of your evill.

in a morning] Affoon as it is morning, as soon as the day prefixed for Gods judgements to light upon him shall appear: or suddenly, in a moment of time.

shall the king of Israel] *Hosea*, 2 Kings 17. 4.

be utterly cut off] Both king and kingdom too shall be clean rooted out; notwithstanding all their strength, all their proud confidence to the contrary. Vulgar thus; as the morning passeth away, so the king of Israel passeth away.

CHAP. XI.

Verse 1. WHen] In this Chapter God tells his love to Israel, when he was a childe. Israel sinnes then: and now. His judgements therfore threatned, by Assiur. His fierce anger against them. Which yet he will assuage. His promise of their coming in to Christ.

Israel was a childe] Or, because Israel was a childe; or because he is a childe of Israel. In Israels first rife in Egypt, where he was as a carkass in a grave, as an Embrio in the womb; whereupon his bringing forth thence is called the day of his nativity: Chap. 2. 15. In his first beginning, when first he began to be a nation there, see Jeremie 22. Ezek. 16. 22. Also it is true of Christ; who when he was a childe fled thither from *Herod*, and came thence to Judea, where by his death he delivered his people from the bondage of sin, figured by that Egyptian bondage. This exposition the Evangelist maketh, Matthew 2. 15. See Annotations on Chap. 6. 2.

I loved him] Freely of my self without any worth or merit in him. The more monstrous now is their ingratitude. See Rom. 9. 11, 12, 13. Mal. 1. Verf. 2, 3. Or, understanding it of Christ, it suits with that, Mal. 3. 17. and 12. 18. and 17. 5. 2 Pet. 1. 17.

and called] The signe and fruit of his love, Exod. 4. 22, 23. Deut. 4. 20. 34. This is literally true in Israel, his adopted son, Jeremie 31. 20. Mystically, in Christ, his natural Son: true in the body of the Church; and true in the Head of the Church. That call and deliverance out of Egypt, was but a *preludium*, pledge, a type of the true spiritual and perfect deliverance and redemption by Christs coming out of Egypt. *S. Matthew* therefore, Chap. 2. 15. doth more then allude to this place, when he speaketh of the fulfilling of that which is here spoken.

my Son out of Egypt] Wonderful love, 1 John 3. 2. See Exod. 4. 22. 23. and also Matth. 2. 15. Christ was in Egypt for a time to decline the cruelty of *Herod*. LXX. thus; his sons. So making the meaning to be; that God therefore brought the Israelites, the posterity of Jacob, out of Egypt, because he loved Israel or *Jacob*, when he was a childe; yea, before he was born, as it is, Rom. 9. 11. 13. which seems the proper meaning of the prophet: yet therein a type and figure of Christ were they; Egypt a type of Hell; the Israelites a type of the faithful people, and of Christ their head, their redeemer, and deliverer.

v. 2. *As*] This belongs onely to Israel; no wayes to Christ. All things that were spoken of the High priest, of *David*, and others that were types of Christ, yet agree not to Christ: they were types but in something.

they] The prophets all, and often.

called them] Not as that call was, as in the former verse: but by their exhortations, and sermons, calling them to to repentance, and to my true service, which was the chief end for which they were called out of Egypt, Exod. 4. 23. but they turned their back to them, Jer. 2. 27.

so] Openly, and as of purpose, contemptuously, they went the clean contrary way.

from them] From the Prophets of God; they would have nothing to doe with them; nor their word and doctrine. Where the Word is not the favour of life unto life, it will be the favour of death unto death. LXX. thus; From my face.

they sacrificed unto Baalim] Their lesser gods, their patrons. For no doubt they acknowledged one onely supream Deity. This a further degree of sinne then the former. Of *Baalim* see Chap. 2. 13, 16, 17. Judges 2. 11. and often in that book, and in the second book of Chronicles, and in Jeremie.

and burnt incense] God will not have incense burnt, nor such things done to images; as Papists do.

v. 3. *I taught*] God shews here his further love to them, and the continuation of it.

to goe] As a nurse doth the infant. See Exodus 19. 4. Numbers 11. verse 12. Deuteronomie 8. 4. and 32. 10, 11, 12. see Esay 5. 2. 4.

taking them by their armes] As nurses use; yet some understand this of *Ephraims* embracing *Baalim*, and images, v. 2 as an harlot doth her lovers.

knew not] Or, acknowledged not. The more stupid and monstrous ingratitude.

that I healed them.] Saved them from those plagues of Egypt, and in all those dangers in the wildernesse; Deuter. 8. 2, 3, 4, 5. Exod. 15. 26. and 23. 25.

v. 4. *I drew them*] God continues on in the same point. I used them not with rigour, but Gently. A phrase taken from cattle, bred up to carry or draw, which by a good master are used gently, and brought to their labour without any violence.

with cords of a man] Humanely, courteously. I did not drag, or drive them as slaves; but allure and draw them on as sons.

take off] Hebrew, lift up. Ease them every way.

the yoak on their jaws] By which must be understood the muzzel, for otherwise a yoak doth not use to be laid upon the jaws: or jaws taken by Synechdoche for the whole head and neck.

I laid meat unto them] Which they could not take till the muzzel was removed. Or, I laid it before them that they might feed with ease and quietnesse; continuing still my kinde usage of them. The Vulgar Latine thus; *Declinavi ad eum ut vescereturr.* LXX. to render the words, as amounts to this meaning; I will chastise them as a father, when he raps or strikes his son, and by my looks I will prevail against them, *i. e.* by a blench only, and cast of mine eye I will overthrow them.

He shall not return] Or, he should not have returned. The body of this nation shall not go for safety into Egypt, which is a friends countrey; but they shall go into captivity to Assyria, an enemies countrey; and herein will I enforce them to obey my command, Deut. 17. 16. and 9. 3. 6. Thus is Gods judgement upon them, for their ingratefull requital of Gods good dealing with them.

Egypt] Which they hoped to be their shelter and sanctuary, and were their confederate, 2 Kings 17. upon which hope they slighted the more the prophets threatnings and thunderings.

but the Assyrian] That hope shall fail them: they shall be subdued by the Assyrian, and captives to him; encaged there, as wilde beasts in a grate; bound up there as mad men are bound with chains; so they in Assyria; where Egypt cannot help them.

shall be his king] Or, the Assyrian, have been his king: Some thus; He should neither have trusted in the Assyrian, though he were tributary to him since the dayes of *Menahem*;

nahum. 2 Kings 15. 19. But he should have trusted in me. See Annot. on chap. 7. 11.

because] The cause of this judgement. See Deut. 28. 68.

to return] Not into Egypt; but unto God; to repent and trust in him, and his aid; though they were so many wayes invited thereunto.

v. 6. *And*] He prosecutes the judgement, to withstand their flighting of it; and to cut off their vain hopes of escaping it.

shall abide] Shall fall furiously; rage and reign and remain, and devour, Vulgar, began.

on his cities] Wherein he trusted.

his branches] Or bars, the bars of his cities; or the towns and villages, which are as branches and boughs of his cities; all his forces and defences, as well those which consist in strong towns, as those which consist in the valour of men. LXX. for his branches have in his hands.

because of their own counsels] And carnall wisdom; opposed to Gods wisdom, and his decrees, and judgements, See chap. 10. 6. Their actions and enterprizes which they have undertaken, by their own advice. Psal. 106. 43. Hos. 10. 6. These their counsels shall not help them, but help to ruine them.

v. 7. *my people are bent*] See upon it; not hang in suspence, or doubtfull therein, which way to take; but resolved, and obstinate.

to backsliding] Inconstancy, as a starting bow; to Apostacy.

from me] To other gods, and idolatrous worship. They desire and expect that I should turn in favour to them, and relieve them, whereas they should turn to me by repentance, which they will not do, though the sword abide on them, and consume them.

though they called them] Though the Prophets called them, and sought to recall them, to bring them back to God; and do so still. Some thus translate; they called on the most high. *i.e.* Prayed to him, but prayed onely hypocritically.

none at all] Hebr. together they exalted not; but all with one consent, conspire herein. An epidemicall and recumenicall disease.

exalt him] Lift up their hearts and mindes to him, to glorifie him, by their conversion to him; to extoll his justice, and mercy, and truth, by their trusting in him; and their cheerfulnesse in serving, and obeying of him. Others thus, none would exalt, or lift up a foot to make any progresse towards the most high; but flood still in obstinacy, without any motion or bigne, or beginning of repentance at all. Some thus; that because of their obstinate backsliding, God will not at all exalt them. LXX. make the meaning to be, that the people of God should go into captivity out of their land, and God would be angry against them, and their most precious things, even the Temple it self, that it should be destroyed.

v. 8. *How*] Here God takes upon him the person and passions of a man, complying with our weak capacities. Not that there is any doubting at all, or changing at all in him: he shews hereby what this people deserved; and how he proceedeth not to execution rashly, or overhastily; and how in the midst of wrath he remembreth mercy, and mitigates the heat and height and fiercenesse of his anger: Though thou deserved to be irrevocably destroyed, as those wicked cities were. Gen. 19. 24. Amos 4. 11. and thou art near it; such is thy flagitious wickednesse; yet my mercy will not suffer it; and therefore I promise thee re-establishment by means of the Messias. chap. 6. 4.

as Admah] Deut. 29. 23.

mine heart is turned within me] Isaiah 63. 15. Jer. 31. 20.

my repentings are kindled together] Or, heated: the sounding of my bowels; the yearning of them. See 1 King. 3. 26. Cant. 5. 4. Isaiah 16. 11. Gen. 43. 30. Lam. 1. 20.

v. 9. *I will not execute*] With extreamity of rigour, and without remission. Thus fierce we apprehend God to be, when the nature of his justice moves him to execute grievous judgements: yet still is he without any passion; thus are mingled judgements, and mercies; threatnings, and promises; total destructions to the generall body of the wicked people; and yet reservations of mercies to his holy repenting and elect remnants amongst them; yet mitigations of judgements many times to the body of the wicked, for the godlyes sake that are among them: he spares the chaff and straw, for for the wheat sake that is in it. Gods grace of Election and vocation, is, and remains ever firm and stable to his.

I will not return] That I may save the remnant of mine Elect among the people; I will not consume them wholly by redoubling of evils. His Elect shall never fail; his Church shall never utterly perish.

I am God] And therefore most true, and immutable in all my promises. Thus God confirms and bears up the trembling hopes, and fearfull tender consciences of his holy remnant: And this must be a strong bulwork to us in all our fears, against our own manifold frailties, and Satans fiery darts, and temptations; this must be our shield and buckler to defend us, to establish, and comfort, and quiet us, against diffidence and despair. We must not measure God by our selves; but better remember with whom we have to deal, and wholely rely upon his free and unchangable nature, and promises. Isaiah 55. 8. 2 Sam. 7. 14. And no cause for this dealing can God finde in us, or else-where, but onely in himself.

and not man] Who is changable in his purposes; and would no wayes bear and endure such wrongs. Numb. 23. 19. Mal. 3. 6. 1 Sam. 15. 29.

the Holy one in the midst of thee] I will be within thee present by my grace and spirit; as thy true Deity, the object of all thy devotion, religion and adoration; and the well-spring and authour of all thy holinesse: I will be minde-full of my covenant; as in 2 Sam. 7. 14, 15. Psal. 89. 32, 33. Micah 7. 18, 19, 20. and I will not be there any more as thine enemy.

I will not enter into the city] As besieging and conquering enemy useth to do; with fire and sword, of rage and revenge; I will forbear, and spare, though the gates and walls of the city lie open and level before me.

v. 10. *They shall*] He goes on further; and promiseth not onely mitigation, but restauration: Some extend this prophecie to the Kingdom of Christ, and so their spirituall collection and gathering to him, and walking after him, as their Lord, and guide; and all this by the mighty sound and powerfull preaching of the Gospel.

walk after the Lord] And not go from him; as those, verse 2. And he shall go before them, and become their Captain and Leader, though in their exile and dispersion, he seemed to forsake and abandon them. He shall manifest himself to them in grace, and salvation in Christ.

he shall roar like a Lyon] Jeremiah 25. 30. Joel 3. 16. Amos 1. verse 2. He shall cause the powerfull voice of the Gospell to sound all the world over; by which the consciences being moved, men will gather unto him. Haggai 2. 6, 7. Hebrews 12. 26. Others thus, He shall be terrible to their enemies, that none in any quarter shall dare to withstand their return from thence.

the children shall tremble] Shall run to him, as children do tremble, and run to their parents when they are afraid; and so as the Lyons whelps to their dams. The true Elect, children of grace, John 1. 12 shall joyn themselves in spirit, to the Communion of the Church, from all the ends of the world, where they have been scattered. Others thus. That the mighty voice, and power of the Lord then to be shown, shall make their enemies every where to tremble, and fear to oppose them, and their return.

from the west] Hebrew sea, taken and used to signifie the west, because the great mediterrane sea lay west from Jury. LXX. translate thus; the children of the waters shall tremble and run to him. Their meaning likely is, that the Græcians, and western Islanders shall be converted to Christ, the Gentiles shall be called in to him.

v. 11. *as a bird*] Chapter 3. 5. As a frighted bird, and dove, with speed fly to their nests, and lockers.

out of Egypt] Egypt, and Assyria, then were, or were to be the chiefest places of their dispersion. Hos. 11. 11.

as a dove] Isaiah 60. 8.

in their houses] This may relate to the Church, the house and habitation of God, and of his people. God will bring them, and place them there, safely and quietly to continue and dwell there. Thus the Prophets usually speak of the Spirituall Kingdom of Christ, of the erection and advancement of it, of bringing people to it, of the blessings of it, under the shadows of the earthly kingdom of the Jews, the restauration of it, the reduction of people to that land, and the temporall blessings in it.

v. 12. *Ephraim*] This, it seems, might better begin the next chapter, wherein the Prophet returneth again to reprehensions, and insisteth most upon them; more fully to convince their consciences of their sins.

Compasseth me about] As enemies use to besiege a city on all sides round about.

with lies] In all their actions they are disloyall unto me, dealing with me falsly and fraudulently to circumvent me. And that not one way, but every way; besieging me with charms as it were of lying frauds and deceits. Such were the particulars of their false worships, and hypocritical doings. They think thus to delude me, and save themselves; nothing is found and sincere in them. But all in vain; nothing but sincerity and integrity serves God, and is pleasing to him.

and

and the house] An explication of the former sentence.

but Judah yet ruleth] Or, when Judah yet ruled.

with God] Hath the true kingdom, and Priesthood, the right Temple, Altar and worship of God, though Ephraim and Israel boasted of the greater kingdom, of many Temples, and Altars. In the Tribe of Judah which hath not forsaken Gods pure service, there doth yet remain the lawful government of Davids progenie; In Israel not so.

is faithfull] Or, was faithfull. He perseverein in my covenant and true worship, holding himself constantly to the faith and religion of his ancient forefathers; or to that which is taught them by Gods holy servants, and Prophets, and Priests.

with the Saints] Or, with the most holy, with the holy Patriarchs, and Fathers, to whom the Promises were made, yet all this is spoken, not simply to free Judah from all faults, but comparatively; in respect of Israel and Ephraim. And the prophet most an end leaves Judahs sins to Judahs prophets to reprove them, he minded most his own Commission to Israel and Ephraim. LXX. Here again vary from the true reading, and sense, thus. As the house of Israel and Judah compasseth me about with impieties; now God knoweth them, and the holy people shall be called Gods [people] the vulgar Latin thus; *Judas autem testis descendit cum Deo, & cum sanctis fidelis*, reading it seems עֵד for עַם, and יָרַד for רָד.

CHAP. XII.

OF this Chapter, the Contents are these; Ephraims sin; and seeking for help to Assur; and to Egypt. Judahs sin. Jacobs dealing at his birth, and in his wrestling with the Angel: Ephraims sin of guiltull covetousnesse: and of Gods dealing with him. His sin of idolatry; even in Gilead; and Gilgal: and of Gods former dealings with Jacob, and with Israel, in these places. Ephraims sin and Gods wrath.

v. 1. *Ephraim feedeth on winde*] That is, flattereth himself with vain confidence, and feeds himself with windy, empty hopes; continuing in his sins, Contemning the Prophets threatnings, and thinking to escape Gods judgements by strange and unlawfull Covenants; winde fils indeed, but feeds not.

the east winde] This winde commonly is hurtfull; dry, and tempestuous in these Countries. Jonah 4. 8. Psal. 48. 7. So the hopes Ephraim pursues, are not only vain, but hurtful to him. It is a pernitious and a destructive way. to put truft in the arm of flesh for defence against God. The LXX. read it an evil winde.

He dayly increaseth] Never gives it over, but continually pursues this course more and more; thinking thereby to shelter himself and be safe, against all Gods threatnings, and so hardens himself in his obstinacy.

lyes] Chap. 11. v. 12. & 10. 13. & 14. 3. Esay 57. 13. when all comes to all, they are no better, and shall prove no better then lyes.

and desolation] This is more. They shall not only be lying helps, but prove destructive, and the causes of their desolation: desolation shall bee the fruit and issue of them. See Esay. 36. 6. Emptie and vain things; say the LXX.

a covenant] He points to the Particulars, and points out their vain and pernitious wayes, Generals would not suffice to pluck off the vizers from such fecure sinners.

with the Assyrians] Chap. 5. 13. & 7. 11. & 8. verse 9. & 10. 6. Not contenting themselves with Gods covenant, and his defence, which would never have failed them, or proved a lie to them, if they had stood to his Covenant, and repented of their sins, But they forsook this, and thought not themselves safe under his wings; and betake themselves to these unlawfull confederacies; which were expresly forbidden them; By them to strengthen themselves in their rebellion against God; and in the idolatrous prophanation of his worship. See Jer. 2. 18. 36. 2 Kings 15. 19. Ezech. 23. 5. See the like 2 Chr. 28. 16. 21. 2 Kin. 16. 7. Ezech. 17. 15.

oyl is carried into Egypt] Sweet smelling oyl, whereof there was great plenty in Judea; 2 Kings 20. 13. Ezech. 27. 17. meaning, presents to get friendship, 2 King. 17. 4. This forbidden, Esay 30. 2. & 31. 1. & 36. 6. See Esay 57. 9. & 30. 6. Thus they were at cost to buy and purchase their own harm. Esay. 57. 13.

v. 2. *The Lord*] Threatens Judah; And this to affright Israel the more, who was in a far worse case then Judah, and must therefore needs expect more greivous plagues. Luke 23. 31. 1 Pet. 4. 17.

a controverse with Judah] Judah praised for their kingdom, Priesthood, and worship, chap. 11. verse 12. yet their lives and manners faulty; though nothing so much as Israels. That which I have spoken of Judah, is not to free him from all defects; for he also hath his grievous faults; but because Gods true service is yet remaining there, God will yet reprove and redargue him with words: but as for the ten Tribes, he will judge them with deeds, seeing they are almost become incapable of all correction. See chap. 4. 15. & chap. 6. 11.

punish] Heb. visit upon.

Jacob] He doth but touch upon Judah by the way: But his heavy wrath shall fall upon Jacob or Israel: to punish and recompence them according to their demerits, their shamefull wayes and works, and their obdurate and obstinate continuance in them, which they would not by any means be beaten from.

v. 3. *He took*] In the name of Jacob and Israel they much gloried; they boasted of Jacob their father, that they were the Sons of Jacob. See John 4. 12. Micah. 2. 7. Esay 44. 5. But he shews how far they had fallen from his example, how far unlike they were to him, and degenerate, as John 8. 39. 44.

by the heel in the womb] This he did, not out of his own judgement and industry; but God by his free Grace guided him so to do; and by this signe testified his free love and election of him. See Mal. 1. verse 2. 3. Rom. 9. 13. and so in his choosing of you in him, to be his peculiar people, without any merit or worth of yours. And therefore so much the greater now is your ingratitude, and the fouler your fall from him to idols. See Gen. 25. verse 26. These histories seems to be alleaged here, to reprove Israel for their ingratitude, after so many great benefits of Gods towards their forefathers; which he reduceth to two heads, figured here in these two histories; one is Jacobs election before Esau his brother; the other, his deliverance from all those evils wherewith God had tried and exercised him. Or, thus; Jacob your father left nothing unattempted whereby to get the blessing; if then ye be his children, strive ye to turn to God, as it is v. 6. imitate his Piety; else unworthy are ye to bear his name; and most worthily deserve to be punished.

by his strength] Which was given him by Gods grace. A figure of the Spirituall strength of faith and the Spirit. He did thus. But ye far otherwise. And to His Praise the more redounds to your disprafse; The sacred memory of his strength and power with God, the more shames your impotent and flavish service of idols: ye have lost then that dignity ye would derive from him; ye have stained it by your contrary base doings, ye but foolishly glory in his name; ye are a shame to him from whole example yee do so shamefully Prevaricate.

he had power] Heb. was a Prince; or behaved himself princely. See Gen. 32. 24.

with God] With the Son of God, who appeared to Jacob in a humane shape; who also by reason of his office of mediator; is afterward called Angel, which name is also given to the Son of God, Gen. 48. 16.

v. 4. *over the Angel*] The Angel of the covenant, Jesus Christ, the mediator; called also God. verse 3. and Jehovah, verse 5.

and prevailed] Whence God honours him with the name of Israel, Gen. 32. 28. & 35. 10. not only applauding thereby his heroicall and more then Angelicall Power but granting the victory to him, and fomewaye yeilding himself to be overcome by him.

he wept] Not the Angel; though fome would have it so. But Jacob wept; though Moses record it not: wept in prayer, like to that Heb. 5. 7. So here Jacob wept.

and made supplication] For a blessing, Gen. 32. 26 And for strength, and prevailing therein. So he acknowledgeth his strength, verse 3. not to be his own; but Aginzeth the Author from whom he fought it, and of whom he had it: And so God was pleased in such manner to diffirtinguish his strength in this wrastling, that the greater part of it remained in Jacob. And yet God gives no ground for Jacob to pride himself in this victory; but leaves him a touch in the hollow of his thigh, for his after weeping and humiliation. And yet Jacob for that hurt feems not after to give over wrestling with God, till he doth at laft prevail. The vulgar Latin hath it thus, *& in fortitudine sua directus est cum Angelo. & invaluit ad angelum; & confortatus est.*

he found him in Bethel] God found Jacob, fay fome. Jacob found God fay others. God had found him before, there; Gen. 28. 12. when all alone he fled from his brother; and thought not God had bin so nigh unto him; yet God there vouchfafed to testifie his free love to him, and care of him. And God found him after there, Gen. 35. 9.

and owning thee for mine; familiarly revealing and communicating my self unto thee, and taking care of thee, and providing all things necessary for thee: feeding thee, as the LXX have it: See Gal. 4. 9. Psalm 144. 3. *Targum* thus, I ministred all things that were necessary to them.

wilderness] Deut. 8. 15. and 32. 10. where God sustained them miraculously with Manna from heaven; and quails, and with water out of the rock. See Deut. 29. 5. The more thankful therefore is their defection and apostacy from him that dealt so with their ancestors; and still so well with them. He often minded them of this, which it seems they too much forgat; for the due remembrance of it, would have kept them from such rebellion against him.

great drought] Heb. Droughts.

v. 6. *According to their pasture*] When God had brought them out of the wilderness to a land flowing with milk and honey, and fed them to the full.

their heart was exalted] They waxed proud and insolent, fierce and masterless, chap. 10. 1. Deut. 8. 12, 13, 14. and 32 15. Thus prosperity flayeth and destroyeth foolish sinners, Proverbs 1. 32.

forgotten me] Contrary to the expresse charge, Deut. 6. 11. 12. and according to Gods foreknowledge of them, Deut. 31. 20. See ch. 8. 14. and 2. 13. Ezek. 23. 35. and 22. 12. Jer. 2. 32 and 18. 14, 15. Esay 51. 13.

v. 7. *Therefore*] To startle and rouze them from their vain confidence and security, if possible to affright them with the fear of Gods wrath; which was a thing most necessary for such sinners, to make them know they have to deal with an angry God, he points out Gods judgements in three terrible similitudes, of a Lyon, Leopard, and Bear, Chap. 5. 14. Levit. 26. 21. 24. 28. Psalm 18. 26. See Proverbs 28. 15. Lam. 3. 10. See the like fearful similitudes, Mar. 9. 44.

as a leopard] Which useth to lie in wait to set upon a man. See Jer. 5. 6.

will I observe them] אשורר And so the most editions of the Hebrew text have it: and the Chaldee paraphrase. But *Plantine* edition hath אשורר with Pazach and dagesh, as if it were the proper name of Assyria. And so *Jerome* and the LXX translate it, as a leopard in the way of the Assyrians, that is, as they go to Assiur or Assyria: or as the leopard observeth with a watchful and harmful eye the passengers that travel from Judea to Assyria, being a dangerous passage for wilde beasts.

v. 8. *as a bear*] See 2 Sam. 17. 8. Prov. 17. 12. That is, I am become their implacable enemie.

the caul of the heart] Pericardion, that incloseth and incompasseth the heart, that lofty heart so lifted up, verse 6. I will wound them mortally.

and there will I devour them] Namely upon the high way; whereby are meant the instance, and times appointed for Gods judgements. See the like use of this word, Psalm 53. 5. Eccle. 9. 17.

the wilde beast] Heb. the beast of the field, Levit. 22. 22. They, and all Gods creatures are his hoast against his enemies.

v. 9. *O Israel thou hast destroyed thy self*] Thy calf or thy king, or rather thy self is the cause of thy own destruction: seek the cause where thou wilt, it is not in me, many have wrought together to overthrow thee, but I alone can save thee; and not thy kings in whom thou hast trusted; or thine idol, and thy sin: Others translate, and expound thus; O Israel he hath destroyed thee, meaning thy king; of whom he speaks in the next verse.

but in me is thine help] Heb. in thy help. So by my covenant; so heretofore by thine often experience; and so still I am the same without change; no cause hast thou to complain of me, that I do not hear thy cry, and help thee in thy need. The whole and sole cause is in thy self; thy sins obstruct the way, close up my hand of help, Esay 59. 1. 2. Jer. 5. 25. Lam. 3. 44.

v. 10. *I will be thy king*] Or, where is thy king? *Targum* thus, where is thy king now? let him save thee, &c. And so the LXX. and vulgar Latine, according to the former rendition. In these words God challengeth his kingly power over Israel, which he had by redeeming them from Egypt; and derideth their foolish and wicked confidence, in opposing the help of their idols and confederates to his threatnings. See Psal. 138. 8. I will by thy helper. Or this, where is thy king? where is he, or any other? Let him save thee, and oppose me. As Deut. 32. 38. Judg. 10. 14. Jer. 2. 28. spoken as a taunt, or bitter reproach.

in all thy cities] Though never so many and strong, and unexpugnable, as thou thinkest and trustest, Amos 6. 1.

and thy judges] Princes, Peers, Magistrates, all; none can help them, or hinder me.

* *of whom thou saidst*] Some refer this to the first asking of a king, 1 Sam. 8. 5. others to the tumultuary election of *Jeroboam*, 1 Kings 12. 16. 20.

Give me a king] 1 Sam. 8. 5. and 10. 19. and 12. 12. But chiefly he aims at their rebellion against the kingdom of *David*, in casting off *Rehoboam*, and setting up *Jeroboam* 1 Kings 12. To this very fitly and fully may be applyed that, 1 Samuel 8. 7.

v. 11. *I gave*] Heb. I will give. Then it is a threatning in both parts; because they perfidiously fell from God, he tells them that he will give them into the hands of a strange king, and overthrow their kingdom: fulfilled when conquered by the Assyrians; they lost both their kingdom and country, as if they had been utterly rejected by God. Others read, I do give; that is, thou seest how in a short time I see up and pull down kings by my pleasure and indignation: for at this time there were many changes of kings in Israel, see 2 Kings 15. and 17. The most follow *Jonathans* Chaldee paraphrase and read, I have given, or gave, whereof some say, I gave thee *Saul* (1 Sam. 10.) in mine anger, 1 Sam. 8. 6. and I will take him away that thou now hast, namely, *Hosea* the son of *Ela*, 2 Kings 17. 1. &c. in whom their kingdom ended. Others, I have suffered thee to thy hurt and damage, to have a King according to thine own will, though I did not approve of it, Hos. 8. 4. and I have aggravated my judgements the more upon thee, by reason of the frequent violent deaths of thy kings, which do bring thy kingdom into extream ruine.

a king in mine anger] 1 Sam. 8. 5. and 15. 33. and 16. 1. As Numb. 11. 20. 33. psalm 106. 15.

v. 12. *is bound up*] As Job 14. 17. and Jer. 17. 1. Not forgotten, though for a while spared; bound up and sealed, and kept sure to and for the due time of Gods vengeance. Nothing shall escape me, I will make them bear the punishment for all. See Deuter. 32. 34. Job 14. 17. Jerem. 17. 1.

v. 13. *of a travelling woman*] See this simile, Psalm 48. 6. Esay 26. 17. Jer. 6. 24. and in other places: sure and sudden, extream and sharp sorrows shall come upon them, notwithstanding all their carnal confidence and security.

an unwise son] If this people were not foolish and stupified, they would imitate little infants, who coming into the world do help themselves, and strive to free themselves out of the straits and dangers of the birth; so should they have endeavoured to free themselves out of their mortal danger and travels by true repentance. The LXX. alter and change the words and sense to the example and instance of a wise son, and his doing in this case of his childbirth.

stay long] Heb. a time. The travelling womans pains are sharp but short, John 16. 21. And to stay long in the birth is mortal both to the infant and mother. But this people astonied in their miseries, and obdurate in their sins, and desperate, fought not to come out of them by the pangs of true repentance, and so be born anew to God; but foolishly they perish in them.

v. 14. *I will ransom them*] If they would but repent indeed; He then would vouchsafe them a temporal deliverance from captivity; and a spiritual deliverance, from the power of the grave and death. I am ready to do it for my part; if they hinder not, and cause the contrary. Though they were dead as it were in the grave, yet this could not withstand my power, if their obduration in sin did not alter my minde. See Esay 48. 18, 19.

power] Heb. the hand.

O death] And so the *Targum* and *Jerome* do read it. Thus the prophet magnifies the vertue and power of God, meaning, that no power shall resist God, when he will deliver his; but even in death will he give them life. S. *Paul* 1 Cor. 15. 55. doth not properly cite this place, and the whole context of it, but rather alludes to such words of it, as fit well his purpose to set forth the infinite power of God over death, and the grave. And the like to this the Apostles do many times.

I will be thy plagues] Or, where are thy plagues?

I will be thy destruction] Or where is thy destruction? The Apostles words are, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? following therein the LXX. as it seemeth.

repentance shall be hid] My goodnesse towards them shall never alter: or rather thus, as best suiting with the whole context, there is no consolation (for so the word also signifieth) for them; no repentance in me to alter my decree for their destruction.

v. 15. *Though he be fruitful*] Namely *Ephraim*. He hath relation to the signification of the name *Ephraim*, and to the blessing which *Jacob* gave him, Gen. 41. 42. and 48 19. All which should have made him the more thankful and obedient. But he proving otherwise, therefore, notwithstanding all this, for his sin and impenitency, the following judgement shall come upon him.

his brethren] To wit the other Tribes; though he be more in number, and greater in power.

an east winde shall come] An impetuous and inevitable desolation by the Assyrians, who assaulted the land of *Israel* toward the wilderness. See the Annotations on Chap. 12. 1. Ezek. 19. 12.

the winde of the Lord] Or, strong winde of the Lord, as Job 1. 16. Psal. 36. 6. Cant. 8. 6. See on Ezech. 40. 2. Or, raised by him, as his hoarse; that they might know it came from him, and not by fortune or any other means.

his spring] Figurative terms; the sense is, That every one of Gods blessings, which are the well-springs of all good things, shall be taken away from them: and consequently all manner of happinesse shall fail them. Thus easily can God do, when we abuse his blessings, to his dishonour.

he shall spoil the treasure] Namely the enemie, (*Shalmanesser* King of *Assyria*) signified by the Eastwinde, or, God by him; shall spoil the treasure, or his land, as the LXX. have it.

pleasant vessels] Heb. vessels of desire, though never so closly hid.

v. 16. *Samaria*] A plain Exposition and application of the former similies, and a conclusion of the sermon, Samaria the head city of the ten Tribes; and the well head of their sins and idolatries, Micah. 1. 6. See Annotations on 8. 5.

shall] What I have often denounced, and ye believe not, yet shall certainly and soone come to passe.

desolate] See the accomplishment, 2 Kings 17.

rebelled] They have no Cause to blame God for it; but to thank themselves, and their sins provoking, and exasperating him to it.

her God] That was theirs by covenant, which they have obliterated.

their infants] The grievousnesse of the judgement, though they will not fear it. God hath cause of wrath sufficient in the very infants themselves, to justifie his judgement upon them; and to use his right and power over them; and will also be moved hereunto the rather upon the sins of their Parents, and yet these outward judgements upon them may be mingled with mercies; as in Jeroboams childe, 1 King. 14. specially with spiritually mercies. Gods soveraign right and power over his creatures makes the senseless and unreasonable creatures to suffer for the sin of man; Rom. 8. 20. 21. 22. How ever we are to adore Gods judgements, if we cannot comprehend them, and to blame our own blindness, rather then by sacrilegious boldnesse to call to account, and take upon us to judge the great judge of the world. But how much more vengeance then are the vile parents, and those of riper years to expect?

women with childe] See on chap. 10. 14. some yet expound thus; That notwithstanding this East winde, and all the evil by it, in this and the former verse, yet Ephraim shall be fruitfull among his brethren and again flourish through my gracious promise.

CHAP. XIIII.

Verse 1. O] The contents are these; Israel exhorted to repentance; God promiseth abundance of blessings to him, under many similies, wisdom required to understand these things.

Israel] He speaks to the Remnant and holy seed among them; such were involved and almost drowned in the universall inundation and deluge of sin: But yet not past all hope of help and recovery, though the maine body of them in generall was desperate, and already cast off to decreed destruction, as he had ofs-toons formerly prophefied.

return] He exhorteth them to Repentance, to avoid all these plagues, willing them to declare by words their obedience and repentance. He speaks to them lovingly, to put them in hope of favour, for with out fome faith and hope there cannot be any true Repentance.

for thou hast fallen] Sight of sin and humiliation for it, is the way to Repentance.

v. 2. *Take with you words*] I desire neither sacrifices, nor offerings from you, but do you present before me a sincere confession of your sins, fervent prayers to obtain forgivenesse, and sincere actions of grace. Here are the true nature, acts, and fruits of Repentance: words, not counterfeit in hypocrisie, but sincere as in the fight of God, to God: words of conversion confession, deprecation: supplication, and thankfgiving: words from Gods mouth, and to be spoken unto him.

and turn to the Lord] Truly turn from sin generally, and particularly to the Lord, and to the entire obedience of his will; even to him as it is, Joel. 2. 12. Deut. 30. 2. fully, not faintly.

say unto him] He dictates as it were the folemn form and manner of their conversion.

Take away] This includes confession of manifold iniquities, which is the first step of Repentance, and this is an expressive prayer for the pardon of them, pardon through thy grace, and alter by thy Spirit.

and receive us graciously] Or, give good. Accept out of thy fatherly favour the true witnesses and effects of our conversion: shew thy reconciliation to us, by thy gratious blessing of us, in thy grace and mercy is our all and only hope. LXX. thus say unto him, that ye will no more deal wickedly, but will deal well.

so will we] That is al we can do, we can render no compensation, make no satisfaction to thee: but only acknowledge and praise thy bounifull goodnesse to us. Psal. 116. 12. 13. 14. And this is all God requires, Psal. 50. 14. what good works we can do, are but sacrifices of our Thankfulnesse to God. Heb. 13. 15. 16.

calves of our lips] Declaring, That this is the true sacrifice that the faithfull can offer, even thanks and praise, in stead of sacrifices of beasts. See Psal. 50. 14. 23. & 51. 19. & 69. 30 31. & 116. 12. 13. Levit. 3. 3. This is the true intent and substance of those Levitical sacrifices, Lev. 3. & chap. 7. 12. &c. and c. 22. 29. The LXX. have it, the fruit of our lips, whereunto Heb. 13. 15. seems to relate.

v. 3. *Ashur shall not save us*] Here is a more particular confession of their sins, wherein formerly they offended, and now promise amendment, see c. 5. 13. we will leave off all vain confidence and pride in humane power, and trust in thee only. See Hos. 5. 13. & 12. 2. see Annotations on chap. 7. 11.

we will ride not upon horses] Psal. 20. 7. To seek relief from *Ashur*, Egypt, or others, as formerly we have done, when we were in dangers and distresses. Esay 30. 7. 15. 16. and 31. 1.

to the work of our hands] To idols: Putting our trust in them, which is a second way to with draw us. Here they acknowledge their former blindness, and madness herein, and beseech stupidity. They confess not more then truth was: God is not pleased with a lie. But truly in their own Consciences, and yet so deeply They condemn themselves to get absolution from God.

ye are our gods] And yet these men could plead as witty excuses, and cover and colour their sin with as much varnish, and as many fair pretenses and glosses, as idolaters now usually do.

for in thee] In thee alone; and not in idols, or in kings, or any creature; wherein formerly we trusted.

the fatherless] To wit, every, person that wanteth a guide, relief and sustenance, as we do, all such as see they cannot help them: And in such case we do acknowledge our selves now to be, depending wholly upon thy guidance, providence, and protection.

findeth mercy] Thus they acknowledge him to be the only true God: and themselves fully to put their trust in him.

v. 4. *I will*] It is an hard thing to perswade great sinners specially lying under his judgements, the signes of his anger to entertain any hope of Gods reconciliation with them. Therefore to remedie this evil, and to keep them from despair or distrust, he declareth by many and large promises under variety of similitudes, how ready God is to receive them that do repent, to heal, love, and blesse them.

heal their backslidings] Pardoning what is past, not imputing it to them; and by my grace preventing the like for the time to come.

love them freely] Singularly, with an abundant and constant love; freely, without finding any cause in them for it, and therefore the more freely being vouchsafed to such unworthy sinners, Chap. 9. 15. 16, 17. compared with this, shewes the difference of Gods dealing between impenitent and penitent persons.

for mine anger] Which formerly lay heavy upon him, shall now be turned away: not like that so often repeated, Esay 5. 25. and 9. 12. 21. and 10. 4.

v. 5. *I will be as the dew*] I will water them with my graces, and heavenly blessings; in opposition to that judgement, Chap. 13. 15. The fruit of my reconciliation shall appear unto them; they shall finde by experience the blessing and benefit of it. Before they were dried up and withered with misery, for their sin. But now my favour shall be to them as the dewe to the ground.

grow] Or, blossome.

as the lilly] Flourish speedily with singular beauty, Cant. 2. 1, 2. Chap. 6. 13. and 7. 2. March. 6. 28, 29. Vulgar Latine thus: I will be as the dew, Israel shall grow or blossom as the lilly.

cast forth] Heb. Strike forth.

as Lebanon] As the cedars, and trees in Lebanon are rooted firmly, to last durably; such shall their felicity be.

v. 6. *His branches*] Arising from such roots shall spread. Gods blessings shall more and more multiply and increase towards him.

shall spread] Heb. Shall go.

and his beauty] Psalm 52. 8.

olive tree] Which is alwaye green, Judges 9. 9. Jer. 11. 16.

his smell as Lebanon] Wherein were many odoriferous trees and flowers. See the Annotations on Zech. 11. 1.

v. 7. *they that dwell under his shadow*] See Dan. 4. 12. 21. live under the shade of it. They and every one of them.

shall return] And rest in safety and quietnesse; under Gods protection; shall be defended from any scorching heat, and refreshed with the coolnesse of it. See Esay 4. 6. some extend this further; That they shall return from their exile, where they were scattered, and shall come together into the Church, in the Messias his time, and there they shall be safe under Gods protection.

shall revive] Increase, and have children and multiply, as of one grain comes many. See 1 Cor. 15. 36. and Psalm 72. 16. A further commendation of Gods favour from the effects.

grow] Or blossom.

as the vine] Which of a seeming withered stock, and branche, doth survive and fructifie.

the sent thereof] Heb. The memorial. Some understand this of the name of God: as Chap. 12. 5. whence thus; He means, that the knowledge of him and his doctrine shall be alwayes most pleasing to his people; like unto excellent wine, Cant. 1. 2, 3. or God shall love the memory of his people very dearly.

wine of Lebanon] Cant. 1. verses 2. 4. and chap. 7. 9. such as grows there; the best wine of the best sent and favour. They shall be in a most happy estate, abounding in all joyes, and comfort.

v. 8. *Ephraim shall say*] Thus say, as followeth, Renuing their confession; as verses 2, 3. some understand this, as the words of God to *Ephraim*, Thou *Ephraim* shalt joyn me no more with idols, as thou hast done heretofore; I will alone be served in spirit and truth, 2 Cor. 6. 16.

what have I to do] See 1 Thes. 5. 22. Rom. 12. 9. Esay 30. 22. Jude verse 23.

any more] I have had to do with them too much already, 1 Pet. 4. 2, 3. thus detesting their former blindnesse and madnesse: and abandoning their idols for ever after, Esay 31. 7.

I have heard him] God heard *Ephraim*, speaking as formerly in detestation of his idolatry.

and observed him] A turning from idols; marked him therin, and respected him therefore.

I am like] They shall finde in me all the good they desire; as when a tree bringeth forth good fruit, and a pleasant shade, Cant. 2. 3. To shelter them from heat: to refresh them in the cool shade and shadow of it.

is thy fruit] This implies, another similitude from a fruitfull tree. This may be understood of the good works of the faithfull, brought forth in them, by the only power of Gods grace and Spirit, John 15. 2, 4. Or, rather thus: I am most fruitfull for thy good, thou mayest readily and plentifully finde it in me.

v. 9. *who*] An emphatical exclamation and interrogation: no doubt but Hoseah in the whole course of his ministry for so very many years, preached much more then is in this book set down. It pleased the wisdom of God, that here only the heads of his Preaching are gathered to gather. And he now concludes and seals up all with that, which in all likely hood he had often uttered before, to raise the people up to a due consideration of his prophesies: asserting the authority and use of them, and of the wayes of the Lord declared in them, both to the good and to the bad.

is wise] They all would be thought so. But few are they that be so.

and he shall] Signifying, that the true wisdom and knowledge consisteth in this, even to know and to rest upon God, such a manner of speech is in Psal. 107. 43. no true wisdom but this. Prov. 1. 7. and chap. 9. verse 10. Job 28. 28. Psal. 111. 10. And therefore he that hath any spark of true wisdom, let him shew it in this; he will shew it in this. All humane wisdom without, and against the Lord, is true folly: And yet the world is too full of it.

prudent] He ingeminats the sentence, to rouze up their attention and consideration the more.

for the wayes of the Lord are right] The whole conduct of his providence, his works and judgements, and also his word and doctrine, are most holy things, and good for men: Right in themselves; notwithstanding all the calumnies, blasphemies, murmurings and mockings of wicked prophane men, against his wayes and word: All these cannot darken the light, or pervert the right of his holy wayes, and word.

and the just shall walk in them] The wise and just shall and will do so; and not turn aside from them; knowing and finding by experience their true happiness to consist in their keeping, and continuing in them: as Judg. 5. 31. Prove. 4. 18. Psal. 37. 6.

but the transgressours] That are, and will be such.

shall fall therein] Stumble, and fall, and perish. They become an occasion of ruin and perdition to the wicked, which do abuse them, through their incredulity, and wickednes. Prov. 10. 29. Luke 2. 34. 2 Cor. 2. 16. 1 Peter 2. 9. 8. See also Apoc. 22. 11. 1 Cor. 14. 38.

ANNOT.

ANNOTATIONS

On the Book of the Prophet

JOEL.

The ARGUMENT.

Joels time of Prophesie is not specified by the holy History; yet generally it is thought to be when Hosea *prophesied: not onely because it is placed next* Hosea; *and before* Amos; *without any intimation of a differing time: but chiefly because the matters contained in it seem to fall in with the times of King* Uzziah, *of* Judah; *and of* Jeroboam *the second of* Israel: *though some do assigne unto him a latter time, upon consideration of those passages,* Chap. 3. 1.—9. Joel *preacheth to* Judah, *and declareth, and denounceth a generall judgement of dearth and famine, caused by an extream drought, and swarmes of Caterpillars with Lyon-like teeth. and other such like destroying Creatures; some eating what others left. Thereupon he exhorteth to Repentance, shewing it must be Generall, of all persons, of every age, and condition; because they had Generally offended: And it must be earnest, and hearty, and testified by mourning, and humbling themselves before the Lord in Fasting, and Prayer: which if they do, the Prophet, from God, promiseth deliverance from that terrible plague of famine; and that their Afflictions and losses should be removed; and recompensed by a wonderfull plenty, not onely of Temporall, but also in its time of Spiritual blessings, under the Messiah; foretelling so of the Gifts of the holy Spirit which then should abundantly be sent down and powred out, eminently at Penticost: Further they shall have Redemption from their enemies, the Heathen round about: by Gods sitting to judge them, and to take dreadfull revenge upon them, for their wrongs done to his people; concluding with a reiteration of Gods abundant blessings upon* Jerusalem *and* Judah. *The summe then, and Order is this:* Joel *first telleth the famine, and calleth for Lamentation and mourning,* Chap. 1 *Then he exhorteth to publike Repentance, promising a blessing thereon,* Chap. 2. *Lastly, he comforteth them, by destruction of their enemies, and Gods blessings on his Church,* Chap. 3.

CHAP. I.

THe *word of the Lord*] See Annotations on Hos. 1. 1.

that came to Joel] Was deposited with him, to be imparted to the People. 2 Cor. 4. 7. and 5. 20.

Pethuel] Likely a man of note, and name; and fame. This is to distinguish him from other *Joels*.

v. 2. *Hear ye old men*] Signifying the Princes, the priests, and the Governours, or such who by reason of old age have seen and heard many things. See verse 14. Compare Deut. 32. 1. Psal. 49. 1. Isaiah 1. verse 2.

and give ear] He implicitely chides their hardnesse of heart, that they were not sensible of these present plagues:

all] Young as well as old; none excepted: The matter in hand concernes all.

hath this been in your dayes] He calleth the Iews to the consideration of Gods judgements and the greatnesse of them; so strange and unheard of formerly: all this, to shame them for their wretchlessnesse, and security, wherein they so pleased themselves: as if God were asleep in heaven; and to rouze them up to behold Gods hand stretched out, and his judgements thundering against them in so rare and uncouth a manner; and to call them to repentance, for their sins thereby.

or even in] Have you heard them tell any the like. Gods common judgements should affect us. But much more such extraordinary ones by their rarity should startle us and astonish us.

v. 3. *Tell*] This is a more memorable judgement then to be a nine dayes wonder; the continuation of such a famine by such strange means. The use of it should reach to posterity. Thus the Prophets set forth Gods judgements, and improve them to the utmost.

v. 4. *That which the palmer-worm hath left*] Hebr. the residue of the Palmer-worm. Therefore this is not a threatning, of judgements to come: but a narrative of that which presently did lye upon them: of the Palmer-worm see Amos 4. 9.

hath the locust eaten] A description of a most great spoil made by these vermine: which joyned with an extream drought, had caused a most cruel dearth. See chap. 2. 25. This famine seems not to be that in the dayes of *Joram*, the son of *Ahab*, King of Israel; 2 Kings 8. 1. For this famine was in Judah. Neither yet that in Judah in the dayes of *Josiah*, mentioned Ier. 14. But rather, that in the dayes of *Ozeiah*, intimated, Isaiah 5. 13, 14. and Amos 1. verse 2. and more fully, Amos 4. 6. 10. which is best agreeing with the time of the Contents in this prophesie: or else some other famine about that time, not mentioned else-where in Scripture. To take this off from the letter as some do, and apply it onely to the four severall invasions of the Caldeans, and the devastations made by them; Or which is more, to apply these four Creatures to the four Monarchies; or to four chief vices, as some Moralists do, is a thing of more boldnesse then we have any warrant for from the Text. Those Locusts Exod. 10. 14. were but for a short time. And such as they, should never be again in the land of Egypt; of Locusts see Prov. 30. 27. Ier. 46. 23.

canker worme] Of the canker worme, see Nahum 3. 15, 16.

caterpillar] Of the caterpillar, see Esay 33. 4. Jer. 51. 14. 27.

v. 5. *Awake*] It is high time to do so, and not to continue wretchless-

wretchlesse and carelesse any longer.

ye drunkards] That commonly after drink grow drowzy and sleepy; yet here is cause enough to awaken them. And what then should the sober do? He means, That the occasion of their excesse and drunkennesse was taken away.

and weep] And yet otherwise who so merry, & laughing as they.

from your mouth] That which was so pleasing to your palat, that your mouth did crave it of you; as the phrase is Pro. 16.26

v. 6. *a nation*] *Joel* tells of swarms of locusts, and caterpillers, like horses, and with lions teeth, spoken of in verſ. 4. by a teatm improperly attributed to those insects, see Pro. 30.25,26. Some would understand this of the nation of the Assyrians, or Chaldeans, coming up in war against them; but this is not so fitable to the whole context.

my land] Gods honouring the land of Canaan.

v. 7. *barked my figtree*] *Heb.* laid my figtree for a barking.

cast it away] Having thus made them unprofitable, men care not now for dressing them; or to look for any fruit from them.

are made white] Without bark; as it were pale, a thing without blood, and withering.

v. 8. *Lament*] O thou Jerusalem or Judah, mourn grievously.

like a virgin] Espoused, and not yet had hou..e i or presently after her espousals.

for the husband of her youth] Mourn grievously, as a woman which hath lost her husband, to whom she hath been married in her youth: or her young husband, as elsewhere it is said, a wife of youth, for a young wife. See Pro. 5.18. Isai. 54.6. Mal. 2.15. Others rather say, by husband is meant one that hath espoused a maid, and died before he came in unto her; or soon after the wedding; because here is speech of the virgins mourning.

v. 9. *meat-offering*] The extream dearth hinders them from furnishing their sacred offerings with bread, wine, and oil, &c. See Exod. 29. 40. Levit. 2. 1.

mourn] Partly because Gods service is interrupted: partly also because they want their ordinary food, which they got from the offerings and sacrifices.

v. 10. *The field*] He prosecutes the same matter more largely, in more variety of words, to work the more effectually, and make the greater impression upon a people so dull & obdurate.

new wine] All comfort and substance for nourishment is taken away.

dried up] Or, ashamed, Esay 24. 7.

v. 11 *Be ye ashamed*] He labours still to have his word pierce into their heart; not swim in the brain, but sink deeper, and work shame and sorrow. He would have their sensles teach them, and humble them.

O ye husbandmen] Or, the husbandmen are confounded, and the vine-dressers howl.

v. 12. *Joy is withered away*] He seems also to have relation to the feasts and merriments which were in harvest time, and in time of vintage, Psal. 4.7. Esay 16.10. Jer. 48. 33. All to drive them from dedolency and senslessnesse, under Gods heavy hand of judgement.

v. 13. *gird your selves*] He sheweth that the only means to avoid Gods wrath, and to have all things restored, is unfeigned repentance. See Gen. 37. 34. and the Annotations there. He exhorts them to make use of this ready remedy; and to hasten the time of it.

ye priests] Begins with them, whose office it was to be guides and examples to the rest.

ye ministers of the altar] According to the Levitical law.

v. 14. *all night in sackcloth*] Watchings, humiliations, and sackcloth are signes and helps of extream mourning.

my God] Hardly your God in this your blockishnesse and stupidity under his so heavy hand of judgements.

for the meat] Verse 9.

Sanctifie you a fast] Chap. 2. 15. Appoint a time speedily for this holy exercise, and prepare your selves unto it by all acts of piety and devotion. Fasting is a voluntary and religious abstinence from all meat and drink, and from all corporal and sensual delights and comforts, so far forth as it will stand with necessity of nature, charity and comlinesse; together with a cessation from the works of our lawful callings; in that time, and by that means, generally to testifie the desert of our sins, to afflict our souls, and to humble our selves before God. for them: More particularly, and punctually, to exercise, and increase our Repentance, and Prayer, in an extraordinary manner and measure; according to the occasion and exigence of the Fast; our repentance in sorrowing and mourning for sin past; both our own and others: And in confessing them and in forsaking; and amending them for the time to come; publickly in a State; personally in our selves: And to exercise our prayer, in craving with more fervour and faith, aid and help at Gods hands, in all our necessities and extremities, corporal or spiritual: personal, or national; for the obtaining of blessings; or for the preventing or removing of iudgements, present, or imminent; felt, or feared; and so to gain our special suits for which we fast.

call a solemn assembly] Or, day of restraint, Levit. 23. 36. Private fasting was not sufficient.

the elders] The Magistrates and chief of the people: their neglect of duty had set open the floodgates of sin. They had need to be ringleaders in repentance.

and all] None excepted.

cry unto the Lord] Pray that he would take away the present evils. This was the end of their fasting and assembling: all to addle wings to their prayer.

v. 15. *Alas*] Jer. 30. 7.

for the day] Esay 13. 6. we see by these great plagues, that utter destruction is at hand, greater plagues yet behinde, if we prevent them not by repentance: but put it off from day to day. See Amos 6. 3. and 5. 18.

v. 16. *joy and gladnesse*] Deut. 16. 11. 14, 15. Can we be so blinde as not to see at noon day?

v. 17. *feed*] *Heb.* grains.

rotten under their clods] Because it could not grow up, by reason of the extream drought, v. 19, 20. The *Trent Bible* very improperly thus; The beasts rotted in their own dung.

the garners] There being no need or use of them for want of grain.

v. 18. *How do the beasts groan*] Or, mourn in their kinde. Then how much worse then beasts are ye? They also suffer for mans sin, and man in them.

the flocks of sheep are made desolate] Which otherwise feed in the moist dry and desert places.

v. 19. *to thee*] From whom these judgements come, and who onely can easie us of them; then straight to thee; not to others.

will I cry] Though others will not, for ought I can do or say; yet I will do my duty, as a pious man should.

the fire hath devoured] The heat and fire of the sun. The drought hath burnt up the countrey, as if the fire had gone thorow it.

pastures] Or, habitations.

v. 20. *cry also unto thee*] In their way and kinde; Ps. 104. 21. 27. by reason of extream thirst: so it is said of the young ravens, Psal. 147. 9. and other creatures, Job. 38. 41. when by reason of hunger or thirst they life up their beaks.

are dried up] See Amos 4. 6, 7, 8. Esay 5. 13.

CHAP. II.

Verse 1. BLow] What *Joel* had propounded and preached in the former Chapter, he doth repeat and prosecute in this: He represents the grievousnesse of the present judgement. And thereupon moves them again to repentance: And to the repentant he shews at large Gods gracious promises both of temporal and spiritual blessings.

ye the trumpet] Or, cornet, Numb. 10. 9. As it were to give notice of the coming of these forefaid devouring creatures; that every one may prepare himself to prevent the forage by repentance, and prayer to God to bear it patiently; and to overcome it by faith in his grace. See verse 15.

tremble] Not truft in formalities of Gods worship; nor trifle with him in outward shews: but tremble and quake at the heart at his anger and the signes of it, Jer. 5. 22.

for the day of the Lord cometh] C. 1. 15. fee the Annot. there.

for it is nigh at hand] A threatning of further judgements; or enlargement and aggravation of this See 1 Kings 14. 14.

v. 2. *of darknesse and of gloominesse*] Of affliction and trouble: and it may be he hath relation to the coming of these creatures in great swarms, whereby the air may be darkned, vers. 10. See Ezek. 32. 7, 8. Amos 5. 18. 20. Esay 5. 30. & 8. 22.

spread upon the mountains] Which shall in an instant cover the whole mountaine country, even as the morning light, or morning clouds and mists, spread abroad on a sudden over the tops of hills. See Amos 4. 13.

a great people] C. 1. 6. & 2. 11. 25. See Prov. 30. 25, 26. This seems not to be understood of the Assyrian, or Chaldean enemy.

there hath not been] Exod. 10. 24.

of many generations] *Heb.* of generation and generation.

v. 3. *A fire devoureth before them*] Chap 1. 19. these creatures going along to devour the countrey, which is rich and full of goods; and after they are gone by, every thing is found gnawn and consumed. To understand this fire of that fire which is faid to be carried before the hoast of the Chaldeans as the god and guide they worshipped, is a fancie too far fetcht.

garden of Eden] Paradise, Gen. 2. 8 & 13. 10. Ezek. 28. 13.

v. 4. *the appearance of them*] He insists long upon this the more to affect them with it; they being so hard to be brought to it, and wrought upon by it. Rev. 9. 7. of the horse, fee Job 39. 19, &c.

v. 5. *shall they leap*] Rev. 9. 9. and make an horrible noise and concussion

v. 6. *all faces shall gather blackness*] *Heb.* pot. Through horrour and hunger.

v. 7. *Not break their*] They shall not stop nor stay their paces nor give the way to any.

v. 8. *fall upon the sword*] Or, dart. A term taken from the meeting of armies: to signify, that there will be neither defence, nor resistance that can stay this tempest, but it will break through all difficulties dangers, and obstructions, without fear or feare.

v. 9. *run to and from the city*] A manner of speech taken from a city

a city won by assault. Cities shall not withstand them.

v. 10. *The earth*] Hyperbolical tearms, frequent in the Prophets, to signifie a horrible desolation.

quake before them] Heb. before his face. Meaning the people, whereof mention is made verse 2.

the sun and the moon] Shall be dark, with the overshadowing clouds and swarms of these devouring vermines, wonderous expressions to meet with their wonderous stupidity. This may also be understood in the same manner, as Isai. 13. 10. Ezek. 32. 7. Joel 3. 15. Matt. 24. 29. unless it be interpreted as upon v. 2.

v. 11. *shall utter his voice*] Like a Captain, incouraging his souldiers: or giving the signe of the battle.

before his army] It is Gods army; though the army it self know it not; and against him there is no resistance.

he is strong] Apoc. 18. 8. Jer. 50. 34.

day of the Lord] Jer. 30. 7. Amos 5. 18. Zeph. 1. 15. no abiding it; but to prevent it by repentance. Amos 4. 12.

v. 12. *also now*] As I exhorted you before in the former Chap. so also now again I exhort you to Repent, whiles there is yet space and place for it. And this the rather he renews, left upon the premises they might have doubted there had been now no more place left for repentance, as if he should say, Though you have so long abused my mercy, and what lies in you let slip the time of turning, & shut the door against you; yet now, wh no man would have thought, and your selves can scarfly believe, I still expect, and invite you to hope of mercy. 2 Cor. 6. 2.

turn ye] Jer. 4. 1. This is the end and scope of all the former judgements and threatnings, even to force them to repentance.

with all your heart] Not fainly or fainedly, though not with perfect repentance; yet in the sincerity & integrity of your heart

fasting] With no ordinary and mean repentance; as ye have not meanly, but extraordinarily offended.

v. 13. *rent your heart*] Psal. 51. 17. Mortifie your affections, and serve God with purenesse of heart, and not with ceremonies. The words of the Prophet, expounding as it were those words of the Lord; in the former verse.

gratious and merciful] Exod. 34. 6. Psal. 86. 5. 15. Jonah 4. 2. without hope of this, there could be no Repentance but either dedolency; or despair, from both wh the Prophet now draw them. He useth here so many words of Gods mercy, because it is so hard a thing to perswade sinners caft down to over masser their own diffidence and despaire, & to fasten on mercy.

repenteth him of the evil] Out of his infinite mercy he changeth, not his counsell or his will, as being forsyfor having done evil, as men do when they repents but the effects of his rigour into effects of his mercy. Gen. 6. 6.

and not your garments] Only as hypocrites do; a like ellipsis is Gen. 22. 28. 1 Sam. 8. 7. That outward ceremony is not utterly rejected, but when it goes alone for all, without the vitall parts and soul of it, the renting of the heart and inward man.

v. 14. *Who knoweth*] Amos 5. 15. John 3. 9. Zeph. 2. 3.

return and repent] He speaketh this to stir them up from their security, and not that he doubted of Gods mercies, if they did repent. See Josh. 14. 12. Exod. 32. 10. 1 Sam. 14. 6.

a blessing] Namely, the fruits of the earth, growing, and preserved by Gods singular blessing. See Isai. 65. 8.

behind him] After thefe devourers are gone by.

a meat offering] Chap. 1. 9.

v. 15. *Blow the trumpet*] Num. 10. 3. Namely, the holy trumpet, to call the generall assembly of the people.

sanctifie a fast] Chap. 1. 14.

let the bridegroom] What is lawfull in it self, must at sometimes be forborn. Amos 6. 4. Isai. 22. 12. 13. 14. To give our selves to pleasure, when God appears armed in weapons of wrath, is atheistically to scoff at his power, and deny him and his providence

v. 16. *sanctifie the congregation*] Appoint by proclamation, that all men being duly purified according to the Law, may come to the Temple, to call upon the Lord, with mourning and fasting. See Exod. 19. 10. 22.

gather the children] That as all have sinned, so all may shew forth signes of their repentance, that men seeing the children, which are not free from Gods wrath, might be the more lively touched with the consideration of their own sins, fee Jon. 3. v. 7. 8

v. 17. *Let the Priests*] It was their office and duty. Not yet that the people must neglect their part.

between the porch and the altar] Whereof. See 1 Kin. 6. 3. This was the voyd space, Ezek. 8. 16. where the sacred ministers prayed after the sacrifices were offered; see the Annotations there. And on Ezek. 40. 48. & c. 43. 12. 18. The people were in an outer court beyond the Priests court.

spare] Nothing to be pleaded in prayer, but Gods mercy.

thy people] So again, thine heritage. Gods free and gratious Covenant is the ground of their plea; and not any thing in themselves. Psal. 74. 2. & 94. 5. 14. Micah. 7. 18. See Jer. 10. 16. Isai. 63. 17. Psal. 33. 12. Josh. 7. 9.

rule over them] or rule a by-word against them. That thy people being constrained through want should put themselves into bondage to strangers: or, be subdued by them, having no means to defend themselves, if the enemy should set upon them. See Esay 26. 13. this evinceth not that the former judgement, so largely inflicted upon, was the war, and sword of the Heathen Assyrians, or Chaldeans. The armies of enemies here are still those, chap. 1. 4.

wherefore should they say among the people] Psal. 42. 10. & 79. 4. 10. & 115. 2. Mic. 7. 10. Exod. 32. 12. Numb. 14. 13.

v. 18. *Then*] He sets forth the effects of their present prayers.

jealous for his land] As an husband, or father, at the suffrings of his wife, or child. He will feel and be moved at the afflictions of his dear people, and for his own glory, which by that means was trodden down by profane nations. Isai. 9. 6. Hos. 11. 8.

v. 19. *I will send you corn*] verse 24. upon your Repentance I will remove my judgements. chap. 1. 1. 16. 17. See Psa. 81. 16.

a reproach] According to their Prayer, v. 17.

v. 20. *northern army*] Namely, that great swarm of the foresaid destroying creatures which came out of the North.

into the land barren] That multitude shalbe carried away out of your land, and like a great army it shall be driven into the wilderness: the vanguard into the lake of Sodom, towards the east, and the rearward into the Mediterranean Sea, toward the west, Exod. 10. 19. Deut. 11. 24.

because] Or, through, as Psal. 23. 4.

he hath done great things] Heb. he hath magnified to do.

v. 21. *for the Lord*] See on verse 20.

v. 22. *ye beasts*] Chap. 1. 18.

the strength] Their fruits and increase, according to the vertue which God hath given them. Gen. 4. 12.

v. 23. *in the Lord your God*] In him, and his reconciliation, who is the fountain of all blessings: in him more then in the plenty he gives.

the former rain] Or, a teacher of righteousnesse.

moderately] Heb. according to righteousnesse. Namely, at the time of your greatest need, and in that just measure, as it is required, for to help the barrennesse which was before. Others, in righteousnesse, that is, bountifully, and lovingly.

will cause to come down] Lev. 26. 4. Deu. 11. 14. Jer. 5. 24. Ja. 5. 7.

in the first moneth] Both former, and later rain in this first moneth; which likely was the March Moon, for then began that time of the year which was called the latter season; by reason of the fruits which grow ripe, and are gathered therein: at which time seasonable rain was most necessary: next to September Moon; which was the other part of the year, called the first season; by reason of tilling and sowing of the grounds, wherein like seasonable rain was alike necessary.

v. 25. *my great army*] This expounds that verse 15.

v. 26. *and Praise*] A fruit of Gods blessing, & of their repentance.

shall never be ashamed] Because they shall never pray to me in vain, as any such time of need; but he will relieve them in all their necessities.

v. 27. *And ye shall know*] By my wonderfull blessing of you.

that I am in the midst of you] vouchsafe to dwell among you and am always prefent and at hand, upon all occasions, for your good. Psa. 46. 5. Esai. 12. 6. Hos. 11. 9. Zeph. 3. 15. 17.

v. 28. *Shall come to pass*] Now he riseth higher, from bodily blessings to spiritual blessings. The people must not rest in the former; but by them be handed to these.

afterward] In the Messias his dayes, I will powr down the gifts of my holy Spirit in abundance; as I have heretofore poured out temporall blessings upon you.

I will powre out my Spirit] Isa. 44. 3. Zach. 12. 10. Act. 2. 17.

upon all flesh] All manner of people, without any distinction of nations. Whereas formerly he imparted his Spirit sparingly to a few; Here he doth it to all his Church.

and your sons] By the inward vertue of my Spirit, I will inlighten the understanding of mine elect, who of their own Nature are but children in knowledge, or young men without experience; or aged men weak of understanding; and wil give them a lively and Spiritual light of the Mysteries of the gospel, accompanied at certain times, and in certain persons, with prophetick revelations, Act. 2. 17. see Num. 12. 6. Or rather, He shews particularly what he means, by the former general promises all shall prophesie, all shall be taught of God; Heb. 8. 11. 1 Joh. 2. 20. 27. Hab. 2. 14. All wh are spoken comparatively, in relation to the times before the coming of our Savior in the flesh. All, of all sorts and sexes, shall have as much, and more light and illumination now, then the Prophets had in the Old Testament. See Mat. 11. 11. their common light of all now under the Gospel shalbe better then that of prophesie of old, such light shall the sun of righteousnesse at his rising bring with him.

your old men] By an allusion to the visible manner of Gods gratious gifts and dealings with his people and prophets, in dreams, and vitions, before the coming of Christ. He describes the Spiritual worship of God, and the abundant gifts of his grace in the dayes of the Gospel: to applying here his speech to the better capacity of the prefent people, not yet confounding, or disanulling the distinct orders of ministers in the Church of Christ.

v. 29. *Upon the servants and upon the hand-maids*] Persons of all conditions; they hee never so mean shall bee sanctified by me, and graced by the Gifts

of my spirit: even these shall abundantly be filled with my spirit. It may be by these signes, as some say, is meant the calling of the Gentiles, amongst whom flaves were bought. Levit. 25. 44. unlesse he mean the other principall effect of the spirit of grace, which is to free men from the bondage of sinne and the devil.

v. 30. *wonders in the heavens*] Chap. 3. 15. Matth. 24. 29. Mark. 13. 24. Luke 21. 25. He doth not threaten here, and terrifie; but warneth the faithfull what terrible things should come, to the intent that they should not look for continuall quietnesse in this world; and yet in all these troubles, he would preserve them. Or, this may import the fearfull judgements of God upon the wicked, for the defence of his Church.

v. 31. *The sun shall be turned into darknesse*] Chap. 3. 15. The order of nature shall seem to be changed for the horrible afflictions that shall be in the world. See verse 10.

before the great] See Mal. 3. 2. & chap. 4. 1. and 2 Thes. 1. 7. 11. and chap. 2. 2. before the day of Gods fearfull judgements for the rejecting of Christ when he came, and the contempt and prosecution of his Gospel. That day shall be terrible to the wicked; though a day of great joy to the godly. LXX. thus, notable day. And so the Apostle seems to cite it. Acts 2. 20.

v. 32. *whosoever shall call*]. In those prodigious calamities of the world, yet he will preserve and deliver his; who by them will be driven to seek the Lord in prayer: when the state of things then doth seem to be in a desperate condition, yet this must not keep us from calling upon God by prayer; but rather provoke us thereunto, and that with confidence: knowing he can, and will save his; and if need were, out of death it self restore them to life. And this belongs both to Jew and Gentile; as the text here allows it, and the Apostle applyes it. Rom. 10. 13.

on the Name of the Lord] Gods judgements are for the destruction of the infidels, and to move the godly to call upon the Name of God, who will give them salvation. Acts 2. 21.

in mount Zion] Namely, in the true Church of Christ.

deliverance] From those evils which shall trouble the world, or, some remnant shall be saved. Gods Church shall never perish. He will still have a people on earth, to shew him faithfull in heaven, and true and constant in all his promises.

the Lord hath said] In many places by his Prophets. See Deut. 30. & 32. 43. To his word we must look in this case, and trust in his promises; and not to our own fight, and sense.

the remnant] Which are not run into the generall apostasie, and corruption of the world. Luke 18. 8. This is added left hypocrites, as their manner is, should shelter themselves under this promise. The true Church is but a remnant, a few. Luke 12. 32.

Shall call] Whom he shall move and effectually put forward to the participation of his grace in Christ: Gods gracious and inward call, out of his free election, and the good pleasure of his secret counsell; and not any indufty in man, or merit of man, makes this distinction and discrimination of the remnant from the rest; which is therefore called a remnant according to the election of grace. See Rom. 11. 4, 5. 7.

CHAP. III.

Verse 1.] *Or*] He prosecutes the former point of the restauration of the Church.

Behold] It is a wonderfull thing in it self, and almost incredible.

in those dayes] Being dayes wherein both Kingdom and Priesthood were loft, the worship of God, and the temple overthrowne. The Caldeans ruling then, and tyrannizing over them, and themselves hated and feorned of their neighbouring nations, and of all the world. This in part, and figuratively may be thus understood of Gods vengeance upon the enemies of his people, after their deliverance from Babylon. But spiritually it may be referred to Christs judgements upon the enemies of the Church, by him delivered: and especially at the last and universall deliverance at his last coming.

I shall bring again] Yet Gods power then shall overpower all: easily surmount all seeming difficulties and impossibilities.

the captivity of Judah and Jerusalem] This was done under *Cyrus*, and *Darius*: or rather begun then, and carried on to the coming of Christ, receiving its spiritiall perfection in and under his kingdom even till his second coming, fo accomplishing his vengeance on all his Churches enemies, and compleating her restauration and salvation.

v. 2. *I will also gather all nations*]. The wicked nations which are enemies to me.

into the valley of Jehosaphat] See verse 12. 14. Sundry valleys are mentioned in Scripture. This valley is not thus mentioned else-where. Some believe that it is that which is called he valley of blessing. 2 Chr. 20. 26. where *Jehosaphat* blessed the Lord, when he had discomfited his enemies. Others do firmly beleeve that between the Mount of Olives, and the city of Jerusalem toward the east, there was a low valley of that name; and that fo the Proper sheweth that the enemies shall be judged, as it were in the sight of the Church. Isaiah 66. 24. See 1 Cor. 6. 2. Others take the word *Jehosaphat* appellatively, to signifie Gods judgements; and the rather, because the word following alludeth thereunto: in the valley of Gods judgements God will judge or plead. As for that fancy that all the world shall be gathered together into the valley of *Jehosaphat* before Jerusalem at dooms-day, and God shall sit there in his throne of judgement to judge them there; it is but an abusing of the letter of the text, to frame and upheld such a fiction. The most that can be gathered is this, that God will fet up his Tribunall in the fight and midst of his Church and people, and sit there to defend and preserve them from all injuries, and erect trophies for them over their enemies.

my people, and for my heritage] See Annot. on chap. 2. 17. See again my people, verse 3. Gods pretious esteem of his Church. He will maintain their cause, as his own; as *Naboth* did for his heritage. 1 Kings 21 3. And this not for any worth in them; being fuch sinners; but for his own meere mercy, having freely chosen *Abraham* feed to be his heritage and peculiar people. See Deut. 32. 10. Zech. 2. 8.

scattered] Ejected, and turned out as vagabonds.

parted my land] Picke out by my self, and peculiarly consecrated to the use of my people: they parted among heathens and strangers. See Dan. 11. 16. & 18. Hof. 9. 3. Ezech. 20. 6.

v. 3. *cast lots*] As upon my land, verse 2. fo upon my people here: impiously and imperiously domineering over them: and at base rates, selling them ignominiously, and that to satisfie their lewd lusts.

a harlot] That which the enemy gat for the sale of my people, he bestowed upon harlots and drink.

v. 4. *Tea*] From the generall, verse 2. he falls here upon these particulars, to these neighbouring nations.

what have ye to do with me] With me, and my people? He makes their case and cause to be his: as Acts 9. 4. my people neither offended, nor provoked you: and yet ye joyned of your own accord with their enemies against them.

O Tyre and Sidon] See Isaiah 23. and chap. 14. 29. 32. Both Prophets denouncing the like judgements against them, about the same time. See on Amos 1. 9, 10. & Zech. 9. 2.

will ye render me recompence?] A retaliation for any wrong done you? nay, it was your own covetousnesse, and cruelty, that fet you on against me, and my people.

a recompence] Have I done you wrong that you will render me the like? yes ye provoke me without any cause given you. Or, it lyeth not in your power to give me satisfaction, for the spoyles and wrongs which ye have done my people: therefore you must bear the punishment thereof in your persons, according to the law for theft. Exod. 22. 3.

swiftly] Thus God fees and takes to heart the afflictions of his people: and will foon revenge them. See Apoc. 19. 2. Pfal. 58. 10. and 79. 10. Ezek. 25. 14. Luke 18. 18. Hebr. 10. 30.

v. 5. *my*] Thus God still owns the goods, and affairs of his people, as his own.

silver] Being greedy of the prey and spoil: and gratified with it by the Jews enemies, whom they afflicted in the war.

into your Temples] The spoyles of my Temple. And thus to the scorn of God, Excelling, as it were, in their idol-temples, a trophie of victorie over him.

pleasant things] Hebr. desireable. See 2 Chron. 28. 18.

v. 6. *Graecians*] Heb. the sons of the Graecians. Transmarine and outlandish people. *Javans* Posterity were in Europe and Graecia. Gen. 10 4, 5.

far] That they might have the lesse hope to return thither again.

v. 7. *Behold I will*] God for a time forsook them; yet fo, as no distance of place by sea or land should hinder him from raising and bringing them back again: which he chiefly did in the spiritiall reducing of them to the Church and Kingdom of Christ.

return] As verse 4. God will never forsake his Church, though for a while he do chastise her: nor shall her enimies scape unpunished, though for a time they triumph over her.

v. 8. *And I will sell*]A strange change and vicissitude and just retaliation of that verse 6. And God himself will be the Author of it; He adjudgeth them to this slavery and vassaledge. Many examples are in scripture of like Retaliation; as Jud. 1. 7. 1 Sam. 15. 33. Isaiah 33. 1. fo the Egyptians were drowned that had drowned the male children of Israel.

and they shall sell them] For afterward God sold them by *Nebuchadnezzar*, and *Alexander* the great, for the love he bare to his people; and thereby they were comforted as though the price had been theirs. And haply the Jews themselves by

by the means and favour of *Nebuchadnezzar* and *Alexander*, had an hand in the selling of them: as they by like means got an hand in selling the Jews.

Sabians] Gen. 10. 7. Job 1. 15. People of the east.

the Lord hath spoken it] The sentence is past, and it is not now to be avoided.

v. 9. *Proclaime*] An Ironicall challenge to all Christs enemies, for to do the uttermost of their power against him, and his Church: that they may all be overcome and overthrown. See Efay 8. 9. 10. Apoc. 16. 14. others thus: He goes on to denounce war to those heathen nations that had afflicted his people: and he doth this in fo many words and wayes, representing the fame to their eyes: as in a lively picture, the more thereby to move and affect the wicked nations that used to scoff at Gods judgements, and the threatnings of them: and to comfort his people in the midst of these dangerous concussions in the affured hope and expectation of their deliverance, safety and salvation, when God shall this take due revenge on his and their enemies: and in the mean time to arm them with patience in their sufferings, beholding this horrible spectacle of Gods wrath upon their oppressours.

Prepare war [Heb. sanctify God will raise up horrible troubles in all the world, but yet for the good of his Church his remnant.

v. 10. *beat your plowshares*] The phrase is inverted, Efay 2. 4. Micah. 4. 3. where Peace is promised, and prophesied to be in the kingdom of Christ. But where war is, there is no use of the plow, the fields are forsaken, none dare go forth to till the land: all growes wast, all betake themselves to the fword. Others thus, when I shall execute my judgements against mine enemies, I will cause every one to be ready, and to prepare their weapons to destroy one another, for my Churches sake.

pruning-hooks] Or Sythes.

let the weak] Not plead exemption from the war by age, or sicknesse: here must be no excuse admitted: all must encourage themselves to it.

v. 11. *Assemble your selves*] Do your utmost; all of you; let none be spared; ye shall be brought down; none shall want his plague and judgement.

cause thy mighty ones to come down O Lord] Or, the Lord shall bring down. Namely the holy Angels, who are thine armies to discomfit thine enemies. See Pfal. 103. 20. Apoc. 12. 7. Thus he turns his speech to God, on this; There the Lord will cast down and overthrow thy strong ones; even the strongest enemies of his Church and people. Thus in the most grievous afflictions God will still take care of his Churches safety: and revenge them of their enemies, after he hath a while by them chastised his people, to practise their patience, and amend their manners.

v. 12. *Let the Heathen*] God still goes on to shew that at last he will be the avenger of his people. He is not idle, or careless of their sufferings; but onely a while defers the punishments, till the wickednes of his, and their enemies, be full and ripe for judgement.

valley of Jehosaphat] See Annot. on verse 2.

sit to judge] Sit upon his tribunall; and cause all the Heathen round about, from all parts of the world, to undergo his judgements there.

v. 13. *Put ye in the sickle*] Wherein he speeds his judgements upon the wicked; which the Godly groaning under their burdens, do think according to the prompting of the flesh, that he doth deferre over long. He expresseth the reasons of his present execution, under the metaphors of a ripe harvest, and vintage which he plainly expounds in the last words. Reve. 14. 15. 18. O ye Angels, it is time to execute my judgments, for the malice of the world is grown to its height. This is Gods answer to the Prophets speech.

it great] As Gen. 15. verse 16. Jer. 51. 13. Matt. 23. 32. Dan. 8. 23.

v. 14. *multitudes*] Multitudes of slain enemies. Though now they proudly domineer and insult over the Church, yet they shall appeare at his tribunall in the day of his judgement and execution.

decision] Or, Concision, or threshing, or, of threshing: for fo the word is used Efay 28. 27. & 41. 15. naming the place fo from the event; alluding to the harvest, verse 13. and haply to the valley of Jehosphaphat, where in time past he threshed the Moabites, and Ammonites.

v. 15. *The sun*] This serves to awaken the wicked that are asleep, or dead in sin, and security. See on chap. 2. 31. Signes also foregoing the last judgement, Matth. 24. 29. Luke 21. 25.

v. 16. *The Lord shall*] As a Lyon roar horribly against his, and his Churches enemies, fo as the world shall tremble; though for a time he did winke at them, & held his peace fumimoning, as it were, with a terrible cry, all the world to appear [illegible] Job. 28. 30. Amos 1. 2.

a refuge] One of the fear of his glory: whole representation [illegible] Tabernacles. See Heb. 12. 22.

strength] [illegible] hope and strong help to his people; [illegible] their defence and protection. Thus [illegible] of Christ, and this should be a comfort to them [illegible] state shall be happy; though heathen [illegible] to oppose and oppresse them; he will [illegible] though they may seem to be lost and perished before he come to save them.

hope] Heb. place of repair, or harbour.

v. 17. *So shall ye know*] Really, and find it by experience to be true, which before your fad calamities and extremities made you to doubt of. Our duty is to depend upon Gods word and promise, even before we finde and feel the verification of it in our felves.

that I am] according to his covenant with them, and their fathers upon which gratious covenant accepting them for his peculiar people, all his promises are founded and grounded.

dwelling]As by his promises, and ordinances formerly he hath been.

Jerusalem be holy] Heb. holinesse. My Church shall be cleansed from pollution, and such a mixture of hypocrites and prophane people Isai 25. 8. Apoc. 21. 27. And shall then appear to be chosen of me for my holy habitation.

no strangers pass] The strangers shall no more destroy his Church; nor polluted, or profane it, as formerly they have done, when it was given up as a prey unto them, Lam. 1. 10. Which if ever they do, it is the people which by their sins make the breach for the enemie. Otherwise God would make good his promise: as Efay 26. 1. See Efay 35. 8. Apoc. 21. 27. Efay 52. 1. Zech. 14. 21.

v. 18. *The mountains shall*] Gods large bounty to his Church, all manner of wayes. He mentions earthly blessings; therein suiting himself to the carnal people; that were as children, under the elements of the Law; yet fo, as thereby to raise up their thoughts to spiritiall blessings in Christ, fo that, herein he promiseth to his Church abundance of graces, Ezech. 47. 1. Apoc. 21. 1. which would water and comfort the most barren places, Amos 9. 13. others say, a figurative description of the good and happines of eterrall life, Pfal. 36. 8.

flow] Heb. go.

a fountain shall come forth of the house of the Lord] Ezek. 47. 1. Zech. 14. 8. Reve. 22. 1.

valley of Shittim]A place say some in the land of Moab, Num. 25. 1. Josh. 2. 1. Mica. 6. 5. which was desert and dry, even fo far; to the utmost bounds should Gods bounty overflow. Others translate it, the valley, of choiseft Cedars: and understand it of the Church, fee Ezec. 47. 1. 8. Pfal. 92. 13. The Trent Bible reads it, the torrent of thorns.

v. 19. *Egypt*]Namely, all the Churches enemies.

Edom] as Egypt: and other enemies.

for the violence] God is fo carefull of his Church, that though he beare for a time with the enemies of it, yet in the end he will take vengeance on them, for the violence they do unto his people.

in their land] In the land of Egypt, and Edom, when the Jews fled to them for safety, in their distresses; or rather in the land of the children of Juda, murdering them in their own country, and holy heritage.

v. 20. *But Judah*] The fruit, & benefit of Gods redemption and deliverance of his people, the true believers, and elect; they shall abide for ever, as his love to them is everlasting: whereas the wicked at the most do but flourish for a time.

shall dwell] Or, abide.

v. 21. *For I will cleanse*] He suffered his Church and people hitherto to be in their filthinesse: but now he promiseth to cleanse them, and to make them pure unto him, without which cleansing, in pardoning sin past, and purging it out for the time to come, God could not be reconciled, and propitious to them.

for the Lord] Or, even I the Lord that dwelleth in Zion. Apoc. 21. 3. He minides them of his free and gratious covenant with them: by vertue whereof he still is the Lord that dwelleth in Zion: and that is the only cause of his bounty, and good dealing toward them: and not any worth or merit in them.

ANNOT-

ANNOTATIONS

On the Book of the Prophet *AMOS.*

The ARGUMENT.

THe prophecies of Amos *and* Hosea *have a great conformity, both in respect of the time when, and the persons*, the 10. Tribes, *to whom chiefly they were sent.* Amos *prophesied in the dayes of* Uzziah *king of* Judah, *and* Jeroboam *the son of* Joash *King of* Israel; *But how long he prophesied, is not specified. He threatneth both* Judah *and* Israel, *for their sins, but* Israel *chiefly, and throughout his prophesie; that, for their ingratitude, Idolatry, Cruelty, Inhumanity, Pride, Incorrigiblenesse, Wantonnesse, and Corruption in every kinde, they should be punished: and further, that their sun should be darkned at noon-day; that is, when* Israel *thought themselves at the height of state, they should be cast off, for obscuring the* Sun *of* Righteousnesse: *yet God would build again the Tabernacle of* David, *and restoreth his captived people both* Judah *and* Israel, *into their own Land. Or thus; Two yeers before an Earthquake*, Amos *foretelleth of strange shakings of six Heathen neighbouring Nations; of Gods judgements upon* Judah *also: But principally upon* Israel; Jeroboams *house to be Ruined; and* Israel *to be captived: yet* Judah *and* Israel *should at last be restored to* Christ; *with* Edom, *or all Nations.* See Acts 15. *Or thus more particularly and orderly;* Amos *his prophesie telleth of Gods Judgements;* First, *against the neighbour Nations, Enemies of the Church*, Chap. 1, *and* 2. Secondly, *against the sins of his people; specially* Israels. *And that*, first, *in plain speech*; secondly, *under a double Type. His plain speech, or Sermons, are either generall, of judgements against* Israels *Ingratitude, and Idolatry*, Chap. 3. *Violence and Incorrigiblenesse*, Chap. 4. *Injustice, and oppression of the Poor, slighting Gods threatnings, and hypocriticall worship*, Chap. 5. *Putting off the evil day, and wanton Voluptuousnesse*, Chap. 6. *Or speciall judgements concerning* Amaziah, *who accused* Amos *of conspiracie; and concerning his Family*, Chap. 7. *The Types signifying the approaching Subversion, are*, first, *a basket of Summer fruit*, Chap. 8. Secondly, *the door of the Temple strucken and shaken; signifying Gods abdicating his house, and People*, Chap. 9. *which is ended with Evangelicall promises concerning the Reedifying and Restoring the Church, and making it Catholike, by and under* Christ.

CHAP. I.

1. *The words of Amos*] That is, the summe, collection, and heads of all his Sermons; that so we may know what his Doctrine and Teaching was. And so it is with all the other Prophets; which is a thing diligently to be observed throughout them all.

who was among the] Chap. 7. 14.

herd-men] Namely, one of those that make a trade in bringing up of cattle and living by the profits and fruit of them, or by trafficking therein. chap. 7. 14.

of Tekoa] A city of Judah where that wise woman dwelt, 2 Sam. 14. 2. Rebuilt or fortified by *Rehoboam*, 2 Chron. 11. 5, 6. mentioned Jer. 6. 1. But yet *Amos* prophesied in Israel. See Chap. 7. 12.

which he saw] By Gods revelation to him.

concerning Israel] Though himself of Judah, yet ordained by God to be an extraordinary Prophet for Israel, or the ten Tribes chiefly. He speaks indeed sometimes of Judah; but that onely, as by the way, and occasionally. chap. 7. 12, 13. LXX. here wrongly have Jerusalem for Israel.

of Uzziah] Hos. 1. 1.

Jeroboam] In his dayes the kingdom of Israel did most flourish: as the kingdom of Judah did under *Uzziah*; yet then did this poor shepherd preach so terribly against their sins; and prophesie so fearfully of their destructions: which argues Gods power and authority in him; Gods mission, and commission to him. 1 Cor. 1. 27. 2 Cor. 4. 7.

earthquake] Which, as *Josephus* writeth, was when *Uzziah* would have usurped the priests office, and therefore was smitten with the leprosie. Or, a little before the death of *Jeroboam*, which differs not much in time from the other. Of this there is no mention made any where in scripture, but Zach. 14. 5. Thus the beginning of his Prophesie is set down, but the end of it is left uncertain. If he continued not after *Jeroboams* reign, then the time of his prophesying was but a short time.

v. 2. *the Lord*] The same words, Joel 3. 16. somewhat diversly here applyed.

roar

roar from Zion] Jer. 25. 30. According to the predictions and threatnings pronounced in the midst of his Church by his prophets, who shall vent his wrath upon his enemies. Some understand these words as a prediction of the earthquake, verse 1.

from Zion] Speaking thus to the Israelites, he implies the true Jehovah, and his true worship to be there in Zion and Jerusalem; and not at Samaria, or Dan, or Bethel.

the habitations] All strength, wealth, and worldly greatnesse set forth by these fat and fruitful places, shall through Gods wrath be brought to nothing; and a famine through drought shall come. See chap. 4.

roaren] Gods roaring voice shall not be in vain, Jer. 5. 12, 13. but carry its effect in its mouth.

Carmel] The word signifies a fruitful field; whence it seems the place here meant took its name; being an high pleasant fruitful mountain, and pasture. See chap. 9. 3. Cant. 7. 5. The excellency of it is mentioned, Esay 35. 2. and it is named with those other famous mountains of Libanus, Sharon, and Bashan, Esay, 33. 9. yea Jokneam a city it seems on it, or belonging to it, had the honour to have a King; Josh. 12. 22. There *Elias* vanquished *Baals* prophets, 1 Kings 18. and *Elizeus* dwelt there, 2 Kings 4. 25. There was a city called *Carmel*, belonging to Judah, Josh. 15. 55. where *Nabal* had his possessions and sheep, 1 Sam. 25.

v. 3. *for three transgressions*] If these judgements upon the neighbouring nations had not been foretold by the prophets, when the Israelites should have seen the like befal to others, as did befal themselves: they would happily have ascribed all to fortune, and not to Gods hand: and so the prophets authority would have been weakned and slighted. He shews therefore, that God will ride Circuit, as it were, and judge and punish these Heathen Nations. And so indeed the Assyrian, the rod of Gods anger, Esay 10. 5. and as it were the staff, the Axe, and the sawe in Gods hand, v. 15. did scourge and cut down at the same time all these Nations, as well as Gods people; He came in as a deluge overthrowing all, Esay 8. 7. as other Prophets also did foretell, and the History of the event did attest. Yet some conceive thus; that he sheweth first, that all the people round about should be destroyed for their sins: because the Israelites should the more deeply consider Gods judgements towards them; and be awaked and warned by their example, to look unto themselves; seeing he spares not these uncircumcised Nations for their sins.

of Damascus] This is mentioned in *Abrahams* time, Gen. 14. v. 15. whose faithful steward and servant *Eleezer* was of Damascus, Gen. 15. 2. This was the head city of Syria, Esay 7. 7. 8. This stood on the North-east side of Canaan, east from Mount Libanus, was conquered and garisoned by *David*, 2 Sam. 8. 6. Lost again in *Solomons* time, and possessed by *Rezon*, 1 Kings 11. 23, 24. Recovered by *Jeroboam* the second, 2 Kings 14. lost soon after. And in the dayes of *Ahaz* taken by the Assyrian *Tiglath Pileser*, who slew *Rezin* the King thereof, 2 Kings 16. After the death of our Saviour, *Paul* going thither, was miraculously converted neer the city, and confirmed by *Ananias* in the city, and preached there; and was sought to be apprehended by the Governour of the city under *Aretas* the King, Acts 9 2 Cor. 11. 32. yet after that he returned to Damascus, Gal. 1. 17. See more on v. 4.

and for four] or, *yea for four*; for their many and multiplyed sins, which are meant by three and four which make up seven: their progress in sin without mean, or measure, hardned them to that obstinacy, as left no more place or hope for repentance. And all this while God patiently forbare them, till at last there was no remedy as to 2 Chron. 36. 16.

turn away the punishment] Or, convert it, or let it be quiet, and so verse 6. Or I will not recal my threatning voice, v. 2. Or that punishment, v. 4, 5. I will not say some, turn my self to mercy.

threshed Gilead] This is the chief of the seven or many sins. And God will not punish Damascus so much for many other sins as he will for the cruelty against Gods own people. And if the Syrians shall not be spared for committing this cruelty against one city, or country, it is not possible that Israel should escape punishment, which hath committed so many and grievous sins against God and man.

with threshing instruments of iron] See of this kinde of torment and punishment, 2 Sam. 12. 31. All this may be referred to *Hazaels* cruelty, which he used against the country of Gilead especially, being that part of Israel that bordered next upon him, he lying north of it, see 2 Kings 8. 12. and 10. 32. and 12. 18. and 13. 3.

v. 4. *But I will send a fire*] Jer. 49. 27. Fire consumes all.

Hazael] *Hazael*, and *Benhadad*, names of kings of Syria. The catalogue of the kings of Syria is gathered out of scripture thus; *Hadadezer* or *Hadarezer* in *Davids* time, 2 Sam. 8. 3, 6. 13. and Chap. 10. 6. 8. 16. *Rezon* in *Solomons* time, 1 Kings 11. 23, 24. *Benhadad* the son of *Tabrimmon*, in the dayes of *Asa*, 1 Kings 15. 18, 19, 20. *Benhadad* his son, in the dayes of *Ahab*, 1 Kings 20. 34. 2 Kings 8. 15. *Naaman* was captain of his hoast. *Hazael*, in the reigns of *Joram*, *Jehu*, and *Jehoahaz*, 2 Kings 8. and 10. and 12. and 13. chapters. *Benhadad* the son of *Hazael*, in the dayes of *Jehoash*, 2 Kings 13. 24, 25. *Rezin* in the dayes of *Pekah*, and *Ahaz*, 2 Kings 16. 5. Isaiah 7. 1. 16. 8. 8. 4.

palaces of Benhadad] The antiquity of their building shall not avoid my judgements. See Jer. 49. 27. And here for *Benhadad* the LXX. have the son of *Ader*.

v. 5. *barre of Damascus*] All strength, opposition, and defence.

the plain of Aven] Or, Bikath-aven; Bikath-aven, Beth-eden, places of Syria.

him that holdeth the scepter] The king and all the royall race.

the house of Eden] Or Beth-eden a city in Cœlo-Syria, which the Greeks called Paradise. See 2. Kings 19. 12. Isaiah 37. 12. Ezek. 27. 23. LXX. for Beth-eden have the men of Haran.

Kir] *Tiglath-Pileser* led the Syrians captive to Cirene, which is called here Kir; called by Authours Cirtha, (a place of Media) 2 Kings 16. 9. Isaiah 22. 6. So *Aram* was captived to Kir, about fifty yeers after *Amos* had foretold it. There was another Kir in Moab; Isaiah 15. 1.

v. 6. *for three transgressions*] See verse 3.

Gaza] Hebr. *Haza*. A city of the Philistines; wherein the Anakims were. But in the division of the land by *Joshuah* allotted to the Tribe of *Judah*; as other cities of the Philistines were. Josh. 15. 46, 47. and by Judah conquered; Jud. 1. 18. But soon lost afterwards; as appears in the story of *Sampson*, Jud. 16. 21. and of *Samuel*: 1 Sam. 6. 17. By this principall city of the Philistines are understood all the rest; and the places are put for the inhabitants. See on Zep. 2. 4.

not turn away] See verse 3.

Carried away captive the whole captivity] Or carried them away with an entire captivity. See verse 9. The Philistines in the dayes of *Jehoram* king of Judah brake into it, and carried many away captive without any distinction of quality, sex, or age, &c. See 2 Chron. 21. 16, 17. Joel 3. 4. 6. This the chief of their many sins. See on verse 3.

Edom] The sons of *Esau* were made subject to *David*; but in the dayes of *Jehoram* Edom rebelled and they joyned with Judahs enemies: and then *Esau* brake *Jacobs* yoke, which was foretold, Gen. 27. 40. and was still a bitter enemy to Judah. See on verse 9. and 2 Chron. 21. 10.

v. 7. *send a fire*] Destroy the country of the Philistines. See Isaiah 15. and 20. chap.

v. 8. *Ashdod*] See chap. 3. 9. and Zeph. 2. 4. and the Annotations there. LXX. for Ashdod have Assyria, very corruptly.

Ashelon] See on Zeph. 2. 4.

Ekron] 1 Sam. 5. 10. See Josh. 13. 3. and chap. 15. 45, 46. Jud. 1. 18. 1 Sam. 6. 16. and 7. 14. 2 Kings 1. verse 2, 3, Jer. 25. 20. Zach. 9. 5.

and the remnant] Thus should remain after the judgements executed upon them by *Ezechiah*; and *Senacherib*. See Jer. 25. 20. and chap. 47. 4. But God still preserves a remnant of his people, in his greatest judgements.

v. 9. of *Tirus*] 1 Sam. 23. 1. Jer. 47. 4. Ezek. 26. & 27. & 28. chapters. Joel 3. 4. 5. A strong city, upon, or within the sea; on the north-west border of Judea. *Hiram* or *Huram* was king of it in *David's*, and *Solomons* time. See Josh. 19. 29. 2 Sam. 24. 7. 1 Chron. 14. 1. 2 Chron. 2. 3. A city of great traffick and Merchandize; conquered by *Nebuchadnezzar*: and after by *Alexander* the great, after a long siege. Our Saviour went aside into those parts, Matth. 15. 21. And thence they came to him, Mark. 3. 8. Luke 6. 17. They make peace with *Herod* Acts 12. 20. And *Paul* in his voyage to Jerusalem lands there, Acts 21. 3. Tyre was given to *Asher*, as Zidon was; But never possessed by them.

not turn away] See verse 3.

delivered up] When they served under and assisted *Hazael* and *Benhadad*, in their bloody wars against the Jews.

to Edom] Verse 6. The Tyrians sent on, sold the Jews that were sled to them, or captived by them, to Edom, and the Idumeans.

the brotherly Covenant] Heb. the Covenant of brethren, which was between David, and Solomon Kings of Judah, and Hiram King of Tyre, who called one another brothers, by a brotherly love, and covenant. See 2 Sam. 5. 11. 1 King. 5. 1. & 9. 13. Others refer it to the brotherhood between Jacob, and Esau, and their posterities; and that the Tyrians had no regard of that brotherhood which ought to have been between, the Israelites, and Idumeans, or Edomites, which came of Esau, or Edom, but the rather sold the Israelites Captives to them, because they knew the Edomites though brethren, yet most cruelly hated them.

v. 10. *on the wall of Tyrus*] Most likely by the Assyrians, and Babylonians; but most surely long after by *Alexander* the great.

v. 11.

v. 11. *of Edom*] Isaiah 21. 11. and 34. 5. Jer. 49. 7. Ezek. 25. 12. Joel 3. 9. Obad. 11. Mal. 1. 3. *Esau* was called *Edom*; and of him the *Edomites*. Their countrey was mount Seir, where the *Horims* formerly dwelt. Their countrie is also called Edomea, and Idumea, and Dumah; by others Arabia Petrea. Bounds of it are Radesh, and mount Hor, and Ezion-Gaber at the red sea, Num. 20. 16. and chap. 33. 37. 2 Chron. 8. 17. Chief cities therein Petra or Iockteeh, 2 Kings. 14. 7. Bozrah, Eloth, Teman, Dedan, Hormah. And mount Sinai not far from it. It had seven or eight Kings before any was in Israel, 1 Chron. 1. 43. &c. And eleven Dukes are after mentioned. They were ever bitter enemies to the Israelites. Came out against them, Num. 20. 20. 21. For which they were forbidden to enter into the congregation of the Lord till the third generation, Deut. 23. 8. *David*, *Joab*, and *Abishai* destroyed and subdued them. Yet *Hadad* of the Kings seed in Edom was an adversary to *Solomon*. In *Jehoshaphats* time they had under him a Deputy for King, 1 Kings 22. 47. called King, 2 Kings 3. 8, 9. whose son was burnt verse 27. In *Jehoram* time they rebelled. 2 Kings 8. 20. And though *Jehoram*; and after *Amaziah*, forely smote them; yet they became not subjects to them. They triumph at Jerusalems destruction, by *Nebuchadnezzar*, But were after by him vanquished and destroyed. Psal. 137. Ier. 25. 21. & 27. 3. See Gods judgements threatned against them. Isaiah 21. 11. and 34. 5. Ier. 49. 7. Ezek. 25. 12. &c. and chap. 35. Joel 3. 19. Obadiah v. 1. 11, 12. Mal. 1. 3.

pursue his brother] Regarding no bond of consanguinity, they joyned with the enemies against the Iews; and did torment and slay them. See verse 6. 9.

with the sword] Namely, the Israelites, which were descended from *Jacob*, brother to *Esau*, father of the Edomites, Gen. 27. 40. Deut. 23. 7. them Edom pursued with the sword.

did cast off] Hebr. Corrupted his compassions.

all pity] All the duties, affections, and respects of blood and nature, by which he was bound, without all pity in himself, or compassion towards his brother, see their bitter enmity to Israel, verse 6. 9. Psal. 83. 6. & 137. Jer. 49. 12. Obadiah verse 11. 12.

his anger] He hath vented against the people of Israel, without end or ceasing, upon all occasions, all implacable hatred.

tear] As wilde beasts do.

kept his wrath] As Esau did against Jacob; Gen. 27. 41. and 32. 6. &c. odio Esaus posteritey too like their father herein; and thereby were greater sinners, then the former uncircumcised nations were, whereas the Edomites retained circumcision. See Psal. 137. 7.

v. 12. *Teman*] I will punish the posterity of Esau, and spoil his cities: for Teman was the metropolis of Idumea; so called of Teman the son of Eliphaz, the son of Esau, Gen. 36. 11. 15. And Bozrah a city in the borders between Moab and Idumea; sometime ascribed to one people, and sometime to the other; for their vicinity. If there were not two of that name; one a prime city in Edom; and another in Moab, Jer. 48. 24. This judgement is at large described; Obad. verse 9. 10. And of Teman, see Jeremiah 49. 7. 20. And of Bozrah, see Genesis 36. 33. Esay 34. 6. and 63. 1. Jeremiah 49. 13. 22.

v. 13. *Ammon*] The posterity of the younger son of Lot, nephew to Abraham, and of his family; yet they conspire with the Jews enemies against them. See Psal. 83. 7.

rips up] God rips up their chief and bloody sin; and doth, instance, and insist onely upon that. The like cruelty in the Medes against Babylon, Esay 13. 16, 17, 18. This here was acted by the Assyrian; though we have not the historie of it. See Ier. 49. 1—7.

rips up the women] Or, divided the mountains. He noteth the great cruelty of the Ammonites, that spared not the women, but most tyrannously tormented them; And yet, as was said, the Ammonites came of *Lot*, who was of the houshold of *Abraham*. And indeed, many, and at many times were the cruelties of the Ammonites against the children of Israel; in the times of *Ehud*, Judg. 3. 13. of *Jephthah*, Judg. 10. of *Saul*, 1 Sam. 11. and 12. 12. And other kings of Judah had many battels with them. And they assisted the Assyrian, and the Babylonian against the Jews, in the dayes of *Hezekiah*, *Jehoiakim*, and *Zedekiah*. And *Baalis* King of the Ammonites sends *Ismael* to slay *Gedaliah*, Jer. 40. 14.

of Gilead] See on Obadiah, v. 19.

enlarged their border] By war, and by unjust invasion.

v. 14. *But*] This judgement was executed upon them by the Assyrians, and after again by the Babylonian *Nebuchadnezzar*; see Jer. 25. 21. and 27. 3. and 49. 1. Ezek. 21. 19, 20. and 25. 2, 3, 8. Zeph. 2. 9.

Rabbah] The Metropolis of the Ammonites: seated upon the river Aroer, Josh. 13. 25. see 2 Sam. 11. 1. and 12. 26, 27, 29. 1 Chron. 20. 1. *Og* bed was there, Deut. 3. 11.

tempest] With a sudden and impetuous ruine: Gods wrath falling from on high upon Ammon, together with the enemies endeavours.

v. 15. *Their King*] We read of their king in *Jephthahs* time, before there was any king in Israel, Judg. 11. verf. 12, 13, 14, 28. of *Nahash* in *Sauls* time, 1 Sam. 11. 1. and 12. 12. of *Hanun* the son of *Nahash*, in *Davids* time, 2 Sam. 10. 1, 2. the huge weight of whole crowns is set down, 2 Sam. 12. 30. 1 Chron. 20. 2. of *Baalis* in *Zedekiahs* time; Jer. 40. 14. About which time their king went into captivity. See Jer. 49. 3. Others understand this of their idol *Milcom* or *Malchom*, which hath affinity to the name of King; whereof 1 Kings 11. 33. 2 Kings 23. 13. supposed to be called *Rempham*, Acts 7. 43. Other idols also the Ammonites had, Judg. 10. 6. as *Chemosh*, Judg. 11. 24. and *Molech* or *Moloch*, haply the same with *Milcom*, 1 Kin. 11. 7. Acts 7. 43. If here be meant the idol *Milcom*, then here is relation had to the custom of conquerours, which was to carry away the gods of conquered nations; 1 Sam. 5. 2. Esay 46. 2. Ier. 43. 12. and 48. 7. Hosea 10. 6.

CHAP. II.

Verse 1. OF *Moab*, The posterity of *Lots* elder son, Gen. 19. Moab inhabited close upon the east side of Iordan, Deut. 1. 5. Numb. 22. 1. and 26. 3. And all that was done in the land of Moab, which is recorded from Numb. 22. till Josh. Chap. 3.

and for four] Their manifold sins, and obstinacy, and impenitency in them; and Gods long patience all the while, till they came up to this heap and height. Many were their transgressions against Gods people: *Balak* king of Moab hired *Balaam* to curse them; and by *Balaams* counsel brought upon them that fearful plague, Numb. 25. 4, 5, 9. *Eglon* smote and subdued them, Judg. 3. And many bloody wars were betwixt them, and Gods people, in the dayes of David, and of Jehoram the son of Ahab, of Jehoshaphat, and others; and they joyned in arms with other enemies of the Jews, as the Assyrian, and Babylonian, to fight against them.

not turn away] See Chap. 1. 3.

because he burnt] Here this one sin is singled out, as the signal sin of their cruelty; so odious a thing is inhumane cruelty in the fight of God; though upon an enemy.

bones of the King] 2 King. 3. 27. Where the son of the king of Edom, was burnt by the King of Moab, so cruel was the hatred of Moab against Israel, that he dealt thus inhumanly against the king of Edom, because he joyned in arms with Jehoshaphat, whose feodary king he was, to assist the king of Israel, as his auxiliarie against Moab. Others more at large take it for some terrible cruelty used upon the king of Edom, either alive, or dead; for which in particular the Lord was angry with Moab.

v. 2. *of Kirioth*] A city of Moab, Jer. 48. 24. 41.

die with tumult] Shall be destroyed by the fury of war. Their enemies should not receive them upon rendition, yielding upon articles and conditions; but by assaults and stormings, wherein commonly extremities of rigor and outrage are used.

v. 3. *Judge*] Namely, he that bore the title of king, though he was no lawfull king, having rebelled against Israel, 2 Kings 1. 1.

slay all the Princes] And without rulers and Judges, what will the people be?

thereof] To wit, of the Moabitish nation.

v. 4. *Judah*] If the Prophet had not joyned Gods people to the rest in these threatnings and predictions; they might happily have promised to themselves freedom and exemption, though the Heathens had been punished. The prophet therefore joyns them to the rest, that they should fare no better then those Heathens, be deemed and dealt with all even as they; or rather being like them in sin, be the more severely punished, see chap. 3. 2. The judgements upon those Heathen Nations were but as a prologue to the judgements upon Gods chosen people, Luke 12. 47. The prophet himself was born in Judah, chap. 1. 1. and though he were principally sent as a prophet to and against the ten tribes, and for that cause sojourned amongst them, yet he shares not Judah; neither their sins, nor their punishments. There was then no cause to charge him with flattery, or partiality towards his own tribe.

will not turn away the punishment thereof] See Chap. 1. 3. seeing the Gentiles that had not so far knowledge were thus punished, Judah which was so fully instructed in the Lords will, might not think to escape, if they would not repent, when judgements were threatned and denounced against them.

despised] As contemptuous and perfidious Apostates, though not so bad as the Israelites.

the law of the Lord] The onely Rule of worship, and obedience, yet they followed new inventions of their own brain, and

and have not kept] Not failing therein, through negligence, and infirmity; but wittingly and willingly forsook them, upon the former precedes; And that God calls a despising of the Law: so grievous a fin is it, to swarve from the rule of it, and to prefer before it the wisdom of our own inventions.

and their lyes] Their idols, false worship, and superstitions; and also, Their new inventions, and good intentions thereby to serve and please God, were but lyes and impostures, whereby they deceived themselves. Gods Law, and Commandments ever are the onely true and safe Rule, from which we must not decline either to the right hand, or the left.

their fathers] The delusie then was hereditary; and so aggravated by their continuance and obstinacy therein; and not excused or lessened by the example of their fore-fathers, Acts 7. 51. Ezek. 20. 18. 30.

v. 5. *of Jerusalem*] Most of all, and finally accomplished by *Nebuchadnezzar*. Gods own Church and people may thus foully fall, and be thus fearfully punished. Let us look to our selves.

v. 6. *of Israel*] If he spare not Judah, unto whom his promises were made, much lesse will he spare this degenerate kingdom. And thus he comes to his proper charge. And here he insists, not onely upon one fin, as formerly; but is large in the points both of their sins, and of their punishments: they in both exceeding Judah. Yea, he prosecutes these two throughout his book.

turn away] Chap. 1. 3.

sold] Chap. 8. 6. they buy them. Thus as in a Market they did buy and sell them. He begins with this grosse fin, and others the like, that could admit of no plea, or excuse. After their conviction in them, he comes then the more commodiously to their false worships, in superstitions, and idolatries, to declame against them; for which he knew they would pretend their good intentions, and long customs.

righteous for silver] His right in judgement. Against the Law, Ex. 23. 6. 10. This is the fin of their Judges, and Rulers, whose office and duty was, to defend the righteous and the poor.

a pair of shoes] For a matter of nothing, for a very small price; as Amos 8. 6. Thus by degrees the wicked grow to this shamelessesse in sinning, though at first they would flick at it; as a woman more hardly brought at first to lose her chastity, yet after will prostitute her self for the basest hire.

v. 7. *pant after the dust of the earth*] Who inflamed with coveteousnesse, greedily spie out all occasions to enrap the lowly, and weak, the poor, and miserable; and to do them hurt: such is their covetousnesse and cruelty. A term taken from serpents; as Gen. 49. 17.

turn aside] By their windings, like to the serpents, they do overthrow good mens rights, stiled in Scripture humble and meek men. Or, they hinder them in their businesses.

go in unto] Incestuously; with prodigious impudency in their filthinesse, against all light and Law of Nature. Thus where there is no fear of God, there is no manner of shame, no end or measure of sinning.

Maid] Or, young woman.

to profane] A thing ofe forbidden; and ofe complained of when committed. See it in Levit. 11. 44 and 8. 19, 20. and 22. chapters. Ezek. 36. 20. 24. Mal. 1. 11, 12. 2 Sam. 12. 14. Jam. 2. 6.

my holy Name] With which they are honoured being called my people.

v. 8. *they lay them selves down*] They do use those things which they have violently taken from the poor and innocent, in their feasts, and festivals, which they celebrate in honour of their idols, and by that means do heap up the fin of idolatry, upon the fin of violence.

laid to pledge] Contrary to the Law, Exod. 22. 26, 27. See Deut. 24. 6. 10, 11, 12, 13. Job 22. 6. and 24. 3.

by every Altar] The Israelites had many Altars, in many places; which was then their fin, Hos. 8. 11. And their lying down upon those pledges there, aggravates their fin, in that they did and durst, so openly and with so high an hand practise it at their very Altars, the places as they conceive where they worshipped God: But this is the manner of hypocrites and idolaters; to think any thing is lawfull to them, and that God still is well pleased and pacified, if they be carefull to perform the outward exercises of worship and service.

the condemned] Or, such as have fined or mulcted wine bought with such money as they have unjustly amerced and condemned the innocent in. Of these spoyls they make feasts to the honour of their Gods: as if the true God, as they conceive, would be pleased with such feasts and sacrifices, see Esay 61. 8. & c. 1. 14, 15. & Deut. 23. 18. And thus they would make the house of God, as they account it, a den of thieves. The constant course of hypocrites thus to dally with God, and to delude themselves in their sinnes, securely to think any thing is lawfull to them, so they professe and practise some kinde of God's outward worship.

v. 9. *yet*] Here God recounts his benefits to them, the more to aggravate their ingratitude, and vile fins against him, and his laws, and the more to justifie the severity of his judgements upon them.

Amorite before them] Num. 21. 24. Deut. 2. 31. Josh. 24. 8. 18. The destruction of their enemies, and his mercy toward them should have caused their hearts to melt for love toward him. And God to this very end, drave out the Amorites, to purge the land of his fin, being grown so full and ripe; and to bring in his people in their stead, purely to worship and serve him: And yet were they grown now as bad, if not worse then the Amorite, Ezekiel 16. 3. 45. 1 Kings 21. 26. Ezekiel 5. verse 6.

whose height was like the height of the Cedars] Numb. 13. 28. & 32. 33. And therefore they were not overcome by the strength of the Israelites, but by the arme of God, Deut. 7. 1. 16. 25. Josh. 23. 9. Psal. 44. 3.

fruit from above] A proverbiall kind of speech to signifie an utter defolation, as Job 18. 16. Esa. 5. 24. Mal. 4. 1.

v. 10. *also*] God's other great and wonderfull benefit to them, Exod. 12. 51. Often recounted in Scripture, and needfull so to be; men are naturally so unmindfull of God's greatest benefits, and fleighting them being once past.

forty years] So wonderfully protecting of you, and providing for you; so patiently all that time bearing with you, and fitting you to enter that land, out of which you had hard your selves by your infidelity, and manifold rebellions: All this should have made them more gratefull and dutifull: And doth render their sinfulnesse the more odious. See Deut. 32. 6. Micah 6. 3. 7. These forty years are reckoned, not from the return of the spyes to *Kadesh-Barnea*, but from their coming out of Ægypt.

v. 11. *for Prophets*] See Exod. 20. 19. Deut. 18. 16. Gods further benefit; He sent many Prophets, ordinary and extraordinary, as his Legats, Ambassadours, Angels, to his people.

Nazarites] Yet a further benefit; these being persons sanctified after a speciall manner to purity of life, and consecrated to works of piety, Numb. 6. 2. 22. small warrant for popish votaries out of this example.

v. 12. *gave the Nazarites*] Violating my law in this part of my service, Numb. 6. 3. neither obeying your selves, nor suffering others to obey my laws.

saying, prophesie not] Isa. 3. 10. Ier. 11. 21 Micah 2. 6. Amos 7. 12, 13. and though not absolutely forbidden, yet under some limitations and restraints: some for prophesying, rebuked, imprisoned, endangered for their lives, and some others slain. See Ier. 20. 2, 8, 14. & ch. 26. 8, 23. Mat. 23. 37. Acts 7. 52.

v. 13. *I am pressed under you*] You have wearied me with your sins, Isa. 1. 14. Or, I will presse your place, as a cart full of sheaves pressesh: Or, I will presse your place by the strict siege of enemies: I will presse and thresh you, as a heavy cart presseth out the corn.

v. 14. *Therefore the flight*] Thus roughly he begins with the Israelites, his proper charge, knowing well their security and obstinacy in sin.

from the swift] None shall be delivered by any means; by swiftnesse, or strength, or courage; that it shall be almost a miracle if any escape, either foot-men, or horse-men.

himself] Heb. His soul or life.

v. 15. *courageous*] Heb. Strong of his heart.

naked in that day] Being stripped by his enemies; or having basely thrown away his armes, glad to escape with his life for a prey.

CHAP. III.

Verse 1. THE *Lord hath spoken*] Though he an heardman, yet herein he is the Lords instrument and Ambassadour, brings his word, not his own; bears his authority, to whom all subjection and obedience is due.

children of Israel] His proper charge.

against the whole family] Both of *Judah* and *Israel*. Yet understand hereby the ten Tribes principally, if not onely: so called, because they were the far greater number, and fleighted small *Judah*, and counted themselves Gods chief people, to whom the Blessings, and Promises, and Priviledges belonged: these he fummons here to judgement.

v. 2. *You onely*] This recounting of his favours redounds to their greater reproach, sets out to the life the vilenesse of their ingrate requitals: see Annot. on c. 2. 9, 10.

have I known] Gods knowledge and providence is over all his creatures, Psal. 147. 9. Mat. 10. 29, 30. yet you alone have I chosen of my free favour, and meer mercy, and no merit of yours, Deut. 7. 7, 8. 1 Cor. 4. 7. and accepted to be my peculiar people, by a singular gratious Covenant; wherefore your ingratitude and disloyalty is so much the more to be condemned;

deemed, Deut. 7. 6. & 10. 15. and those sins of ignorance, which I passe over in others, are in you inexcusable, and proceeding from pure malice. See Ezek. 20. 32. Exod. 19. 3, 4. Deut. 4. 20. and 32. 11.

of all] Passing by all other nations of the earth; which were so many and mighty. And yet no injustice done them: But the more is my free mercie magnified towards you, Exod. 19. 6.

therefore I will punish] *Heb.* Visit upon: your sins being so much the greater, in not walking up answerable to my mercies; but contrariwise justifying the Heathen nations in their sinnes, and surpassing them: as Ezek. 16. 47, 48. Therefore your punishments ought and shall be accordingly; Ezek. 16. 59. Luke 12. 47, 48. The greatnesse of Gods mercies addes an aggravation to the greatnesse of their sins, and of their punishment.

v. 3. *two walk together*] Even as two travellers whose end of their journey is not the same, cannot long travell the same way: so it is impossible that God should continue his grace towards you, walking among you in visible signes, works, and wonders, and yet connive at your iniquities: seeing his service is not the only aim of all your wayes, and walkings: nay he will finally punish you. Others, not so well, do apply it to God and the prophet, and their agreement; or to the prophet, and his fellow-prophets; that they agree and walk together in the same way, in discharging their prophetical functions, in reproving, threatnings, &c. As if he should say, we do agree; and therefore you are the more to heed it.

v. 4. *a lion roar in the forrest*] Will God threaten by his prophets, except there be some great occasion, and just cause for it? Or think ye that God will not at last bring all these threatnings to passe: though he hath had patience for a long time? See verse 8. and Amos 1. 2.

cry out of his den] *Heb.* give forth his voice.

if he have taken nothing] Have taken nothing. Or at least, if he have not a minde after his prey to take it. The lyon it selfe will not do so, much lesse God by his prophets. Contrary to those prophane speeches, Jeremie 5. 12, 13. See Deut. 32. 47.

v. 5. *a bird fall*] Can any thing come without Gods providence? Matth. 10. 29. much lesse do his judgements come by chance. There is a gin laid by the fowler, though the birds see it not: so Gods hand and secret counsel is in all afflictions, in all things though men see it not; but would ascribe it to chance or fortune.

shall one take up &c.] Commonly he will not, til he have taken somewhat. Much more God will not take up himself, and his threatned judgements; till he have executed what he hath determined and denounced. And therefore the Israelites should not so fleight Gods threatnings thundred against them by his prophets, as if God did but dally with them. He will not take up his net, till he hath taken his prey. His threatnings shall not be in vain.

shall a trumpet be blown in the city] When the watchers give a signe, or sound an alarm, the people presently are terrified, and run together for help and succour. And what ought you to do at Gods threatnings, pronounced by his prophets, for your conversion towards him, from whom all these calamities proceed? See Ezek. 3. 4. and 33. 3. 7. Thus he reproacheth their stupidity and fascination, and dementation, being against common sense, without all fear and apprehension of danger; but resting still secure, even when God by his prophets blows his trumpet of war in the midst of them.

not be afraid] Or, not run together, at the sound of alarum and warning.

shall there be evil in a citie] Esay 45. 7. the evil of affliction and punishment.

and the Lord hath not done it?] Or, and shall not the Lord do somewhat? It is not fortune that doth toss and tumble things in the world up and down; and God sits idle in heaven: no, he sits at the helm, and steers the affairs of the world; the Empery is his. Esay 45. 7. Psalm 94. 7—12. And therefore they should be awakened at his judgements; repent of their sins, and turn to him, Micah 6. 9. and not be as those Esay 9. 13.

v. 7. *will do nothing*] Not that hereby the prophet would put a necessity upon God; he is free to do otherwise: and doth execute many judgements not revealed to men, or Angels: but he usually doth thus by his Prophets with his own people. And therefore the more shame for them not to take warning thereby, to prevent the same by timely repentance: His Prophets are Heraulds proclaiming warre; yet with articles of peace and reconciliation open in their hands.

revealeth his secret] He likens the Prophets to watchmen which discover afar off the coming of the enemies: for so God ordinarily reveals unto his Prophets the greatest judgements which he will cause to fall upon his people to bring them to repentance, Gen. 18. 17. Jer. 18. 7. and 1. 10. he deals not so usually with other nations.

v. 8. *The lyon hath roared*] The fear of Gods majesty doth enforce us to relate his threatnings faithfully unto you, though you hate and disdain us for it. 1 Cor. 9. 16. we must then do our duety; fear God more then men; roar against your sins, though you roar against us for it. See Acts 4. 19. and 5. 29. Galat. 4. 16. Jerem. 1. 17. Ezek. 2. 6. and 3. 8, 9.

v. 9. *Publish*] Seeing they would not hear, and bear, and abide Gods judgements by his prophets.

Ashdod] Chap. 1. 8. He calleth strangers, as the Philistims, and Egyptians, even these Heathen nations, to be witnesses of their evil doings, and to judge of the justice of Gods judgements against them for their cruelty and oppression. This was a famous citie of the Philistims, who lived on the west part of the land of Canaan, next the mediterranea sea: and it was one of their five Lordships, Josh. 13. 3. 1 Sam 6. 17, 18. This was assigned to the tribe of Judah, Josh. 15. 47. yet in, and after *Joshuahs* time, the Anakims dwelt there; Josh, 11. 22. The Ark of God was taken by the Philistims, and brought thither, and placed there in the house of *Dagon*. See 1 Sam. 5. 1, 2, 3. and chap. 6. 17, 18. After it was conquered by *Uzziah*, 2 Chron. 26. 6. and by *Ezekiah*, 2 Kings 18. 8. and soon after taken by *Sargon* or *Senacharib* king of Assyria; Esay 20. 1. and afterward by *Nebuchadnezzar* king of Babylon; See Jer. 25. 20. Zeph. 2. 4. Zech. 9. 6. After the return from the captivity of Babylon, they were wroth at *Nehemiahs* building the walls of Jerusalem, Nehem. 4. 7. And some of the Jewes took strange wives of Assdod, as well as of other Heathen nations; and their children spake half in the speech of Assdod; But *Ezra* and *Nehemiah* caused them to put away both the wives and children; Ezra 10. 2. Nehemiah 13. 23, 24. And most think this citie to be that called Azotus, where *Philip* was found: Acts 8. 40. See more on Zephaniah 2. 4.

upon the mountains of Samaria] As a Theater whereon to view, or Tribunal whereon to judge between God and his people, their sinnes and his judgements. This might provoke to their greater shame the Israelites that were so proude of their prerogatives, and so scorned these nations.

tumults] That is, oppressions, tumultuously, impetuously, disorderedly, outragious ly acted upon the poor and miserable.

oppressed] Or oppression.

v. 10. *Know not*] Will not know; but wilfully blinde themselves, that they may not discern betwixt right and wrong; they reject and extinguish all understanding and reason, that they may freely without any shame, take to themselves a liberty for their sinning.

store up violence] He instanceth in this 'palpable sin wherein those Heathen could not be so blinde but rightly judge and condemn them.

robbery in their pallaces] Or, spoil. The fruit and effect of their cruelties and theft appereth by their great riches, which by those means they heaped up, and stored in their houses.

v. 11. *Therefore*] Now from their sin he comes to their punishment.

an adversarie] Meaning the king of Assyria, *Shalmanesser*, as appereth by the next verse. For he took Samaria by force and led away the people captive, 2 Kings 17. 6. See also Chapters 15. and 16.

round about] That there shall be no place left to escape; it were but in vain to think it.

thy strength] Thy riches, arms, forts, &c.

thy pallaces shall be spoiled] Wherein thou didst store up thy preyes and spoils, verf. 10.

v. 12. *taketh*] *Heb.* delivereth. A countrey comparison; such as *Amos* being a shepherd commonly useth, Chap. 1. 1. and Chap. 7. 14.

or a piece of an ear] This doth not mitigate the rigour of the former sentence; but shews rather the extreamity of their devouring destruction; they shall be but as a lamb to a wolf, nay more to a lyon: The shepherd shall not dare to approach him, till he be fully fed and gone, and leave the offall. And all this to take off their presumptuous confidence and security.

so shall the children of Israel be] In the sacking of the citie, a small number of the poorest sort of people shall escape.

in the corner of a bed] He hath relation to the hiding corners, that are sought for when a city is taken, that they hope will be least searched or suspected. See 1 Kings 22. 25. Scarce shall one of 1000. there escape: though they think Samaria, and Damascus their safest strengths or hiding places. Chaldee paraphrase hath it, *in robore principatus*.

and

and in Damascus in a couch] Or on, or in the beds feet.

v. 13. *Heare ye*] This preface and preamble is somewhat more then usuall; requiring from God such attention and attestation. And this the rather because the matter following is a thing which they could so hardly be convinced of. He directeth his words to the Prophets, and all true beleevers.

v. 14. *visit*] Or punish Israel for.

the transgressions] Of covetousnesse, pride, cruelties, oppressions, and other flagitious offences.

I will also visit] I will destroy all places and instruments of idolatry; to shew the fallhood of it, and make it known that it is the chief cause of the peoples ruin.

the altars of Bethel] See Annotations on Hosea 10. 15. They thought that by their services of God, and sacrifices there, that they pleased him, and appeased his anger, expiating their sins by those outward services: they trusted in this, and counted it their shadow and shield; Bethel was their confidence, Jere. 48. 13. But the Lord shewes that their worship there was so expresly contrary to his word, and so odious to him, that it should bee so far from pleasing and appeasing him, that it provoked his wrath the more, and that in the day of his visitation he would surely visit those idolatrous Altars.

horns of the Altar] Which were made upon the idols Altars like unto them which were upon the Altar of the true God, upon the four corners of it; Exodus 27. 2.

v. 15. *Winter-house with the Summer-house*] He hath relation to the customs of great men, who are wont to have severall rooms and houses for winter, and for summer, Judges 3. 20. Jere. 36. 22. The meaning is, all manner of starelinesse, greatnesse, and commodiousnesse, shall be taken away; These their rich, strong, and stately houses, shall not help them nor hinder Gods vengeance from seazing on them.

Ivory] Covered over with Ivory. 1 Kings 2. 39. and 22. 29.

CHAP. IIII.

Verse 1. Kine] Thus he calleth the princes, and governours, which being overwhelmed with great abundance of Gods benefits, forget God; and therefore he calleth them by the name of beasts, and not of men: cows and not mens and continues on his speech to them in the feminine gender, not vouchsafing them once the name of men, deals with them as if he were an heard. man among his kine and cattell. Thus he fights their sinfull greatnesse, and emboldens himself upon his authority and calling; being faithfull in the discharge of it. Call and counte me an heards man, yet thus from God I call and count you. See Psal. 22. 12. Ezc. 39. 10. Hos. 4. 16.

of Bashan] Bashan was the Kingdom of Og, the gyant lay on the East side of Jordan; contained in it chiefly half Gilead, and the whole region of Argob; given to the half Tribe of Manasseh; wherein Machir, and Jair, the sons of Manasseh, had very many cities. See Numb. 21. 33. Deut. 3. verse 4. 13. 14. Ashteroth, Edrei, and Golan, were chief cities therein, whereof Ashteroth, and Golan were given to the Gershonites; and Golan to be a city of refuge; Deut. 4. 43. Josh. 21. 27. 1 Chron. 6. 71. This was a speciall place for the breed of cattell, Numb. 32. 4. Deut. 32. 14. we read of the Buls of Bashan, Psalm. 22. 12. And mention is oft made of the Oaks of Bashan. Hazael King of Syria smote them, 2 Kings 10. 33. And Pul, and Tilgath Pilneser Kings of Assyria, afflicted, and captived them, 1 Chron. 5. 26.

that are in the mountain of Samaria] See the Annotations on Hosea 8. 5. He likens the Rulers in Samaria to the Kine of Basan, loaded with fatnesse, secure, and drunken with worldly wealth and pleasures.

which oppress the poor] This sin onely he names; as being most commonly practised by rich and great oppressors, against such as are not able to relieve themselves against them; which makes God the more forbid it, and to pitty them that lie under it.

which say to their Masters] They encourage such as have authority over the people, to poll them, so that they may have profit by it. Others thus, not so well, which do perswade your Kings, and princes to all manner of excess and dissolutenesse; and are teachers and advisers of the disorders of the Court; as Hosea 7. 5. Or thus, to the Masters of the poor; to such as have the Mastery of them, by ingagements, pretended debts, circumventions, or otherwise have them in their lurch, these rulers, or judges call for bribes and rewards, and they will assist them, and sentence for them against the poor.

drink] Keep feasts upon the prey and spoil of the poor. See Gene. 43. 34. Cant. 5. 1. John 2. 10. for drinking at feasts.

v. 2. *The Lord*] The punishment follows upon the sin.

hath sworn] The more to awaken these secure and sleepy sinners.

by his holinesse] Heb. 6. 13. 16.

upon you] Great ones. He thunders first against them; having formerly charged their sin upon them.

with fish hooks] Like fishes, as Jer. 16. 16. Hab. 1. 14. 15. diligently industriously caught, easily pulled up, and carried away, as fishes are with a fishhook, and you shal be no more like fat kine that abide in their pastures.

v. 3. *at the breaches*] Of your fenced Cities, and strong holds, no walls or rampers shall defend you, your walls shall be as the walls of Jerico, Josh. 6. 20. Being thus led into Captivity after your cities are forced and defaced. See Ezek. 12. 5. 12. As beasts at a gap.

every corp] Thus full is pursued that similitude, verse 1. the shame of such beastly men.

before her] Any way; there being neither gates, nor walls whole.

ye shall cast them into the pallace] Or ye shall cast away the things of the pallace, that is your jewels and treasures kept there. Or thus, ye shall be glad, to forsake your pallaces and pleasures, and run away, as cows stark-mad, seeking onely to escape with your lives. Some translate thus; *projiciemini Hermonam. Theodotion, in montem Monam* erroneously.

v. 4. *Come*] Go Ironicall terms, & full of indignation, that is, I do abandon you to continue in your idolatries, that you may heap up the measure of your sins. See Matth. 23. 32. Esay 1. 11. Jer. 6. 20. & 7. 21. Ezek. 20. 39.

Bethel] Bethel, and Gilgal, were chief feats of the publick idolatry of the ten tribes, 1 Kings 12. 29. Hosea 4. 15. See the Annotations there. They thought in those places, by those religious services, and sacrifices, they did highly please God; and could not be beaten from this tenet, and principle. But the Lord tells them, The more ye they do so, the more they offend and provoke him, as being sacrilegious, idolatrous worships, and abominations to him; so contrary to the prescript rule of his Law.

transgress] Seeing by no means you will be recalled, but desperately rage, and are mad upon it. God doth not egge men on to sin; see chap. 5. 5. But hereby he sheweth his extream dislike and detestation of it.

multiply] Heap sin upon sin. Thus sinners go on.

Every morning] In imitation of the dayly sacrifice, Num. 28. 3, 4. Be diligent, omit nothing.

three years] Heb. three years of dayes. In imitation say some of the three solemn feasts appointed to be every year by the Law; Exod. 23. 14. at which certain kindes of tithes were spent in the sacred feasts. Or rather, alluding to that Law, Deut. 14. 22. 28. 29. and chap. 26. 12. Wherein those two kinde of Tythes, mentioned, Deut. 12. 5. 6. 7. 11. 12. 17. 18. 26. Set a part, as it seems for their journeys, sacrifices, and feastings at Jerusalem thrice a year; and therefore forbidden to be eaten elswhere: were converted every third year solely and wholly to the use of the poor, the fatherless, widdows, &c. And therefore might then be eaten any where in all their gates. Or else, every third year a third kinde of tithes was set aside for the poor aforesaid: and thereupon this third year might be called the year of tithing; see those places aforesaid, Deut. 14. 22. 28. 29. & Chap. 26. 12. And this Law of third-year-tithes, which the Israelites in their idolatrous worship did imitate.

v. 5. *offer a sacrifice*] Heb. offer by burning.

with leaven] In imitation of Gods Law, in sacrifices of thanksgiving, Lev. 7. 13. In other sacrifices leaven was forbidden, Lev. 2. 11. Thus in formalities the Israelites were curiously precise; They strained a gnat, but swallowed the Camel, in erecting another Temple, Altar, and Priesthood; which was the source and well spring of all their abominations.

proclaim and publish] Making it known by publick authority, that whosoever wil offer any free will offerings, besides those we God had expresly commanded, shall come and offer them, but yet in such unlawfull places, and manner.

the free offerings] Lev. 22. 18. 21. 23. & 7. 16. & 23. 38. Num. 15. 3. Deut. 12. 17. those also prescribed in Gods Law, did the Israelites imitate and practise upon their false altars, by their unlawfull priests, in their idolatrous temples, and high places. And these they did publish & proclaim with great pompe and solemnity. Carefull, yea curious, and vain-glorious in all things, save in the main. This is the manner of such sinners.

this liketh you] Heb. So ye love. You only delight in those outward ceremonies, & have none other respect, this liketh you, but not me; you thus audaciously frame new wayes of worship-

worshipping me one of your own brain; your will is your rule and law herein: and so you sacrifice and do service to your own will not to me: I neither prescribed it, nor will accept it; I love obedience better then sacrifice: you should have consulted my mouth: and simply obeyed what I commanded. And thus God shewes the sence of his former concession, v. 4. LXX. corrupts this verse, and the meaning of it, far otherways.

v. 6. *and I also*] God shewed what liked them, now he shewesh what liked himself; even for their sins to punish them.

cleanesse of teeth] That is, famine and dearth. See the famine, 1 Kings 17, 18. chapters: and 2 Kings 4. 38.

yet have ye not] So hardned were your hearts, and so obdurate in sin, that I have prevailed nothing by my chastisements: but ye still remain incurable, irrecoverable.

v. 7. *And also I*] Here is one cause of their famine, see out by it felf; that they might more duely have pondered the beginning and progresse of the signes of Gods wrath, and in time hecer bethink themselves of their duty; when they saw, not one signe of his anger for one day; but many signes appearing still, one after another. This heightens their sin and senselesse stupidity; nothing regarding Gods hand herein.

three months] One moneth then without rain in that hot countrey should have affrighted them: two months should have affonished them: three months should have been as a prodigie unto them; yet all this while they take it not to heart to bethink themselves, and be bettered by it. I stayed the rain till the fruits of the earth were destroyed with drought, and yet you would not consider it to return to me by repentance. See 1 Kings 17.

upon one citie] Thus varying his hand so visibly, that they might the better take notice of it, and not once entertain a thought of chance or fortune herein; unlesse they would wilfully blinde themselves, and renounce all reason.

v. 8. *so two*] So that rain waters, or springs known, or new digged, sufficed not the inhabitants: but forced them abroad, as beasts to seek waters: see that 1 Kings 18. 5, 6.

not satisfied] They could not finde water enough where they had heard fay it had rained.

yet have ye not] See verse 6. but continue still in your old superstitions and idolatries, and in the wickednesse of your sinful lives, amated nothing, nor abating any thing for my corrections; ye reject the remedy of your recovery.

v. 9. *I have smitten you*] Yet more means God used: and still all would not serve: they shut their eyes, and would discern nothing. God orders all these things in the whole course of nature: the seasons, weather, insects, and all by his special providence, that we may dayly see in them the signes of his love to comfort us: or of his wrath, to humble us. All his creatures are h's hoasts, obeying and executing his will Deut. 28. 22, 23. 24. Hos. 2. 21, 22. Psal. 147, 8, 9. 16, 17, 18. Joel 2. 11. 25.

when your gardens and your vineyards, &c.] Or, the multitude of your gardens, &c. did the Palmerworm, &c.

v. 10. *the pestilence*] He further shewes how yet by other punishments he fought still to tame their untowardnesse, and provoke and work them to repentance. And so he comes from famine, to the pestilence, and sword. See Ezek. 14. 19.

after the manner of Egypt] Or, in the way. As I plagued the Egyptians, Exod. 9, 10. chapters. Or, when you went into Egypt to seek aid from thence, Hos. 7. 11. 12. See Esay 10. 24. where also the same phrase is used. And a like phrase is used Esay 10. 26. in these words, according to the slaughter of Midian, at the rock Oreb. God shewed his power for their fathers against the Egyptians plaguing them. Now they being turned as Egyptians to him, he turned that his power against them; used the same weapons of his wrath, and plagued them, as he did the Egyptians, those Heathenish uncircumcised people of old. See Deut. 28. 60.

sword] See Ezek. 14. 17. 21. Jer. 15. 2. and 47. 6. 7. God still multiplies, and increaseth his judgements. See Levit. 26. 18. 21. 24. 28.

and have taken away your horses] *Heb.* With the captivity of your horses.

stink of your camps] By dead carkasses; and filth to infect, choak, and stifle you.

yet] By all these divers kindes of judgements God prevailed nothing; spent his rods in vain, he lost his labour, and should do so still, if he added more to the former. All these were so many arguments of their incorrigible contumacy.

v. 11. *As Sodom*] These are set forth for examples of wickednesse; and Gods chosen people are charged to equallize, and exceed them; Esay 3. 10. Jer. 22. 14. Ezek. 16. 47. 48. They are also set forth for examples of punishments, to terrifie others; 2 Pet. 2. 6. Jude 7. Thus are Babylon, Edom, Moab, and Ammon threatned, Esay 13. 19. Jer. 49. 18. and 50. 40. Zephanie 2. 9. And so also Israel, Deut. 29. 23. and the execution of the threatning bemoaned to exceed it, Lam. 4. 6. of Sodom and Gomorrah. See Gen. 19. 24, 25. Isaiah. 13. 19. Jer. 40. 18. See 2 Kings 13. 3. &c. & chap. 14. 26.

firebrand plucke] So Esay 1. 9. See Zech. 3. 2. This is some exception from the former example, and a mitigation of it. In *Jeroboam* the seconds time there was some relaxation, and respiration from so direful a destruction; but woful and wonderfull was their affliction before, 2 Kings 14. 25, 26, 27. yet God still preferved a Remnant in remembrance of his covenant; which he ever would constantly maintain; Esay 4. 8. and 6. 13. and 10. 20. and 11. 11. 16. and 28. 5. Joel 2. 32. Zeph. 2. 9.

yet] What now then remains but your utter destruction.

v. 12. *thus will I do unto thee*] Namely as thy sins deserve, or as I have foretold thee, verf. 2, 3. As formerly: yea and more then so will I do: for remedies are no more to be used, where the disease is desperate.

prepare] This might seem to be spoken Ironically, considering what went before: thus; Now go to, do what you can, try all your strength to meet with and withstand my decreed destruction, and determined sentence against you. But seeing in the next Chapter, God again exhorts them to repentance, that they might live, this may rather be taken literally, that Israel by repentance should seek to prevent their utter final overthrow. as Luke 14. 31. 32. Then is, fince I denounce war against thee, as against my rebels and enemies, prepare thy self to do the best thou canst to beat me off, and keep me back, or to prevent and pacifie me by true repentance. See Ezek. 13. 5. and 22. 30. Luke 14. 31, 32. Though thou art in a desperate case, and I may seem to have shut the gate of grace against thee, yet turn, and try; as Joel 2. 14. Jonah 3. 9.

to meet] By humiliation, faith, and repentance, 2 Cor. 11. 31. LXX. have it, to invoke and pray.

thy God] By profession, though thy practise be so contrary; thine, by his covenant, though for thy part thou hast so much broken it.

v. 13. *For lo he*] He multiplies so many titles of God, and so many wayes extols him, and his dreadful power, to gain thereby the more reverence and fear of God; specially at the hands of such refractory and obdurate sinners.

winde] Or, spirit. And indeed he creates both.

declareth unto man] That knows, and judgeth the most secret thoughts of man: overtakes the wife in their cunning: accuseth the consciences, and summoneth them to appear before him. Or, according to others, that revealeth his secret judgements to men, to call them to repentance, Chap. 3. 7. Heb. 4. 12. 1 Chron. 28. 9. Job 42. 2. Psalm 7. 9. and 139. 2. Jer. 17. 10.

his thoughts] His Christ, say the LXX.

maketh the morning darknesse] Amos 5. 8. Joel 2. 2.

treadeth upon the high places] That is, exalted above all humane power. See Micah 1. 8. Deut. 32. 13. and chap. 33. 29. Psalm 45. 8. Esay 58. 14.

CHAP. V.

Verse 1. HEar ye] Their supine security wherein they pleased themselves, and their stupid contempt of God, and his threatnings by his prophet, stopping their ears against them, makes him thus to call upon them for audience to hear their doom which they had deserved, and yet would not believe should fall upon them.

a lamentation] That I take up; and a lamentable word for you, as you shall finde the woful burden of it upon you. See Ezek. 2. 10. Jer. 9. 1. and 4. 19. Esay 22. 1. 4. They laugh at it now, but shall lament under it hereafter.

v. 2. *The virgin of Israel*] So are called in Scripture those states which subsist and flourish in their fort liberty and splendor; or delicately please themselves in their prosperities and pleasures. See Esay 13. 12. So is Babylon called, Esay 47. 1. and Egypt, Jer. 46. 11.

she shall no more rise] The whole body of the kingdom and people never more rose to be a kingdom after their destruction by *Shalmaneser*, 2 Kings 17. though God had his remnant among them. Or, we may understand it with this reserved condition, except they timely repent.

forsaken upon her land] Destitute of men in her land: as is shewed in the next verse.

v. 3. *shall leave ten*] The body of the wicked destroyed; to their terrour; yet a small remnant escape, to the comfort of the godly, that they might not despair. Here is a decimation. That chap. 6. 9. is in another sense.

v. 4. *seek ye me*] Here must be understood, which ye have refused to do. Thus whiles they remained yet undestroyed, he calls them all in generall to Repentance; to the good of some; and to render the rest the more inexcusable. Whiles a people remain under the name and notion of a Church, the doctrine of faith and repentance is to be vouchsafed unto them.

and ye shall live] See Gen. 20. 7. without promise of grace, and hope of mercy, no man would seek God, but flee from him, as much as ever he could. Therefore this is necessarily added to the former. God then doth thus graciously invite, as Ezech. 18. 3. 32. Jer. 13. 27. And though he effectually draw to him only his elect; yet the destruction of the rest is only from themselves, they finde sufficiently the cause of obstinacy and refusall in themselves. Hose. 13. 9.

v. 5. *But seek not Bethel*] Chap. 4. 4. Namely the idols, which were in these cities: seek not by-wayes in coming to God; much less abominable wayes, as those at Bethel, Gilgal, and Beersheba; for those are odious to God, and damnable. If ye will seek God, ye must forsake them, to wh̃ you have been so much, and so long accustomed and addicted. True Religion and Idolatry cannot consist together. Conversion to God otherwayes is but vain and counterfeit. See Gene. 35. 1. 2. Josh. 24. 22. 23. Jude 10. 16. 1 Sam. 7. 3. such mixtures marr Religion, and Gods pure worship. Of *Bethel* see the Annotations on Hos. 10. 15.

Gilgal] See Annotations on Hos. 4. 15.

Beersheba] This was a city on the south border of Jury, Judg. 21. There Hagar wandered, going towards Egypt, and thither Elias came in his flight from Jezebel, towards mount Sinai, 1 Kings 19. 3. There Abraham, Isaac, and Jacob, sometimes dwelt: and there Abraham first, and Isaac after, made a Covenant with Abimelech, and Phicol. It after fell to the lot of the tribe of Judah: and out of it was imparted to the tribe of Simeon; Josh. 19. 2. 9. 1 Chron. 4. 28. Publike idolatry was at last set up there, as appears in this Text, and chap. 8. 14. Judah then is here also touched for idolatry.

Gilgal shall] Namely the inhabitants thereof. In the Hebrew there is an allusion between the word Gilgal & the verb adjoyned. Gilgal signifies rowling, Josh. 5. 9. Here thus, Gilgal, *i. e.* Rowling shall be rowled away into captivity.

Bethel shall come to nought] Bethel signifies the house of God: but by reason of the Idolatry that was used therein, it is called Bethaven, that is to say, the house of an idol, Hos. 4. 15. and 10. 8. and because Aven signifies an idol, or nought, and vanity; therefore her last ruin is also set forth by this name.

v. 6. *seek*] He again doth repeat and prefse that verse 4. assuring them thereby, that whiles they retain their old Superstition and idolatries, they do not seek the Lord, nor can do, *wharsoever* they pretend.

and ye shall live] If ye seek him truly, he will certainly bless you; if you want his blessing, it is through your want of seeking him truly, which thing you can never do, till you abandon your false worships, and be regulated by his word and Law only.

left he break] Like a devouring fire, break in pieces, and confume all.

the house of Joseph] Of the ten tribes whereof the chief, was that of Ephraim, that came of Joseph.

Bethel] None of your idols which you serve in Bethel, and wherein you so much trust for help, shall helper and succour you.

v. 7. *ye who*] He comes now to the second Table, and chargeth them with gross sins against it; so leaving them no wayes uncontrolled. He chiefly chargeth the great ones, and rulers, who should have kept the rest within the bounds of obedience. But they being evil, corrupted the rest, as bad humors flow from the head to the body.

turn judgement to wormwood] Chap. 6. 12. ye corrupt justice; and whereas of it self it is a most profitable and pleasant thing, ye make it most bitter to those who are oppressed; and most abominable to God.

and leave off] Let it lie in the dust: yea, tread it under foot.

v. 8. *that maketh*] A magnificent description of God, and his power. He is not like an idol of their imagination, to be pleased, and pacified with toyes and trifles, as children are. Hypocrites think so of him, and deal so with him, shall finde him another manner of God. Therefore seek him otherwise then so. Thus the Prophet riseth, as it were, into some heat against those that entertained such childish thoughts of God.

the seven stars] Called Pleiades, and Virgilize; which rise with the spring, and continue till Autumne.

Orion] Which in the moneth of December is to be seen in our hemisphere, all the nights through, some translate this, Aschesim, The Hebrew words are *Cimah* and *Chesil*. And indeed neither Jew, nor we, are certain of their exact signification, as neither of the names of many herbs; and of the womens wardrope, Esay 3. 18—24. and Amos likely was but such an Astronomer, as herd-men use to be. He speaks of the stars, as the vulgar sort then used to do; and names two, then most noted. See chap. 9. 6. Job 9. 9. and 26. 13. and 38. 31. LXX. thus; ὁ ποιῶν πάντα καὶ μεταβάλλων.

and turneth] This may be properly understood of the great and prodigious changes in the air: and figuratively of the alteration of states and changes of the world.

and maketh the day dark] Chap. 4. 13.

calleth for the waters of the sea] Chap. 9. 6. by vapors and clouds.

poureth them out] By showrs and rain, yet some hereby conceive more likly to be meant, the deluges and inundations of the sea, then the vapours of it resolved into rain.

the Lord is his name] Such is he; and not such an Idol as you fancy to your selves, to be dallied withall, and deluded by your childish impostures.

v. 9. *That strengtheneth the spoyled*] Heb. spoil strengthens them that were weak, and spoiled, and enables them against the strong; applying it to Israel, that though they counted themselves never so strong, in their fortresses, and otherwise; yet God would enable and strengthen a spoiler; a conquering destroyer, against them, and their fortifications.

so that the spoiled shall, &c.] The weak strengthned by God shall do it.

v. 10. *rebuketh*] They hate the Prophets, which reprove them in the open assemblies. Particularly the judges and magistrates do, (who kept their Courts in or near to the gates of the cities) who cannot endure the censure of Gods servants see Esay 29. 21. But they would be counted sacred not to be touched, no wayes to be rebuked, though they were never so worthy of it. Or, as some, the People hate the Magistrate that judgeth, and reproveth them justly in the place of judgement, see verse 12. 15. and Gen. 34. 20.

v. 11. *your treading is upon the poor*] Growing rich by oppressing them, as Chap. 4. 1. and laying burdens and impositions upon them.

and ye take from him burdens of wheat] That little he hath to relieve himself, even his food and livelyhood; and force him many times to bear and bring it to you; and so suck out of his veins his life blood.

ye have built] Thinking to flourish and frolick thereby.

but ye shall] Ye corrupt judges and rulers, ye great and greedy oppressours, ye shall be disappointed of your hopes, and miss of your ends. Esay 32. 1. Jer. 25. 12. 14. Heb. 2. 8. Deut. 28. 30. 39. Esay 17. 11. Zeph. 1. 13. when you have sold your souls for gain; and beslowed much labour and cost on your desires; ye shall be deprived of them.

v. 12. *For I know*] Though you think to colour your sins; or care not for men; yet I know, and will judge; you cannot shake off my power and soveraign dominion.

mighty sins] Huge and heynous, and monstrous.

they afflict] He doth instance in palpable and hefinous crimes, open and flagitious offences.

they turn aside] Turn him off for want of bribes; and spoil him of his right; even there where he should have been maintained in it.

v. 13. *Therefore the prudent*] For fear of their tyranny, who would endure no rebuke, v. 10. Or because it were in vain to speak to so forlorn a people, as Hos. 4. 17. or chiefly because the wise and true believers, which judge truly of the calamities, and of their Causes, shall in silence, and with patience, worship God, and adore his justice, without any murmuring or offence. See chap. 6. 10. Jer. 8. 14.

v. 14. *seek good*] Seriously and studiously.

and not evil] As ye greedily do, and will so hardly be taken off from it.

that ye may live] The fault then is not in God, but in your selves, if you do not live happily. He is ready to bless you, if ye hinder him not. And yet hypocrites are ready to clear themselves, and lay all the blame on God, for their miseries.

And so] And not otherwise, no otherwise; dream not of it.

with you] And for you; dwell in the midst of you; and bless you. Levit. 11. 44. and 26. 12. 1 Kings 6. 13.

as ye have spoken] As you have made your boasts that he is, you being his people. Or, as you desire, and continually pray that he may be; ye much boast of Gods promises this way; and promise much to your selves in his kinde, what? is not the ark of his presence with us? hath he not chosen us to be his peculiar people? can he deny himself, and his covenant? Presuming thus that God is till tyed to you, though you be never so wicked, and break the covenant on your part. But they are vain words, your words and sayings shall then prove true, and then only, when ye seek good, and not evil; when ye seriously repent and return.

v. 15. *state the evil*] The Prophet is again upon it, because he had to deal with a people so blinded, and so hardned, by long

long Custom in sin. And in this order here set down, must Repentance be begun, and carried on; as to the effects and fruits of it. See Psal. 34. 14. and 97. 10. and 37. 27. Isaiah 1. 10. 17. Rom. 12. 9.

and establish] Mend that fault, verse 12.

it may be that the Lord God of hosts] Joel 2. 14. See Josh. 14. 12. The Prophet gives some Comfort to some godly among them; that though they had been carryed away with the common current, yet letting others run on to their ruine, they should not despair, but take care of their own safety, and seek to escape, as it were out of the fire and flame; with an hope and expectation of Gods mercy. The Prophet here doth not cast into their mindes perplexities, and nourish up distrust in God; but this he doth to increase their greater industry.

remnant] Chap. 4. 11. The most number then must not be looked after, nor follow ed.

v. 16. *Therefore*] Because you reject all my exhortations, and admonitions; and continue obstinate; and sooth up your selves in your sinfull shifts and trusts.

the Lord] So many titles are again given to God, to make them sensible and apprehensive of him with whom they had to deal; and that it was in vain to cavill or dally with him, to whom the supreme Power and judgement did belong.

wailing] He now meddles little more with their sins; as having already sufficiently convicted them: nor much insists upon exhortations, and promises; having prevailed nothing thereby: But he falls mainly upon judgements, and the execution of Gods vengeance: in the relation of his Prophecie; onely concludes all with Evangelicall promises of reedifying and restoring the Church, and making it Catholike by, and under Christ, in the end of the last chapter.

Alas, alas] Wo, wo, now they talk merrily, and sport, and frolick it; as, chap. 6. 4, 5, 6. Isaiah 22. 12, 13. But then they shall be wholly taken up in mourning.

husbandman] As to a publique and generall, and most grievous mourning. See verse 17.

such as are skilfull] Those teachers and hyred practicers of funerall mournings: whereof see Jer. 9. 17. 2 Chron. 35. 25. Job 3. 8. Eccles. 12. 15. A custom in the East countryes of old; and in some parts of Europe, and at this day in Ireland. Of the lawfulnesse of it the Prophet speaks not.

v. 17. *in all vineyards shall be wailing*] Instead of the joyfull songs in time of vintage, Esay 16. 10. there shall nothing be heard, but weeping and howling; because of the spoil of the countrey.

I will passe through thee] As it were to do a generall execution of justice. Exod 11. 4. and 12. 12. not dwell in the midst of thee, in love and favour.

v. 18. *Wo unto you*] Jer. 30. 7. Joel 2. 2. Zeph. 1. 15. Mal. 3. 2. and 4. 1.

that desire the day of the Lord] By a profane boldnesse; as provoking him to bring that once to passe, which he hath so long threatned: or by an impudent boasting of your own innocency, as if God coming to judgement should finde you guiltlesse, or at least lesse guilty then the Prophets report you to be. And presuming on it still, as hypocrites use to do, that they were Gods people and heritage, and God was tyed to them, and could not falsifie his word, and deny himself, and abandon them. See Esay 5. 19. Jer. 17. 15. and 5. 12, 13. Ezek. 12. 22. 2 Pet. 3. 3.

is darkness] In the day of his appearing he will shew himself an enemy, armed against you, with the weapons of his wrath, to execute sad, black, and dismall miseries upon you, without any light of comfort at all. See Isaiah 5. 30. and 8. 22. and 59. 9. Jer. 30. 7. No light shall appear in this dark night of black calamities, unlesse it be as that of the lightning, which is accompanied with thunder; and leaves darknesse after it.

v. 19. *As if a man flee from a Lion*] These judgements of God shall be utterly unavoidable, and he that shall escape one evil, shall fall into a worse, Job 20. 24 Isaiah 24. 18. Jer. 48. 43, 44. when one judgement is over, another, and a worse shall come: no change shall minister ease, or relief. God hath more scourges then one, wayes enough to set upon you, to multiply, and aggravate his plagues, and punishments, by forraine enemies, civill wars, famine, pestilence, &c. There is no way to shunne him and run from him, but penitently to run unto him.

or went into the house] For fear of the Lyon, or Bear.

v. 20. *no brightnesse in it?*] Or any comfort, ease, direction, or good counsell, verse 18.

v. 21. *I hate*] So far off from being pleased with them, and pacified by them, as ye imagine. Thus it is said of the Jews feasts, and sacrifices, Isaiah 1. 11. Jer. 6. 20. because their persons were notoriously sinfull: and so their services, which should have been exercises of their pietyy, faith and repentance, being devoyd of them, and nothing but bare externalls, bodily performances, were odious to God: Isaiah 66. 3. But the Israelites feasts and sacrifices had this evil more, that they were directly contrary to Gods expresse Law, and his worship, tyed to Jerusalem, and his Temple there. These then in themselves were prophane feasts and sacrifices.

will not smell in your solemne assemblies] Or, smell your holy dayes. I will not accept of your sacrifices, which you shall offer me, at those times. See Levit. 26. 31. 1 Sam. 15. 22. Nor be pleased with them. See Gen. 8. 21. Exod. 29. 18. Levit. 1. 9. 13. 17. Ezek. 20. 40. 41. If offered according to the Law, then God would count them of a sweet smelling fumour to him.

v. 22. *burnt offerings*] Of these kindes of offerings, commanded by God, See Levit. 1. 2. 3. chapters.

peace-offerings] Or thank-offerings.

of your fat beasts] Be they never so fat. The reasons of refusall were noted before. They were curious and punctuall in the outward rites, but rested therein onely. See Mal. 1. 7, 8.

v. 23. *songs*] There were sacred songs, parts of Gods true service among the Jews: whereof see 1 Chron. 25. 2 Chron. 23. 18. But these were in imitation of the Jews, taken up by the ten tribes in their false worships. And herein they abounded which proves as defiled with impiety and hypocrisie.

Viols] As formerly of songs. Many instruments of musick were used in the Levitically service.

v. 24 *let judgement*] Some refer this to the celebration of the abundant grace of Christ, which was to be manifested in the Gospel. Others thus; Trifle you with me in frivolous ceremonies; but I will cause my righteous judgements as torrents to run down and overwhelm you, for your hypocritically worships, and flagitious lives. Others rather thus; do righteousnesse and judgement, and justice, in a firm, full, and invariable way. And then your righteousnesse shall shine as the morning; as it is Isaiah 58. 8. And this seems best to agree with the context.

run down] *Hebr.* rowl. *Targum*, and *Vulgar Latine* thus, shall be revealed.

v. 25. *Have ye offered &c.*] Acts 7. 42. your forefathers, even in the wildernesse, were idolaters; neglecting that part of the worship which I had appointed them: and you imitate them, and heap up their measure.

unto me] And not rather to idols and devils. Deut. 32. 17. This the next verse shewes. And thus they Leavened Gods pure worship, from the beginning, with their own idolatrous devices. They intended it to, and for God: And so much God here testifies of his people, verse 22, 23. And this will worship so blindes their eyes, that they cannot or will not think otherwise. But God judgeth of them otherwise, and takes them; as not done to him; but against him; not to his honour; but dishonour. And so generally Idolaters think, and mind to shew their love to God, worshipping him by, and before images; but God saith they hate him in so doing. Exod 20. 5. as the like is, John 16. 2.

in the wildernesse fourty years?] A Prodigious thing it is; that even then they should so fall from God, and his worship, to so foul idolatry, when he had so newly and miraculously brought them out of Egypt, given them his Law, and did feed, and foster them in the wilderness; yet such is the monstrousnesse of mans naturall corruption.

v. 26. *But ye have born*] Ministred unto, and served.

the Tabernacle] The word is *Sikcuth*. *Theodotion* renders it ὁράσεις, visions. *Aquila* συσκιάσμοις. Saint *Stephen* Acts 7. 43. follows the *Greek* version of the LXX, which takes Siccuth for Succoth, and so translate it Tabernacle. But Siccuth seems to some the name of an idol. The meaning is not much differing; thus, your forefathers, making shew of serving me, carrying my Tabernacle, and all things belonging to it, in the wildernesse, had notwithstanding their hearts set upon their idols, and haply carried about with them some chappel or image of them.

your] *Moloch*. And so your god; which you have made to be yours, by your impious idolatry.

Molech] And so Saint *Stephen* hath it, Acts 7. 43. *Aquila* hath it *Malchom*, which is the same with *Moloch*; an idol of the Ammonites, 1 Kings 11. 5. 7. And some think that Gods own Tabernacle is here so called, by way of contempt, through their idolatrous abusing of themselves, and it. In such manner as *Abraham* and *Sarah* are called an Amorite, and an Hittite, Ezek. 16. 3. The word signifies King. And some gather from it the high esteem that idolaters have of their idols, calling them their King.

and Chiun] Or of *Chiun*, another imaginary god, or idol. After thoughs by some to be (by corruption of the word in processe of time) called *Rempha*n, Acts 7. 43. or *Raphon*, 1 Macc. 5. 37. some think *Chiun* to be *Saturne*, or *Mars*, & *Siccuth*, *Venus*; these two Planets, which Stars, and heavenly bodies they held for gods, and honoured with images. The Egyptians at this day call *Saturne* by the name of *Rephan*.

your images] Positively. He derides their madnesse in thinking any Piety to be included in these images. The word

word images here signifies idols; contrary to the assertion of papists. *Tremelius* translates thus; *basin imaginum vestrarum*.

the Star of your God] It is thought of some that the idols in Scripture, and their images do most what represent the planets, or stars. See 1 King. 11. 5. and were images of the Celestiall bodies. Some idolatrous Jews thought the stars to be Gods. See Deut. 4. 19. & 17. 3. 2 King. 23. 5. 11. Jer. 8. 2. Ezek. 8. 16.

your God] A bitter taunt, Remphan is added, Act. 7. 43. whereof before.

ye made to your selves] You had made the images of them, and had attributed Divinity to them, and had consecrated and set them up, for the object of your worship. This is will worthip to make any thing answer for Gods worship, to our selves, of our selves, without the warrant of God, and his word, we must be passive, not Active here.

v. 27. *Therefore will I cause you to go, &c.*] Because that after so many fins of your forefathers, punished by me, from time to time, you have persevered in them, yea and have gone beyond them; I will execute the final judgement upon you, in a totall desolation, and dispersion in strange Countryes. He will suffer them no longer to be in his land to pollute it.

beyond Damascus] Beyond them of Damascus; further then they. The Syrians of Damascus were carried Captives into the place called Syromedia, next to Susiana, 2 Kings 16. 9. But the Israelites were carried Captives far farther, into Persia, and Caspia, or Casphia, Ezr. 8. 17. Others thus; That the grevousnesse of their capivity should be greater, and beyond that which they endured in Syria, and was caused by Hazael, who reigned in Damascus. See 2 King. 13. 3. Others rather thus; That whereas they counted Damascus, the chief city of Syria, as an impregnable fortress, & fiontire defence for all their country, that they might rest secure under the safeguard of it, yet that should not hinder, but God would cause them to go into capativity, even beyond it into Assyria. Act. 7. 43. It is, beyond Babylon, wherein Saint Luke tyes not himself to the words, but expounds the meaning; for as much as Assyria was further then Babylon. Of Damascus, See on Chapter 1. 2.

saith the Lord] To assure them of the truth of this threatned vengeance, however they might slight it.

whose name] See on chap. 4. 13.

CHAP. VI.

Verse 1. *WO to them*] Luke 6. 24. The Prophet threatneth the wealthy, which regarded not Gods plagues nor menaces by his Prophets.

are at ease] Or, are secure, and proudly confident. The wealthy and great ones thus give themselves up to their pleasures, and are drowned in them, remain secure, and are not startled at Gods severe judgements upon others, upon the vulgar sort, and common people; whereas they should be humbled at the signes of Gods wrath. See Esay 22. 12. 13.

in Zion] Here by the way he toucheth Judah.

and trust in the mountain of Samaria] The Citizens of these two head Cities, were more proud, voluptuous, and secure, in the midst of Gods judgements, then other parts of the Kingdoms and countries were. Therefore the Prophet thunders wo against these confident contemners of him, and his anger.

Chief] Exodus 19. 5. Or, first fruits.

of the Nations] Namely Zion, or Jerusalem, of Judah: and Samaria of the ten tribes. Or the chief of all nations; more specially of the nations of Canaan. Thus he taxeth their ingratitude to God.

came] To wit thither, into the possession of them; not by their own arm and strength, but because God did drive away the former inhabitants from before their face; Psal. 78. 55. and 44. 3. And thither after came to these cities, upon all businesses and occasions, as to the Princes courts, or courts of justice; and thither, as to the places of worship.

v. 2. *pass ye unto*] Do but consider these cities, which formerly were mightier and in greater prosperity then any of yours, and yet are decayed and ruined; do take example thereby, not to grow proud in carnall security, Nehe. 3. 8. Jer. 12. and 26. 6. Psal. 78. 60. Or, thus, ye have received many and ample blessings, and hath as no neighbour city or nation, though never so great, do enjoy; how vile is it then for you to abuse such blessings to insolent pride and security. Do not therefore sleep in your sins, be not drunken and intoxicated with your present prosperous condition; take lessons for your own good out of the sofs and damnage of others. Look into the glasse of Gods judgements upon Heathen nations. Their great power, prosperity and confidence availed not them.

Calneh] A most ancient city in the Babylonian countrey, Gen. 10. 10.

Hamah] A mighty city, whence the countrey adjacent took also the name. The Hamathite descended of Canaan, the son of *Cham*, Gen. 10. 18. famous in Scripture, seated at the foot of Libanus, nigh the tribe of Asher, thenorth border of Judea, 1 Chron. 13. 5. 2 Chron. 7. 8. Lying north-east of Libanus, and bounding north upon Damascus, Josh. 13. 5. Num. 34. 8. Ezek. 47. 15, 16. and 48. 1. 1 Kings 8. 65. Sometimes a kingdom of it self, 2 Sam. 8. 9. *Toi* king of it, 2 Kings 19. 13. Esay 37. 13. Sometimes in the possession of the kings of Judah, 2 Chron. 8. 3, 4. sometimes of the Kings of Syria, 2 Kings 17. 24. Esay 10. 9. Their God was *Asshima*, 2 Kings 17. 30. In the territories of this city, or countrey, was Riblia, where the king of Egypt bound *Jehoahaz*, 2 Kings 23. 33. And the king of Babylon did execution upon so many of Judah, 2 Kings 25. 21. Jer. 39. 5. These famous places flourished sometimes, but were destroyed by the Assyrian, 2 Kings 19. 12. Esay 10. 9. Hamath in Naphtali is another city, Josh. 19. 35.

Gath] One of the five Lordships of the Philistins, 1 Sam. 6. 17. Recovered in the dayes of *Samuel*, 1 Sam. 7. 14. Lost in the dayes of *Saul*: in whose time *David* twice fled thither to *Achish* the king of Gath: and upon his danger there the first time, made those Psalms, 34 and 56. He had slain *Goliah* the gyant of Gath, 1 Sam. 17. And after, three other gyants brethren to *Goliah*, and borne of their father-gyant at Gath, fell by the hands of *David* servants. In *Solomon* time *Shimei* his servants fled thither, and he after them: for which he suffered death. Afterwards in the dayes of *Joash* of Judah, *Hazael* king of Syria took it, 2 Kings 12. 17. And king *Uzziah* after that broke down the walls of it, 2 Chron. 26. 6. This was an example nigh at hand to Gods people.

be they better] Are they, or have they been better, or greater, in a more firme and flourishing state and condition?

then those kingdoms] Of Judah and Israel. Some understand this of Calne, Hemath, and Gath. Is their condition better? Some thus, Was it ever better then yours? Or be it so, yet now see their change and fall.

border greater] Their bounds had been great and dominion large: but now cut off so short, that the cities themselves were become tributary to another. And why then are you so fortifi and confident? and fear not the like vengeance now threatened by me, and hanging over your heads? Nothing can withstand Gods hand.

v. 3. *that put far away the evil day*] Chap. 5. 18. and Chap. 9. verse 10. the Chieftaines put away farre from you all thought and fear of Gods judgements threatned by his prophets, fleighting and scorning them, Ezek. 12. 22. 27. Esay 22. 13. and in the mean time draw neer to publick tyranny, as if fins and their punishments could go the one without the other. See 2 Pet. 3. 4.

and cause the seat of violence] Psalm 94. 20. Or, habitation.

to come neer] Ye hasten it, and speedily hasten your selves to it; rush into all manner of mischief and inhumanitie, as the horse rushesh into the battel. Thus they put off the evil day, and yet by their fins pull it upon them. As drunkards would put off a feaver, and yet, by inflaming themselves with wine, pull it upon them.

v. 4. *that lie*] That drown themselves in pleasures, even in the midst of Gods severe judgements: and heed them not, though they encompass them about; where as rather they should then have layen upon the ground, and have humbled themselves in dust and ashes. The things here mentioned, are not simply in themselves unlawful; but unlawfull at such a season, in those miserable times, when the fire of Gods wrath was kindled against them, and should have struck an horrour into them.

stretch themselves upon their couches] Or, abound with superfluities in their feastings. This also as the former is chiefly spoken against the great ones and rulers. And so is that which follows.

v. 5. *That chaunt*] Or quaver, Esay 5. 12. As men use to do at marriage feasts, at the solemnization of their birth-dayes, and other like occasions; not duely weighing that of the wise man, Eccl. 3. 4.

David] Who was a great inventer, and master of musick, and musical instruments, 1 Chron. 23. 5. which he imployed in praising of God: whereas these did use them for a provocation of carnal pleasure, and that at so unseasonable a time: as if they would outface God and his judgements, and so they abuse the example of *David*, as hypocrites commonly do abuse the examples of Gods Saints in many things. LXX. in their translation of this verse, do much varie and change the sense.

v. 6. *That drink*] Their abuse of these things doth not condemn the use of them.

wine in bowls] Or, in bowls of wine. By measure without measure.

they are not grieved] For their publick calamities; not affected, or afflicted therewith, on their own, or their brethrens behalfe. This is that makes out their sin, and is to be applyed to the severall branches of this, and the two verses afore. Jere. 30. 7. This is contrary to that Psalm. 35. 13. 14. 15. and 137. 1 — 7. Lamentations throughout. Jere. 5. 1.

affliction] Heb. Breach.

v. 7. *they go Captive*] They that are at ease in Zion, and live and lie in pleasures.

with the first] They shall be the first, and most noted in the punishment; as they have bin in degrees of honour, and in sins. See 2 King. 17.

and the banquet] The feastings of those that so deliciously stretched themselves, verse 4. 5. shall be removed; and mourning, which they put far away from them, shall come unto them, shall approach and seize upon them.

v. 8. *The Lord God hath sworn*] Chap. 8. 7. Jere. 51. 14.

by himself] *Heb.* By his soul confer. Heb. 6. 16. 17.

I abhor the excellency of Jacob] That is, their riches and pomp. The blessings, benefits, privileges & excellencies wherewith formerly he had adorned them, should not hinder him now from abhorring them. For they had forfeited them all, and were become so much the more hatefull and abominable.

all that is therein] Heb. the fulness thereof, though it be never so much replenished with men, and all manner of store.

v. 9. *if there remain*] After a former plague and judgement; wherein the greatest number have already perished.

ten men] Suppose that some number do escape the enemies hands, yet they shall fall by the pestilence; and if there be not men enough for to bury them, their bodies shall be burnt, which was not used among the people, but only in cases of extream necessity. Great burnings were of odors, and sweet spices, at the funerals of their Kings. See 2 Chron. 16. 14. & 21. 19. See also that 1 Sam. 31. 12. The meaning is here, not one of them shall escape. This is more then the pestilence useth to do: This is an act of Gods horrible vengeance; to cut off, as it were desperately, so desperate, forlorn, invincible, incorrigible a people, al such sinners should fear and tremble.

v. 10. *a mans uncle shall take him up*] The nearest of kin, who for the duty of consanguinity, or to cleanse the house wch is fallen to him by inheritance, shal take care of these dead bodies; the ordinary, and mercenary officers, deputed to this service and imployment, in this so generall a mortality, likely being wanting. See Ezech. 39. 14.

that burneth him] Vulgar Latin, to burn him: became the solemnity of exportation, and funerall in a time of such calamity, as was formerly said, could not be had; which otherwise is usuall. See Eccel. 12. 5. 2 Sam. 3. 31.

the bones] More easily might they be carried out, the carkase being burned. To cause the house to be more easily and privately freed from this legall uncleanesse. Numb. 19. 14.

No] No more: there is an end, all are dead, as verse 9.

shall say unto him] He seems to mean the uncle, or him that had bin imployed in burning these dead bodies, if any other were so imployed, that he should say to him that is remaining sick in the sides of the house; one of ten, as chap. 5. 3. or, to some other not of that house and family, yet crept in thither.

Hold thy tongue] Chap. 5. 13. Tell no body what hath happened unto us, for fear we be sequestered as unclean by the law, or rest silent as astonished at Gods judgement.

we may not] Or, they will not, or have not. This extream defolation doth dispense with us touching the laws of God concerning these pollutions, and the purifying of them, which were not observed even by the most scrupulous consciences in the greatest extremities. See Lam. 4. 14. 15. Others, upon the other translation, thus; they were forlorn and desperate sinners, that regarded not the Lord at all, nor once mentioned his name, when they were at their last gaspings, yea rather shunned it as an ominous name, that boded them no good luck, but all evil. Or rather thus, we formerly gloried so much in the name of the Lord, and made that a shield and buckler for our sins. But now we must cast away that false boasting; we see God is become our fierce enemy; now the very Name of God is dreadfull and terrible to us; we could wish to hear no more of him, and it. Luke 23. 30. Apoc. 6. 16.

v. 11. *For behold*] This confirms the former sentence. All these things shall happen by reason of the utter extermination of great and small, high and low which God hath appointed, yea commanded the Assyrians & Babylonians to execute, yet his command and word alone, of it self were sufficient to do it, if he so pleased.

the great house] And the little: none should escape from the greatest to the least; they were all such desparate sinners.

breaches] Or, droppings.

v. 12. *shall horses*] Great variety there is in the understanding and application of these general words. Some thus; Shall we prophets continually cast away our labours upon you, who are so desperately corrupted, and turn all the good which is presented unto you, and bestowed upon you, into evil; as if a man ploughed or digged a hard rock? or, it is as unpossible for such sinners as you are to stand out Gods judgements, and go free, as it is impossible for horses and oxen to plow upon a rock: Or thus; It is as impossible for them to do well, as it is for horses to run, or oxen to plow on rocks. Or thus; ye have so overturned all law, and right, as if one overturned the very order and law of nature; such monsters are ye. Or thus; That the prophet should no more prevail with them, then if one did sing a song to a deaf man, or should go to run horses, or plow with oxen upon a rock. Others rather thus; Can God be so unmindful of his covenant with you for your good, as you do so much boast and trust, when ye so break it on your parts, so highly and haimously? He can no more run on in the way of blessing you, and doing good unto you, nor manage and manure you with his gifts and graces, while ye are such, such rocks; even no more then horses can run on a rock, or one can plow with oxen there.

for ye have turned] He therefore must deal accordingly with you Psalm 18. 26.

into gall] See Deut. 29. 18. and 32. 32. and therefore he gives them the water of gall to drink, Jer. 8. 14. and 9. 15. and 23. 15.

hemlock] Or wormwood. Chap. 5. 7.

v. 13. *ye which rejoyce*] That triumph and glory in your strength, as if you could therewith overcome your enemies. See 1 Sam. 2. 1. which indeed is a thing of nought. As also all your other lying pretensions whatsoever, wherewith ye delude your selves, and which swell you up to a wretchlesse contempt of me, and my judgements.

which say] At least wise in their thoughts and hearts. The prophet by Gods Spirit, and Gods word pierceth fo deep. 1 Cor. 2. 10. Jer. 17. 10. Heb. 4. 12.

have we not] And thus, for this point, they did foolishly rejoyce in a thing of nought.

v. 14. *But behold*] He giveth a reason why he hath called all their hopes and means things of nought: by repeating the judgement formerly denounced: and by more particularly naming the kinde and manner of it; by a nation of the Assyrians no doubt, as the sacred history sheweth, 2 Kings 17.

afflict you] And drive you to such straights and distresses in all your land, that there shall be no means, no hope, no hole left to escape him.

from the entring in of Hamath] These were the two uttermost bounds of the land of Canaan in length. See Annotations on verse 2.

the river of the wilderness] Or the valley of the wilderness, called elsewhere the river of Egypt. Numb. 34. 5. 8. Josh. 15. 47. and chap. 13. 3.

CHAP. VII.

Verse 1. THus hath the Lord] The Prophet in this Chapter shews how God did often take off his judgements begun to be inflicted upon them; and so punish them onely by degrees; to see if they would take off themselves from their sins, and make use of this his lenity and forbearance to repent. But all this prevailed not with them, but they rather grew the more obstinate thereby, and obdurate, in their sins, and against Gods judgements, even to sleight and contemn them.

shewed unto me] This was then in a vision shewed by the Lord to *Amos*. The judgement it self was visible upon the people; but they had not eyes to see it to be Gods hand striking them, and to make use of it; Esay 9. 13. Jer. 5. 3.

he formed grasshoppers] Or, green worms according to the letter. He was shewen in this vision some great spoil done by these insects. See Amos 4. 9. Nahum 3. 15. Esay 33. 4.

latter growth after the kings mowings] It is thought that the kings did take the first crop of hay to keep their war-horses, and for other services, leaving the latter hay for other cattel. A like moration of time is that 2 Sam. 11. 1. LXX. here translate very strangely.

v. 2. *made an end*] This seems to relate to some judgement begun before the time of *Jeroboam* the second, and not to that inflicted after by the Assyrian. See that Joel 1.

forgive] Go not on to consume thy people by this means; spare, withdraw thine hand. He pleads no other argument, but onely Gods mercy. Thus the Prophet commiserates them, pities them, intercedes for them. So Jer. 9. 1. and 18. 20. and 7. 16. Thus must Gods Ministers tenderly compassionate their

their people, and pray for them: And yet be faithful to God, and their calling, in dealing roundly, and roughly with them for their sins, thundering Gods judgements against them; as this Prophet did. They must mingle these two affections; and not let the one hinder the other. And the people might hereby well perceive that *Amos* for all his sharpnesse against them, was no enemy to them, but in all things sought their good, reformation and salvation. Gal. 4. 16. Jer. 17. 15, 16.

by whom shall Jacob arise] Or, who of (or for) *Jacob* shall stand? How shall thy people ever recover themselves, if thou dost overthrow them with this plague, after so many more that have already made them so weak? And he names *Jacob*, so as it were putting God in minde of his covenant with *Jacob*, and that these now were his people and heritage; not Egyptians or Assyrians, with whom he was thus dealing. See Psal. 105. 6. and 135. 4 Jer. 2. 14.

for he is small] In number and strength, 2 Kings 14. 26. brought low and little. He pleads here not the peoples merit, but their misery. See that plea Psal. 25. 11.

v. 3. *The Lord repented for this*] That is, fiald his plague at my prayer. See upon Gen. 6. 6. Jer. 26. 19. changed not his Eternall purpose; but did herein, in suspending a while the further and full execution of his wrath, according to his own Eternall decree. But in the phrase there is an application and condescension to our capacity; it is spoken after the manner of men. See 1 Sam. 15. 29.

v. 4. *called to contend by fire*] Contending is the more used when we otherwise cannot get right. And this was Gods present case and condition with his people; he was at this passe with them. This a more grievous judgement then the former. The fire of Gods anger was now more kindled. Upon further impenitency; God further augments his punishments. Levit. 26. 18. as *Nebuchadnezzar* did heat his oven, Dan. 3. 19. By fire, Mea ing, That Gods indignation was inflamed against the stubbornesse of his people. Or, it may be understood either of that extream drought which hath been spoken of: Amos 4. 7, 8. or figuratively, by extermination, by the fire of war, which had already consumed the Country. 2 Kings 14. 25 And thus by fire is war signified, chap. 1. and 2.

the great deep] Is seemed to be so, by reason that the springs and streams, which rise from under ground, where the deep is, Genes. 7. 11. Deuteronomie 33. 13. were dryed up.

Cease] See annot. on verse 2.

The Lord] See verse 3.

did eat up a part] To wit, of the Land, for one part of the Land was watered with rain, Amos 4. 7. Some rather understand this of *Tiglath-Pilesers* war against Syria, 2 Kings 16. 9. And afterwards against that part of Israel beyond Jordan, 1 Chron. 5. 26. Isaiah 9. 1.

v. 5. *Cease*] See on verse 2.

v. 6. *so the Lord*] See on verse 3.

This also] Thus God more then once spared his people, to see if yet at length possibly they would repent; but still their incorrigible sense rendred them the more inexcusable. And Gods Prophets are not to be accounted lyars, though God for a time suspend and take off his judgements threatned by them.

v. 7. *the Lord stood upon a wall*] A figure of Gods justice, who is the supream Master, and chief builder, who examines all the actions of men; which are like a wall, that is to be built up by Masons; and if the work be right, God approves of it, and preferves it; if not, he reproves it, and overthrows it.

by a plum-line] A perpendicular wall.

in his hand] Not then cast away out of his hand, as some would have it; unlesse they mean that after this time he cast it away, and medled no more with it.

v. 8. *what seest thou?*] To stirre up the minde of *Amos*, and consequently of the people to the more attention.

A plum-line] But he did not so easily know what God meant by this, as by the two former visions of the grasshoppers, and the fire. And this made him the more desirous to know, and the more attentive.

I will set] I will now actually execute my justice, which I have hitherto suspended, passing over the misdeeds of my people; And as exactly now destroy them, as formerly I did exactly build them up. This is my last measuring and scantling that I will take of them. See that Dan. 5. 25.

I will not] I will no more call back my judgements, passe by my people Israel, and spare them; but I will constantly persevere in the rigour of my justice, without any inclination henceforth to mercy, which they have hitherto so lewdly abused. chap. 8. 2. This at last they get by their contumacious obstinacy: though they foolishly promised otherwise to themselves, out of his former indulgency.

¶ v. 9. *high places*] All places dedicated by them to idolatry; under pretence of imitating *Isaac*, and their other forefathers, who formerly had sacrificed and served God in those places. In these they foolishly trusted, and gloried; which indeed did the more provoke Gods wrath against them.

of Isaac] This Patriarch mentioned, because they fallsly pretended, and gloried in his name and example, as well as in *Abrahams*, and *Jacobs*, These fathers were alwayes in their mouths; John 4. 20. The Fathers had Altars in those places and worshipped there; This was their armour of proof, and buckler of defence; they sheltered themselves, under these honourable names, and specious pretences.

shall be desolate] As was effected, 2 King. 16. & 17. chapters.

and I will rise against the house of Jeroboam with the sword] 2 Kings 15. 10. *Zachary* the son of *Jeroboam* and his whole family being destroyed speedily. Though God spared his person, and all things prospered and flourished in the time of his reign. This prophecie therefore was uttered in the time of this *Jeroboam*; as appears also in the verses following.

v. 10. *Then Amaziah*] Here the Prophet is endangered for the faithfull discharge of his office and function. And so *Jeremiah* afterwards: Jer. 11. 19. 21. and 12. 6. and 15. 15. and 18. 18. and 26. 8. Thus *Pashur* dealt evilly against *Jeremiah*. Jer. 20. 2. And *Shemaiah* did likewise chap. 29. 26, 27. Acts 7. 52.

the Priest of Bethel] Priests persecutors of Prophets: Priests, for fear of losing their places of honour and wealth, which they unlawfully possessed.

Bethel] See Annotations on Hos. 10. 15. See 1 Kings 12. 29. 32.

sent to Jeroboam] *Amaziah* seeks to oppresse the Prophet by Regall power. 2 Kings 14. 23.

Amos hath conspired] Pretends the Kings cause onely, makes it his case, and to concern him. And the crime alledged is capitall; conspiracy, sedition, and treason. And all to exasperate the king against the Prophet. See Acts 24. 5. A bloody accusation if true.

in the midst] Not in a corner, but publikely before all Israel, even in Bethel, verse 13.

the Land is not able to bear all his words] That is, he will raise some great tumults, and seditions, and factions: or, the people will rise against him by their own private authoritie, if thou do not provide to the contrary; by thy royall power. See John 11. 48.

v. 11. *Jeroboam shall die by the sword*] This wicked priest *Amaziah* for hatred he bare to the Prophet, thought this accusation sufficient to condemn him; whereas none other could take place; but it was fallsly alledged, to incense the King against *Amos*, who had onely spoken of *Jeroboams* posterity, and not of *Jeroboam* himself, verse 9. No doubt but he watched still what *Amos* daily preached; and having got at length matter enough, as he conceived against him, he powres out his long-bred poyson in this double accusation against him.

v. 12. *said unto Amos*] When, it seems, his bloody mesfage prevailed not with the King; whose answer is not here set down; nor doth he any thing against the Prophet, either out of fear, or some other Politick respect: Now *Amaziah* turns from the Lion to the Fox: when this instrument of Satan, was not able to compasse his purpose by the King, he assayed by another practise: that was: to fear the Prophet, that he might depart: and not reprove their idolatry there openly, and so hinder him in his place and profit.

thou Seer] That is, the Prophet. See 1 Samuel 9. 9. He gives him an Honurable Title, to insinuate with him. So Matth. 22. 16.

go] Thou freely mayest: none yet stops thee.

flee] Whiles thou mayest: and part speedily, if thou wilt save thy life, thou canst not be here safe long: if thou stay, thou art but a lost man: a necessity then for thy preservation lies upon thee.

into the Land of Judah] Thine own Country: See Chap. 1. 1 and the Annotations there. There such Prophets are better welcome, and better regarded both by the People, and their King *Uzziah*. Here thou art both a stranger, and odious amongst us.

and there eat bread] Thou mayest live there more safely, and plentifully: whereas staying here thou wilt starve,

if worse doth not befall thee; being hated of all men.

and prophesie there] That is more proper for thee, to exercise thy function among thy kinred, and in thine own countrey; and not here. There is thy own religion. Preach it there as much as thou wilt. This is more then some persecuters will do, or suffer to be done.

v. 13. *But*] Chap. 2. 12. See the Annotations there.

again any more] I passe over what is past; I question it not, though thou hast been so faulty; but see thou do it not again any more. See Acts 4. 17, 18. and 5. 40.

Chappel] Or, Sanctuary. A place consecrated to the worship of the calves, 1 Kings 12. 29. to which the king bears a singular devotion, and where he often makes his residence: wherefore it is not safe, not fitting for thee to prophesie against him here. It is odious and dangerous to preach against the Kings religion here in his own Chappel, and Court. He hath right and zeal to his own religion; he may dispose of it as he lift, and he hath power over thee; Here thou must not cry out against this kingdom, and priesthood; this Court, and Temple. *Amaziah* hath an aim at his own Priesthood in Bethel, his power and possessions there, which *Amos* must not disturbe, nor shake him in the peaceable and quiet enjoyement of them.

Kings court] *Heb.* house of the kingdom: where civil affairs, and matters of state are handled.

v. 14. *Then answered*] He fears not to answer his imperious impositions, and lordly prohibition. Dan. 3. 16, 17, 18. Acts 4. 19. and 5. 29.

I was no prophet] Borne, or bred. Thus he sheweth by his extraordinary vocation, that God had given him a charge which he must needs execute.

a prophets son] 2 Kings 2. 3.

an herdman] Not brought up as *Paul*, Acts 22. 3. or those at Bethel, 2 Kings 2. 3. or Jericho, verse 5. or Gilgal, 2 Kings 4. 38. But he was an herdman, Chap. 1. 1. brought up, not in the schools, the seminaries of learning, but in this countrey trade, an illiterate man.

sycomore fruit] A kinde of wilde figs called Egyptian figs. And so diardship he had learned to endure, and turned not prophet for food sake.

v. 15. *And the Lord took me*] He had a calling then; Heb. 5. 4. And that extraordinary, and miraculous; God calling him, and furnishing him with gifts thereto; as Christ did his Apostles, from being fishermen, and the like, to be his ambassadors, and fishers of men. This addes the more weight of authoritity to the prophets calling.

as I followed the flock] *Heb.* From behinde, following that other calling, and not once dreaming of this. See Psalm 78. 70, 71. 2 Sam. 7. 8.

Go prophesie] He could not then cast off the yoak, God had laid on his neck; and obey the words of *Amaziah*. He did not go, and run unsent, of his own head; or by any humane ordinance take upon him this function. But as he sought not the office and employment, so neither must he forsake it. Thus he opposeth Gods command to *Amaziahs* inhibition.

v. 16. *Now therefore hear*] Thou hast had thy turn and thy word: Now the Lord will have his.

the word of the Lord] Not a vain word and ineffectual, as thine was; but cloathed with power, and efficacie, working dreadfully and direfully upon thee, and thine. See 2 Cor. 10. 6.

thou sayest] Thou wouldest oppose thy self to God, take from him this right and soveraignity, curbe his spirit, that he should not freely by me reprove the sins of the people: This is a sacrilegious audaciousnesse; and hereby thou doest double the vengeance for such a rash and raging attempt. See Acts 13. 10, 11. and Jer. 29. 21, 22.

and drop not] Ezek. 20. 46. and 21. 2. Micah 2. 6.

Isaac] The word likely that *Amaziah* used, implying therein his own and the Israelites glorying in the Fathers, and sheltering themselves under their wings. See Annotations on verse 9.

v. 17. *thy wife*] Thus God used to approve the authority of his prophets by his plagues and judgements against them, which were malicious enemies. Jer. 28. 12, 17. and 29. 21, 25. 32. as this day he doth many times against them which persecute the Ministers of his Gospel.

shall be an harlot] Being by me disbandoned to luxury, Hos. 4. 13. or being forced thereunto by the enemies; as is too usual when cities are taken by storming.

in the citie] And fight of all, publickly. This aggravates the anguish.

and thy sons] Thus punished in his wife and children. See Jer. 29. 32.

thy land] Thine own land, and that wherein thou liveft, shall be alienated quite, and by line and measure divided out and shared to the possessions of strangers.

thou shalt die] Namely, in Assyria, a land of infidels, far from the land of Canaan, which was the pledge of the Saints communion in life and in death.

and Israel shall surely go] That part of *Amaziahs* charge against *Amos*, was a truth. *Amos* so preached and prophesied; and it should assuredly be accordingly performed. And see this done by the Assyrians, 2 Kings 15. 29. and 17. 6. 18. 23, 24. and 18. 11.

CHAP. VIII.

Verse 1. IN this Chapter the Prophet goes on further to declare the final ruine of the people of Israel, who by all the former judgements and chastisements could not be amended; but still resisted the remedies that God used; and so had proved themselves by many experiments to be irrecoverable and incorrigible.

the Lord God] He brings nothing of his own.

shewed unto me] In a vision; the more to affert the truth, and affect the peoples minde with it.

of summer fruit] Not as the hasty fruit before the summer, Esay 28. 4. not as that corn, 2 Kings 19. 26. Esay 37. 27. But fully ripe. See Apoc. 14. 18.

v. 2. *What seest thou?*] Chap. 7. v. 8. Jer. 1. 11. 13. To stir up the mindes of his people, to attend and expect some memorable and remarkable thing, upon such a conference and colloquie between God and his prophet.

of summer fruit] In the Hebrew there is a kinde of affinity between the word summer and the word end which follows, which is the ground of this designe, and for to keep some mark thereof, the word [*end*] is joyned and used in the verse. See Jer. 1. 11. And this signifieth the ripenesse of their sin, and readinesse of Gods judgements. See the other type. Chap. 7. 7.

The end is come] The exposition of the vision. Seeing no former and lesser punishments would serve the turn, but still they abused Gods lenity; and hardned themselves in sin; God would no longer deal as a father or Physitian; in vain thould they hope for that hereafter. But he will now execute his last revenge upon them. Their fins were full and ripe; the precise time and term of final overthrow was now come. See Ezek. 7. 2, 3. 6. 7. 10. 12. Lam. 4. 18. Jer. 2. 11, 12.

I will not] See Chap. 7. 7, 8.

v. 3. *the songs*] Namely the sweet melodie of great ones. See Amos 6. 5. Or rather, the melodious songs of the Temple, in their festivals, and at other times of divine service, as the next word shews.

of the temple] The idolatrous temples of the ten Tribes. And this may be extended to the Temple of Jerusalem, the Lords holy Temple. They pleased themselves in their prosperity, that they thought they were highly in Gods favour, and therefore founded out his praises in their Temples, whereas the Prophet mean while thundered out his wrath and judgements against them.

shall be howlings] *Heb.* Shall howl, that is, be turned into howlings. See verse 10. and chap. 5. 23. *Vulgar Latine* thus; *Stridebunt cardines templi.*

dead bodies in every place] The dead bodies shall not be buried honourably and with funeral pomp; but shall be thrown into pits and common graves, without any mourning. Psal. 78. 64. and 79. 2, 3. or shall want the right and rite of any sepulture. Though barbarous enemies, even in the heat of war, and bloody fight, use not to deny this one to another; but make cessations and truces to bury their dead.

they shall cast them] Chap. 6. 10.

with silence] *Heb.* Be silent. See Chap. 5. 13. and 6. 10.

v. 4. *Hear*] Though formerly he had convicted them, over & over again, of the justness of this severity of God against them; that he is not cruel in so doing; yet because nothing would serve their turn and satisfie them, he is at them, and at this point again; raking up their sin, the cause of it, and rating them for it. And he calls on them to listen and hearken; they were so deaf to hear the mention of their fins.

O ye] Great ones chiefly: and others also in their inferiour degreee.

that swallow up] He instanceth in this one grosse and palpable, crying sin.

the needy] By playing of the sale of food and necessary things, which ye have gotten into your own hands; and so cause the poor to spend quickly that little which they have, and at length for necessity to become your slaves; or by any other means whatsoever. See Chap. 2. 6, 7.

v. 5. *Saying*] This was the saying and doing of the rich, and wealthy. And these presumed they could best escape Gods judgements in the common calamities; therefore the prophet chiefly addresseth himself against them, and meets with them; to stop their mouths, and tame their insolency and security.

The

The vulgar sort of people had their other sins, sufficiently meriting their finall ruin.

New moon] Or, moneth, when the dearth was once come, they were so greedy of gain, that they thought the holy day to be an hinderance unto them; for on such dayes it was not lawfull to buy or sell. Nehe. 13. 15, 16. They thought such dayes to be years, so long and tedious in passing; they thought every hour lost, every minute wherein they were not negotiating, satisfying, and sacrificing to their covetous, greedy desires; the fire of this furnace was still flaming and never gave them any rest. Hab. 2. 13. Or they thought and hoped, that upon some occasion the next moneth things would grow dearer and then yet they were; some refer it to the moneth of intercalation, added to the 12. moneths of their year. Yet the word also is sometimes used to signifie the new moons. Of the new moons, See Num. 10. 10. & chap. 28. 11. Psalm. 81. 31. 2 King. 4. 23. 1 Sam. 20. 5. Esay 66. 23.

sell corn] Then they will bring forth and make the advantage of their hoarded store.

and the Sabbath] They had a sabbatical year; wherein things were usually dearer then in other years, because there was no plowing and sowing then. *See* Deut. 15. But this seems rather to relate to the Sabbath day.

set forth wheat] *Heb.* Open wheat.

making the Ephah small] That is, against the Law, Levit. 19. 35. 36. Likely giving small measure, in selling and using great weights to weigh the money, which they receive for payment. Ezech. 45. 10. 11. See the Annot. there.

shekel] Ezech. 45. 12. See thee Annotations there.

falsifying the ballances by deceit] *Heb.* perverting the ballances of deceit. Prov. 11. 1. & c. 16. 11.

v. 6. *Buy the poor*] In flearing the poor into fraudulent debts; to make them your bondmen, abusing the permission, Levit. 25. 39. which aimed onely at a remedy for casuall poverty. See Exod. 21. 2, 7. Deut. 15. 12. Jer. 34. 14. 15. Nehe. 5.

for silver] Chap. 2. 6. At any base rate and price.

pair of shoes] Chap. 2. 6.

v. 7. *The Lord hath sworn*] Against these men; the more to affright and startle them, who usually to please and applaude themselves in their wayes, that they neither fear nor Care for God or man.

by the excellency of Jacob] By himself; chap. 6. 8. who is the glorious God of his people, Psal. 106. 20 By whom Jacob, that is, Israel doth excell. See Deut. 4. 7. 8. And it may be this form of oath grawn upon their ingratitude; avowing by all the excellencies, dignities, prerogatives, and privileges which he had formerly bestowed upon them, that he would never forget to punish such crying crimes.

any of their works] None should be forgotten. Psalm. 50. 21.

v. 8. *shall not the land tremble for this?*] He appeals the consciences of all men: can it otherwise be? It is impossible that such sinners should not be so punished? Are not these wickednesses sufficient to cause the land to be destroyed and laid wast? as Egypt is overflown by the river Nilus? They confound heaven and earth, right and wrong, tumultuously disorder all; and shall not the Land be troubled at, tremble at, and under such inhabitants?

every one mourn] None excepted, not one of these great and wealthy covetous oppressours. See James 5. 1. Jere. 4. 28. Ezech. 7. 27. Hosea 4. 3.

as a flood] Chap. 9. 5. As an inundation and deluge; leaving no place of habitation for men.

and it shall be cast out] Chap. 9. 5.

drowned] The land as it were swallowed up in a gulph; to drown the inhabitants, no surface of it being to be seen and uncovered.

as by the flood of Egypt] As Nilus makes Egypt like a sea. Here the reading of the *Hebrew* כיאר *sicut lux*, and כיאר *sicut fluvius*, both according to the *Keri*, and the *Cetib*, amount to the same sense. Chap. 9. 5. כיאר onely is used. *Targum* thus; The King [*of Assyria*] shall come against it, with his army which is great, as a river, and shall cover thee wholly.

v. 9. *cause the sun to go down at noon*] I will encumber the land with horrible and mournfull calamities, when it shall be least thought of, and when a man shall think himself happy and peaceable; yea with such calamities as shall not leave the least glimmering of light, or hope of deliverance; I will turn your light into darkness, your midday of prosperity into the mid-night of adversity. Here is no intendment of any Eclipse of the sun, but of a totall Eclipsing and darkning the clear and bright day and sun shine of all their external happinesse and felicity; wherein they so much confided and triumphed. This God could and would alter and change, for their so extream abusing of it, into the contrary extremity of Calamity. Such Metaphorical and figurative speeches and expressions as this are usuall in all languages.

v. 10. *Your feasts*] Of jollities, yea your holy feasts, wherein you so much please your selves, and think you please God too, by your sacrifices, and sacred ceremonies. Nay, these provoke me to further wrath.

all your songs] Both prophane, and sacred. See verse 3. These shall not be coolers to assuage; but bellows to kindle more and more the fire of my wrath.

bring up sackcloth] I will force them to put off their gorgeous attire, and costly raiments; and betake themselves to mourning weeds, to sackcloath; a ceremony usuall in Jury, and those eastern Countries, Joel. 1. & 3. chapters Esay 15. 2. Jer. 38. 37. Ezech. 7. 18.

and baldness] They shall pull off their hair in sign of sorrow. Ezra. 9. 3. See Esay 15. 2. and 22. 12. Jere. 16. 6. and 48. 37. Micah 1. 16.

as the mourning of an onely Son] Jere. 6. 26. Zach. 12. 10.

a bitter day] Job. 3. 5. Ezech. 27. 30, 31. Zeph. 1. 14. Jer. 31. 15.

v. 11. *Behold*] A most dreadfull spirituall judgement.

the dayes come] very speedily.

a famine in the Land] This famine they had too much before; the found doctrine of piety being so much poysoned with false superstitions and idolatries reigning amongst the ten Tribes. Yet God in much mercy a long time strove, as it were, to master their impieties, and with strong hand held them back from turning runnagates and revolters from him. But now seeing nothing availed any thing at all, he will now let his hand go; he denounceth his forest vengeance; he will utterly depive them of the saving food of his word, and send a famine of it.

not a famine of bread] This were a far lesser matter, and not to be named with the other. And yet the direfulnesse of this is fearfully set out in scripture, see only Lam. 1. 11, 19. and 2. 12. 20. and 4. 4, 9. 10. & 5. 10.

but of hearing] This is famine indeed. Gods word is the spirituall food of our spirituall life. The granting of it is a blessing in deed; Esay 30. 20. 21. John 6 27. and 4. 10. 14. And the withholding of it is a judgement indeed, Prov. 29. 18. Hos. 4. 6. 1 Sam. 3. 1. Psal. 74. 9.

v. 12. *And they shall wander*] The meaning is, They shall then too late know what it is to want it; they shall bite upon the bit; trouble and torment themselves without any profit, as Esau did when he saw he had lost his birth-right as those Hosea 7. 14. Not out of any right, and pious affection to it, or to convert and return unto the Lord by it. Theirs was but a blind, wandering, erroneous, distracting desire.

seek the word of the Lord] Whereby he sheweth, that they shall not onely perish in body, but also in soul: for lack of Gods word, which is the food thereof.

v. 13. *In that day*] Corporall judgements shall second spirituall judgements. And those shall seize even upon the fairest, and strongest, so that none shall scape.

faint for thirst] Namely, by the effects of my burning wrath, without any refreshment of comfort, Hosea 2. 3.

v. 14. *They that swear*] The cause of the punishment is adjoyned; their impious, and idolatrous superstitions. See on Zeph. 1. 5. Swear by the calves and other idols, which are the objects and instruments of their sin; as Deut 9. 21. for the idolaters did use to swear by their idols; as the papists yet do by theirs; The Prophet by way of detestation calleth that their fin, which they called and accounted their God.

Samaria] See Annotations on chap. 8. 5.

Thy God] The manner and form of their swearing. Like to that, Gene. 42. 15. Judg. 8. 19 Ruth. 3. 13. Jer. 4. 2. and chap. 5. 7. & 12. 16.

Dan] Abraham pursued the four kings to Dan, Gene. 14. 14. Yet likly not that Dan, formerly called *Laish*, or *Lesham*, which is the *Dan* here meant, and is mentioned, Judg. 18 29. This belonged to the Tribe of Dan, situated on the North border of Judea, Judg. 20 1. Ezech. 48. 1. famous for that *Jeroboam* placed one of his golden Calves here, 1 Kings 12. 29. 38. yet was it smitten by *Benhadad* King of Syria, at the request, and upon the present, of *Asa* King of Judah: And this in *Jeroboams* dayes. A gate for *Dan* was on the east side of that Jerusalem in Ezechiels vision. Ezech. 48. 32.

the manner] *Heb.* The way. Namely, the Religion, or worship, and manner of it as Act. 9. 2. and 18. 25. and 24. 14. of mans devising; but then in Common usage.

of Beersheba] See upon Amos 5. 5. In the south of Jury.

and never rise up again] This was such a deadly blow, and mortal wound, as should never be recovered. And the event was answerable: For after the three Tribes were carried captives by *Tiglath-Pilneser*, 2 Kings 15. 29. And all the rest by *Shalmaneser* : 2 Kings 17. they never rose up again.

CHAP. IX.

Verse 1.] In this last Chapter *Amos* sets down his last vision and prophesie of the ruin of Israel: And concludes all with an evangelicall promise of their happy restauration and return under Christ.

saw the Lord] In a Prophetick vision. The more to confirm and seal the truth and authority of what hee was to speak.

standing] As ready to depart; yet standing, and staying to pronounce his final sentence against them.

upon the Altars] Some understand this of some prime Altar in Israel, in Samaria, *Beithel*, or *Dan*. But likely God would not so countenance those places, as to shew any vision, or utter any oracle there. Rather then is meant here the brazen Altar of Gods Temple in Jerusalem, which being without the Temple in the inmost court, it may intimate Gods beginning to leave and forsake his Temple, and People: as Ezech. 9. & 10. chapters. And also that there was no more hope of Pardon left, seeing that the place of propitiation was by God converted as it were into a seat of rigorous and implacable justice.

and he said] To some Angel thar was executioner of his judgements. See Ezek. 9. 4. 5.

the lintell] Or, Chapiter. Namely, of the door of the Temple. *Heb.* the knop; for they were wont to set great knops or bals in frontispices or upper lintels of the doors.

that the Posts] The two cheek Posts that supported the upper lintell; and so the whole great Gate of the Temple. Of these see 1 Kings 6. 33. 34. 35. 2 Chron. 3. 7.

may shake] In this manner is represented the decree of the peoples desolation amongst them. God had chosen his abode and of the destruction of the materiall Temple and the annihilation of the outward service.

and cut them] Or, wound them. From top to bottom, from head to taile, from first to last, both Princes, and People. Let this act be a signe to them all, of what I intend to do to their persons. And if God begin thus with his Temple, and People, what shall become of Apostates from him and his worship? and of all profane persons and people? And what shall befall the idolatrous Temples of the ten Tribes?

with the sword] Of the Assyrians, and Babylonians. See Ezech. 21. 9.

he that fleeth] Chap. 2. 14. Though he think, and hope, and attempt to escape, yet no wayes shall any deliverance be possible for him; for any of them. They being incorrigible, Gods revenge, and vengeance must at last fall upon them, without any hope of escaping it.

v. 2. *into hell*] The center of the earth, to hide themselves. There shall be no hiding hole for them in hell; or heaven; in height, or depth; on land or sea: All the elements shall not afford them one such place: strong lines, and expressions, to drive them from that presumptuous confidence which they had in being the only people which God had chosen to himself out of all the world; upon which they grow so bold in their sinning, and so secure against Gods judgements for their sins. See Psalm. 139. 8. &c.

Climbe up] Job 20. 6. Jere. 51. 53. Obad. 4. See Gen. 11. 4. Deut. 1. 28.

v. 3. *top of Carmel*] See on chap. 1. verse 2.

serpent] Likely some Sea-Serpent, as the Crocodile, or other like Sea-creature. He sheweth that God will declare himself enemy unto them in all places; and that his elements, and all creatures, shall be enemies to destroy them; notwithstanding all their utmost endeavours to escape his judgements.

v. 4. *Command the sword*] Jer. 47. 6. God is armed in all places, withall his creatures, to avenge himself upon his enemies, such vile sinners. And no syllable of all that which went before is superfluous, or too much; but rather too little, throughly to waken, and startle, fortifie, senseless, sinners. See Jer. 42. 16. 17. 18. 22. and chap. 44. 27.

mine eyes] As formerly for good; 1 Kings 9. 3. Psalm. 33. 18. and 34. 15. Jere. 24. 6. So now for evil. Levit. 17. 10. and Chapter 20. 3. Deuteronomy 28. 63. Jeremiah 44. 11. 27.

v. 5. *and it shall*] That evil mentioned, verse 4.

like a flood] See chap. 8. 8.

v. 6. *It is he that buildeth*] See chap. 5. 8. The Prophet magnificently sets forth Gods glorious Power; that they might the better bethink themselves with whom they had to deal, and learn to tremble at his Majesty, and at these his threatned judgements. He that thus wonderfully works in the frame, and course of Nature; what will he do when he bares his arm to execute his last vengeance decreed against the wicked?

stories in the heaven] Or, spheres. Heb. ascensions, Psal. 104. 3. He declareth by the wonderfull power of God, by the making of the heavens and the elements, one above another, that it is not possible for man to escape his judgements, when he punisheth. See chap. 5. 8.

troop] Or, bundle. All the universe, which is like the fabrick of a building, of which the earth being the lower part, and onely immoveable, hath some resemblance of a foundation.

he that calleth] By his word and Command; and they obey his beck, and call. So in others cases Psal. 105. 16. Efay 13. 3. & 40. 26. & 41. 2. 4. & 45. 3. 4. & 46. 11. & 48. 13. Jere. 25. 29. Ezech. 36. 29. Agg. 1. 11.

for the waters of the sea] Chap. 5. 8. Gen. 7.

v. 7. *Are ye not*] See Ezech. 16. 3. 4. 5. They without end or measure boasted that God had chosen them onely, and tyed himself to them by Covenants that they were the holy nation; and all the rest of the world as prophane refuse and castaways: And therefore God could not cast them off. God here meets with them, and this foolish fancy.

as the children of the Ethiopians] Being degenerate, and having gone astray as you have done, I do hold you as Ethiopians; a base and accursed nation, as coming from *Cham*: and your deliverance out of Egypt shall be no more a pledge to you of my favour, then the deliverances which I have granted to these other prophane nations, mentioned in the words following.

unto me] No difference betwixt you and the Ethiopians, in your selves; and as to me; Deut. 7. 6. 7. The difference that is, I freely put upon you. Take that which is meerly mine from you, and are ye not as other nations to me? my free favour to you binds you the more to me; not me to you.

brought up Israel out of Egypt] Where they were so base, and basely used; as in a prison, and iron furnace. A miserable being and beginning they had there; they were then of no account or reckoning.

and the Philistines?] If you brag of my bringing of you out of Egypt, as well you may in an holy manner, to be the more humble and obedient to me therefore; yet a deliverance not altogether unlike, I vouchsafed the Philistines from Caphtor; or, I do no more, nor otherwise esteem of it now, nor better bestowed, then I do that which I vouchsafed to the Philistines, and Syrians.

from Caphtor] There is mention made of this in Deut. 2. 23. & Jere. 47. 4. It seems these came of the same race with the Philistines, and dwelt near them, and had now overcome them.

Syrians] Heb. Aram. See Gen. 10. 22.

from Kir] See on chap. 1. 5. It is to be understood most likely of that captivity of the Syrians, spoken of 2 Kings 16. 9. Amos 1. 5. which happened about Amos his time, whose deliverance, which it seems was yet to come, is here set down, as if it were come already.

v. 8. *Behold the eyes*] See verse 4. God therefore will punish them, like other Heathen nations: they being double guilty by their impious ingratitude, making Gods benefits to them to be the shield to shelter them in their sins, from the stroke of Gods wrath.

the sinful kingdom] Continuing in its sinywhatsoever kingdom it be, yet some restrain the meaning of this to the kingdom of Israel.

saving that I will not] God judgeth and punisheth all kingdoms and nations alike, which are addicted to greivous sins; there is onely this difference, that he will never utterly destroy his people, without leaving some remnant of them. Jer. 30. 11. & 31. 36. 37. & 10. 24. & 46. 28. & 25. 29. Obad. 16. 17. yet some render this sense, I will not spare other kingdoms, which are less guilty in their kinds; and should I not then utterly destroy thee? or should I not dare to destroy thee? They take the words as they lye in the text to be spoken ironically. See Ezech. 16. 52.

v. 9. *sift*] Heb. I will cause to move, by the Assyrians, and Babylonians.

in a sive] Whereby the chaff falls through, and the good corn remains, some understand a sirreene through which the good Corn runs to the ground. The sifting and agitation is the things here aimed at.

yet shall not] Yet governing their dispersions by my providence,

dence in such sort, that none of mine elect shall perish in eternal perdition, nor the remainders of my faithfull be extinguished or overthrown. Some understand hereby; that not one good grain should be so found among them, but all should be found to be chaff, and light chaff; meaning this of the main body of the people: excepting yet that small remnant that for all their sifting should not fall and perish; though it be as the good corn, which together with the chaff is beaten with the flayl on the threshing floor. Such grains were *Jeremie*, *Ezekiel*, *Daniel* and his Companions, *Ezra*, *Nehemia*, *Mordecai*, and other. The fairest meaning may be; That all Israel shall be so sifted; that for all this sifting, yet not the least grain of them should fall upon the earth, so to be free from this sifting.

grave] *Heb.* stone.

v. 10. *All the sinners*] All my sinful and flagitious people; as in the bulk they all are; though some not so, some few excepted.

which say] Chap. 6. 3. Which principally have this brand upon them, and are known by it, that they neither fear nor care for Gods judgements; but believe them not or contemn them.

nor prevent us] See Matth. 24. 50. not prevent our expectation, though we at all expect it not; it shall not come; or if it come; yet not upon us, we shall do well enough. Efay 28. 15.

v. 11. *In that day*] The former judgements threatned might have driven them to despair, if this consolation now had not been added. And this consolation is from the promise of the Messias, and a blessed restauration by him. And this course of proceeding is usual with the prophets; After judgement denounced to joyn the comfortable promise of the Messias, in whom al the promises of God are *yea* and *amen*, 2 Cor. 1. 20. And so here; shewing that there being no hope of amendment left in the people, the onely hope of redresse remaining, was in the Messias, and his coming and appearing; God being mindfull of his covenant would in and by him shew abundant mercie to his people. After I have thus punished my church, I will restore the kingdom of *David* by the Messias; changing it into a spiritual and everlasting kingdom.

I will raise up the tabernacle of David] Acts 15. verf. 16. Though *David's* house be now in the mean time but as a Tabernacle, mean and weak; yet then I will raise it up to royal estate. And *David* is here by name mentioned, because his name was of great renown in this promise. See 2 Sam. 7. 16. Psalm 89. 19. 132. 10, 11. Efay 55. 3. Acts 13. 34. Jer. 30. 9. Ezek. 34. 23, 24, and 37. 24, 25. &c. and Hos. 3. 5. whence is all that in the gospel, Matth. 1. 20. and 9. 27. and 12. 23. and 21. 9. and 22. 42. Apoc 22. 16.

that is fallen] There were sad ruines in that family; by the falling away of the ten tribes; by the overthrow of the kingdom of Judah by *Nebuchadnezzar*; and the breaches and ruines wherein it lay still after that, till Christs time: but Christ the Son of *David*, repaired and raised up all, to the fulfilling of the prophesies, being that everlasting king, of whose kingdom there should be no end, Dan. 2. 44. and 7. 14. Luke 1. 33.

close] *Heb.* Hedge or wall.

as in the dayes of old] In its most flourishing estate, in the beginning; and more then so appears in the next verse. Hence is that, Acts 1. 6.

v. 12. *That they may possesse*] *Davids* spiritual kingdom shall be now much enlarged, Efay 49. 20. 21. and 54. 2, 3. and 60. 4, 5. Obad. 19.

the remnant] That shall remain after Gods sore judgements upon Edom; especially by *Nebuchadnezzar*.

Edom] Chap. 1. 6. 9. 11. meaning, that the very enemies, as were the Edomites and others, should be joyned with the Jews in one society and body, whereof Christ should be the head, Acts 15. 17. or, that the true Israel according to the Spirit, joyned with Christ their head, may participate of the universal kingdom, which he hath gotten over his enemies, such as the Idumeans were to the Israelites. See Numb. 24. 18. Efay 63. 1. Of Edom see on Chap. 1. 11.

and of all the Heathen] Besides Edom. See Psalm. 2. 8. and 72. 8.

which are called by my name] *Heb.* Upon whom my name is called. Some refer these words to the Jews, called by Gods name: yet they seem rather to relate to the Heathen, that the Church and kingdom of Christ should possesse them, because they should call upon Christ, and be called and named Christians after his name.

v. 13. *that the plowman shall overtake*] The blessed and prosperous estate of the people under the kingdom of Christ is set out under these figures, alluding to Levit. 26. 5. and applied thus to the weak and and rude capacities of the Jewish people, being as children, Gal. 4. 3. Figurative promises of Gods spiritual graces and blessings to his church. So Joel 3. 18. See Levit. 26. 5.

soweth seed] *Heb.* Drawéth forth.

and the mountains shall drop] An hyperbolical kinde of speech usual in all languages. The meaning is, that such abundance of plenty shall be, as shall exceed the course of nature, and be beyond all belief. And these are to be understood according to the nature of the kingdom of Christ; chiefly for the abundance of spiritual blessings.

sweet wine] Or, new wine, Joel 3. 18.

all the hills shall melt] Into precious liquors, of honey, milk, oyl, and Must, or sweet wine.

v. 14. *I will bring again*] Their captivity at hand: and all their other breaches, oppressions, distractions, desolations shall not hinder, but God will bring to passe what he hath promised; and they shall return, inhabite, build, plant, prosper and flourish. These promises then must preserve, sustain; and hold up their hope in the midst of all those desperate calamities. A new face of all things shall then appear, when God shall begin to shew his chearful face upon his people. The full accomplishment hereof is under Christ, when they are planted in his Church, out of the which they can never be pulled, after they are once graffed therein, Efay 65. 22.

v. 15. *And I will plant*] They shall have a fetled, sure, and secure habitation; and not be disturbed, distracted, dispersed, exiled any more. See Exod. 15. 17.

they] This is spiritually verified in every true Christian, according to that 1 Pet. 1. 5. In the Church of Christ militant here, Matth. 16. 18. and most of all in the Church triumphant.

which I have given them] My free gift shall prevail more with me for them, then their demerits and misdeeds shall sway with me against them.

saith the Lord thy God] This is the assurance and the ground of all.

ANNOT-

ANNOTATIONS

On the Book of the Prophet *OBADIAH.*

The ARGUMENT.

OBadiah *threatneth and foretelleth the destruction of the* Idumeans, *who came of* Esau, Jacobs *brother, yet were they capitall and implacable enemies to* Jacobs *posterity, the Church of God; not onely vexing them with cruelties; but also assisting others therein; and rejoycing and insulting over them in the day of their calamity and destruction. The Prophet upbraids them for this, and reproves their pride, confidence, and confederacies, and violence against their brother* Jacob, *in the day of his calamitie; and denounceth Gods judgement against them. And lastly, he promiseth deliverance to Mount* Zion, *Blessings, and enlargement of Possessions to the house of* Jacob. *The summe of this prophesie is to tell, that* Edom *would and did help to destroy* Jerusalem; *and after that* Edom *should soon be destroyed: yet in time, Saviours from* Sion, *that is,* Apostles, *shall conquer all, and bring them into the possession of the Church; and the Kingdom shall be the Lords. The like against* Edom, See Jer. 49. 7.—22. *and* Ezek. 25. 12, 13. 14.

The] This is not made up of many visions, and sermons; as the other Prophets are. But is one entire Piece; prophesying destruction to Edom, and the Mount of *Esau*; Conquest over Edom, and others; and deliverance, and salvation to Mount Zion, and the house of *Jacob*.

Vision] Which God shewed him; no imagination, no dream of his own, See on Ezek. 1. 1. and on Hos. 12. 10.

of Obadiah] Not him, in the dayes of *Jehoshaphat*, 2 Chr. 17. 7. Or him in the dayes of *Ahab*, 1 Kings 18. 3. This seems to be a much later Prophet, contemporary with *Jeremy*, and *Ezekiel*, about the time of the destruction of Jerusalem by the Babylonians; as appears by the argument of his Prophesie; and compared with Jer. 49. 7.—23. and Ezek. 25. 12.—15. and chap. 35. *Jeremiah* and he in many things almost use the same words.

saith the Lord] He brings no words of his own. God onely and his word are to be heard in the Church. 1 Cor. 11. 23.

concerning Edom] Of Edom, See on Amos 1. 11. Against them; because they were the bitterest enemies against the house of *Jacob*, who was *Esaus* brother; and they flourished, whiles the Jews were in miseries. Left Gods people then should take scandal thereat, God by his Prophet comforts them with this, that he would soon take vengeance on Edom, and vouchsafe to his people deliverance, and victorious conquests over Edom, and others.

we have heard a rumour from the Lord] God hath certainly revealed to his Prophets, that he will raise up the heathens to destroy the Edomites, whereof the rumour is now published. Jer. 49. 14. like that Mark 13. 7. God the Authour of wars. Amos. 3. 6.

Arise ye] Thus the heathen encourage one another by their Ambassadours to rise against Edom. And this by Gods secret instinct.

v. 2. *Behold, I have made thee small among the heathen*] Jer. 49. 15. Some take this as a Reproaching of Edom, That though God had made him small, and despised, shutting him up in Mount Seir, Mal. 1. verse 3. yet he grew so proud and insolent, arrogating so much to himself. Others make it a denuntiation of judgement speedily to be inflicted upon him; that he should be made so.

v. 3. *The pride of thine heart*] Which despiseth all others in respect of thy self; and yet art but an handfull in comparison of others; and art shut up among the hills, as separate from thereft of the world.

that dwellest] Upon this ground they were so proud, and confident.

in the clifts of the rock] A countrey full of clifts, and rocks, and mountains; usually called Arabia Petræa, rocky Arabia.

hath deceived thee] The LXX. and Vulgar *Latine*, hath lifted thee up: Reading belike not ּבְ *dextrum*; but ּבַ *sinistrum*.

who] Like that, Psal. 12. 4. Isaiah 47. 78. Apoc. 18, 7.

v. 4. *Though thou exalt thy self*] Job 20. 6. Jer. 49. 16. and 51. 53. Amos 9. 2. Isaiah 14. 13. They thought themselves above the clouds, above all dangers. But it is meere madnesse in man, to trust in any strength against the Lord.

v. 5. *if thieves came to thee*] God will so destroy them, that he will leave none; though theeves when they come, take but till they have enough: and they that gather grapes ever leave some behinde them. Jer. 49. 9. God will not be content with such a punishment; He will openly clean cut thee off, and leave nothing behinde him. This was done by the Babylonians.

some grapes] Or, gleanings.

v. 6. *How*] How wonderfully, incredibly?

hid things] They had strong hiding places in rocks and dens; which a spoiling, and prevailing enemy would hardly venture upon, to get treasures there: and yet all should not serve their turn. See Isaiah 10. 13, 14. and 45. 3. Jer. 49. 10.

searched out] By the greedy souldier.

v. 7. *All the men of thy confederacy*] They trusted also in their Confederates. But God would turn their hearts against them, and make their Allies, with whom they were in leagues, to be the executioners of his vengeance upon them.

have brought thee] Have joyned their forces to thine, to go and withstand the enemies invasions; but just at the instant that thou hadst need of them, they have forsaken thee. Or, have brought thee out even to thy borders, and thence perfidiously have ejected and cast thee out.

the men that were at peace with thee] *Hebr.* the men of thy peace, confederates.

prevailed against thee] He seems to mean the Egyptians, who by powerfull persuasions, and by reason of interest of state, had brought the Idumeans to declare themselves enemies to the Chaldeans,

thy bread have laid a wound under thee] *Hebr.* thy bread have they laid for a snare under thee. A terme taken from hunters, who with baits draw the beasts unto their traps. The meaning is, the victuall which thou hast had out of Egypt, hath been as it were a bait to thee, to insnare thee in the league against the Chaldeans; which hath been the cause of thy ruine; the which with all thy famous wisedom thou couldst not perceive. Or, *Hebr.* the men of thy bread. And so rather the meaning is, those that eat familiarly with thee, as Psal. 41. 9. John chap. 13. 18. wound thee by secret cunning guiles, and fraudulent stratagems.

in him] Or, of it; no science or art in them, to understand, and help, or heal it.

v. 8. *Shall I not*] They rested much upon their own wisedome, and understanding; were drunk with this conceipt: As many are. But God can, and will destroy their wisedom, turn it into foolishnesse, and infatuate all their counsels, 1 Cor. 1. 19, 20. Jer. 49. 7. Isaiah 29. 14. It is in vain then to trust in it against the Lord; or any way to abuse so excellent a gift but even to joyn innocency with it, Matth. 10. 16.

in that day] Of my vengeance; however their wit hath served their turns before. They by their wisedom shall not be able to help and heal thee then.

v. 9 *And thy mighty men*] As not their wise men, so neither their mighty men shall be able to help them; mans wit and strength are meere nothing against the Lord: it is a madnesse to think otherwise.

O Teman] The name of a city in the countrey of Idumea. See Amos 1. 12. *Vulgar Latine*, hath the south, for Teman; thus, And thy mighty men shall be afraid from the south.

that every one] A generall slaughter.

v. 10. *For thy violence*] Here is the main Cause of all that wofull totall destruction. And this cause is prosecuted at large in the verses following. And this was a main comfort to the Jews, when they should see Gods love and care to tender over them, as to revenge so severely the wrongs done unto them by their fierce enemies. See Gen. 27. 41. Psal. 137. 7. Ezek. 35. 5. and 25. 35. chapters.

against thy brother Jacob] Namely, the Israelites and Jews which were descended from Jacob, brother of *Esau*, the father of the Idumeans: This aggravates the violence and cruelty. See Gen. 13. 8. Act. 7. 26. Ezek. 18. 18. Amos 1. 11.

cut off for ever] It should not be a Temporary plague, as that of Israels; but a lasting plague, never fully to be cured and recovered.

v. 11. *In the day*] Therefore this prophesie, was after Jerusalems destruction by *Nebuchadnezzar*.

thou stoodest on the other side] Like an idle spectator, yeelding no assistance, nor pitying the Jews calamities; but feeding also thine eyes therewith, as with a pleasing object. See Psal. 137. 7. and watching for the spoil; verse 13. of this chapter.

carried away captive his forces] Or, carried away his substance. The men of war taken with *Zedekiah* in his flight, Jer. 39. 4, 5. Or, plainly, the whole multitude carried away captive into Babylon.

cast Lots] To part both the spoil and persons. as Joel 3. 3.

Even thou wast as one of them] This taketh away all excuses and defences that the Edomites might pretend unto. Lesse marvail was it that the Chaldeans should so deal with the Jews. But that thou shouldest be as one of them, it is monstrous, prodigious; and deserves this witer extermination.

v. 12. *thou shouldest not have looked on*] Or, do not behold, &c. The Law of nature, and humanity should have taught thee this.

have looked] With delight, as on a pleasing spectacle.

thy brother] See on verse 10.

in the day that he became a stranger] Or, in the day of his strange chance and alienation; when the Lord deprived them of their former dignity, and gave them to be carried as strangers into exile and captivity. See Job 31. 3. These words are taken as a reproof, or as a caveat, by some.

neither shouldest thou] An explication of the former words.

have spoken proudly] *Hebr.* Magnified thy mouth. By scoffing them, Psal. 137. 7. But yet their pride and cruelty transported them beyond all common bounds of nature and humanity: whereas barbarous nations use to shew pity to their enemies, when they see them cast down and lye prostrate under their feet; they insult not then over them, as the Edomites here did; but begin then to mitigate and assuage their wrath, and change their cruelty into compassion. See Esay 10. 25.

v. 13. *not have entred*] As they did to assist the Chaldeans, and partake of the spoil: whereas they should rather, if they could not hive helped them, yet have stayed at home, and bemoaned their miseries; condoling with them in a brotherly sympathie, and compassion.

have looked on] But rather have shut their eyes from seeing it. See Esay 33. 15. Gen. 9. 23.

on their substance] Or, forces; sharing the prey and spoil; enriching themselves with it.

v. 14. *in the crosse way*] Or, breaches to hinder the Jews from saving themselves by flight; and to cut them off.

delivered up] Or, shut up: delivered to the Chaldeans, those Jews whom they intercepted, and kept fast; or such of them as fled to them for succour. All which dealings are the grounds of Gods judgements upon them.

v. 15. *For the day of the Lord*] When he will judge all the Heathen, who have destroyed all Gods people. He will shew himself, to be judge of the whole world. His judgement beginning at his Church and house; 1 Pet. 4. 17. He will take a fit time to stretch out his hand upon all the Heathen nations, none shall escape: And much lesse then, the Edomites, Jer. 49. 12.

as thou hast done] Ezek. 35. 15. A just retaliation shall be rendered to him. See the like Judg. 1. 7. 1 Sam. 15. 33. Esay 33. 1. and other examples many.

thy reward] See Matth. 7. 2. James 2. 13. Jer. 30. 16. Levit. 24. 19.

v. 16. *For as ye have drunk*] And revelled it, in signe of joy and triumph over my people: so shall all the Heathen revel it upon the Edomites, and swallow down their substance; yea all the heathen shall drink, (now in another sense) till they be dead drunke; and become & be as though they had not been. Or thus; as you my people have drunk of the cup of my judgements, so your enemies shall drink up the very dregges, and shall utterly be destroyed thereby. See Jer. 25. 29.

swallow down] Or, sup up.

as though they had not been] Their memorie shall perisht.

v. 17. *But upon mount Zion*] Here is the restauration of the Church promised; and the consolation of the Jewes included. This was their comfort and support in the midst of their devastations. And without this hope, the ruin and destruction of their enemies would little have availed them. And even upon mount Zion it self, where the enemies so revelled, even there should this deliverance be. Jer. 46. 28. Though his people seemed as dead dry bones, yet God could and would raise them up again, Ezech. 37.

shall be deliverance] Or, they shall escape.

and there shall be holinesse] Or, it shall be holy; It shall recover its holinesse; God will be mindfull of his Covenant; he will be worshipped again, and hallowed there, by his people: he will have care of this mount Zion, which he of old had chosen, dedicated, and consecrated to his service. It shall be no more prophaned, polluted, as it was by the Babylonians, Psal. 74. 7. and 79. 1. See the like Dan. 11. 31.

their possessions] Which they were dispossessed of by their enemies. A figure of the right of the eternall inheritance, which the devill and sin had gotten away from the Church, to which the was restored by Christ, others, their possessions, namely, the possessions of those nations which were their enemies.

v. 18. *And the house of Jacob*] For, for their sakes it was, that God so severely took vengeance of the Edomites; to shew thereby what love he bare, and what tender care he had of his people; yea even then when they were in miserable exile and captivity.

shall be a fire] God attributeth this power, to consume his enemies, to his Church, which power is onely proper to himself, as Isai. 10. 17. Deut. 4. 24. Hebr. 12. 29.

they shall kindle in them] The Church, by the power of Christ, and his spirit, shall as easily consume the enemies, represented under the person of the Idumeans, as fire doth kindle when it taketh hold of some combustible matter. See Judges 9. 15. 20.

not be any remaining] Of those impious and inhumane Edomites or Idumeans; yet a remnant according to the election of grace, should at last be joyned to the Church, and be saved by Christ, Amos 9. 12.

v. 19. *And they of the south, &c.*] Or, they shall possesse the south land with the mount of Esau, and the plain with the Philistines. Mount Esau, nor the Philistines, were ever possessed before by the Jews; no not in Davids, or Solomons time. Of Esau see on Amos 1. 11.

the Philistines] See on Zach. 9. 6.

the fields of Ephraim] Ephraim, and Samaria; which formerly they had not; but the ten Tribes possessed it. And besides that, much more shall they possesse.

and Benjamin shall possess Gilead] Or, and *Benjamin* with *Gilead*. That is they shall possesse also the fields of Benjamin, with *Gilead* likewise. Or they of the south, Judah, and Benjamin, shall possesse Gilead, which the ten tribes formerly had: which is according to the meaning of the former words. Of Gilead the Scripture informeth us thus; That it is a country East of Jordan: an excellent place, Jere. 22. 6. specially for cattel, Numb. 32. 4, 5. for Balm, Jere. 8. 22. and 46. 11. There

Laban over-took *Jacob* in his flight, Gene. 31. And in token of a covenant between them, *Jacob* made, and named an heap of stones there, *Galeed* and *Mizpah*. This country of Gilead was inhabited by the Amorites, and divided between *Sihon* and *Og*, Josh. 12. 2. 5. And after between *Reuben*, *Gad*, and half *Manasseh*, Deut. 3. 10—17. And *Machir*, and *Jair*, the sons of *Manasseh* had large possessions here, Numb. 32. 39, 40, 41. *Jair* and *Jephtah*, Judges; *Elijah* the prophet, *Barzillai Davids* friend, were Gileadites, Judg. 10. 3. and 12. 7. 1 Kings 17. 1. 2 Sam. 17. 27. And so were *Zelophehad* his daughters, of the half tribe of *Manasseh* there, Josh. 17. 3. *Gideon* and *Absalom* pitched their camps there, Judg. 7. 3. 2 Sam. 17. 26. An ong other famous cities there, was *Ramoth* a citie of refuge, Deut. 4. 43. among the Gadites. And *Jabesh-Gilead*, Judg. 21. 8. &c. whose inhabitants were rescued by *Saul* from *Nahash*, who would have put our their right eyes, 1Sam. 11. who after gratefully got and buried *Sauls* bones, C. 31. 11. And at this city to rescue it out of the hands of the king of Syria, *was Ahab* slain, 1 Kings 22. and his son *Jehoram* wounded, 2 Chron. 22. 6. *Hazael* king of Syria did after smite Gilead, 2 Kings 10. 33. And *Tiglath-Pileser* king of Assyria, last of all did conquer and captive them; 2 Kings 15. 29. The general meaning of this verse is, That he describeth how the Church shall be enlarged, and have great possessions; whereof see Jere. 17. 26. and 32. 44. and 33. 13. The meaning is the same as verse 17. But this chiefly is accomplished under Christ, when as the faithfull are made heirs, and lords of all things by him which is their head. See Ezek. 37. 16, &c.

v. 20. *of this host*] See verse 11.

unto Zarephath] A citie of the Sidonians, in the utermost confines of the country of Canaan, 1 Kings 17. 9. called Sarepta, Luke 4. 26.

which is in Sepharad] Or, shall possesse that which is in Sepharad. It is thought to be a city in the country of Chaldea; some take this word to be an Assyrian word, retained here to note some place of country in Assyria. As some Latine words are retained in the Greek text of the new Testament, in some relation to the Romans that then were Lords of Judea; as the word *Colonia*, Acts 16. 12. *Custodia*, Matth. 27. 66. and *Flagello*, verse 27. and *Prætorium*, John 18. 28. Others say it is a compound word signifying in the end of the dominion; meaning, that when the four beasts which have made havock of the Church shall be destroyed at the coming of the Messiah, then the Church shall receive its just and full bounds, be made Catholike, and the gospel from Jerusalem shall be spread into all countreys, Esay 2. 2, 3, 4. The bold fancies of the Jews concerning these places are frivolous.

v. 21. *And Saviours shall come*] Like those in the book of the Judges. These are Saviours under Christ Jesus, the alone true Saviour, Matth. 1. 21. These Ministers coming from and under him, 1 Tim. 4. 16. James 5. 20. This may according to the Letter, and in part be understood of the Maccabees, who subdued the Idumeans, 1 Mac. 5. 3. but spiritually and fully it is referred to the Apostles, and other of Christs Ministers, who were to preach the Gospel for the salvation of the elect, and condemnation of the wicked.

to judge the mount of Esau] To revenge their cruelty against the Iews.

the kingdom] Luke 1. 33. Christ, true God, shall by his Father be established everlasting king of his Church, and of all the world. See Psal. 2. 8. Dan. 7. 14. Micah 4. 7. 1 Cor. 15. 24, 25. 28. Apoc. 11. 15. 17. and 19. 6. 16.

ANNOTATIONS

On the Book of the Prophet *JONAH*.

THE ARGUMENT.

JOnah *prophesied in* Israel, *in the dayes of* Jeroboam *the second, or a little before. But, as other Prophets, so he profited but little; though he had prophesied of victories and a good successe unto them; as we see* 2 Kings 14. 25. *Wherefore God gave him expresse charge to go to* Nineveh, *the chief City of that great* Empire *of the* Assyrians; *both to shew, that the compassionate and infinitely mercifull God had beams of Grace to shine forth in the publishing of his blessed word to the Gentiles; and also, that* Israel *might have a visible Reproof of their horrible ingratitude and stubbornesse; who, for the space of many years, had not converted to the Lord; whereas* Nineveh, *by one Prophet, was converted in three dayes. At first, he withstood his calling, and fled to* Joppa; *likely being hopelesse to convert* Nineveh; *or fearing the calling in of the Gentiles, might be the casting off of the Iews, whereof he was loath to be the instrument; minding more, the safety of the Iews, then the Glory of God. But when he had been three dayes and three nights in the whales belly (in figure expressing how Christ should die, and rise again the third day) he went in confidence to preach to the* Ninevites. *For after that miraculous deliverance, the Prophet cometh to that famous and populous City and denounceth against it speedy approaching ruin; which threatning, produced a publick Humiliation and Repentance; for which, God did suspend the execution for a time: Whereupon the Prophet discovered much Humane frailty, in being troubled at the affect of Gods mercy; and is both familiarly reproved by the Lord, and With bowels of compassion better instructed. In this Book,* Jonah *setteth down his Embassie to the* Ninevites; *first, imposed; secondly, undertaken: imposed, where the refractory prophet is punished,* Chap. 1. *and upon his prayers delivered,* Chap. 2. *Secondly, undertaken; the effect whereof, is the sparing of the repenting* Ninevites; Chap. 3. *and the angry Prophet is reprehended, and better disciplined, by the mercifull God,* Chap. 4.

CHAP. I.

NOw] *Heb.* And intimating a connexion of this history with the course of his Ordinary calling, and Prophetically employment. So that we must not think that he was now first called to the function of a Prophet; but now called to this extraordinary Embassie to the *Ninevites*.

Jonah] Called, Matt. 12. 39. *Jonas* after that he had preached a long time in Israel, among the ten Tribes about the time of Jeroboam the son of Joash, 2 King. 14. 25.

the son of Amittai] Of *Gath-Hepher*, 2 King. 14. 25. In the tribe of *Zebulun*, Josh. 19. 13.

v. 2. *Go*] *Nahum* was not sent thither, nor went, but stayed at home, and soon after this time, prophesied the burden of *Nineveh* and the ruin of it, Nehe. 1. 1.

Nineveh] The head City of the *Assyrian* Empire. Built by *Nimrod*, or by *Ashur*, Gen. 10. 10, 11, 12. Likely repaired after, or enlarged by *Ninus*; of whom mention is made in humane stories. As likewise Babylon was enlarged by *Semiramis*; but first built by *Nimrod*, Gen. 10. 9 10. God seeing the great obstinacy of the Israelites, sent his Prophet to the Gentiles, that they by their example might provoke Israel to repentance;

pentance: or at least make them the more inexcusable. That this should be a Type of the future calling of the Gentiles, is a conceit more fubtil, then solid and found. And the same may be said of *Naumans* conversion, 2 Kings 5. And of others like. Till Christs coming, that took place, and remained in force, which we have Psal. 147. 19, 20. He sheweth his word unto *Jacob*, his statutes and his judgements unto *Israel*. He hath not dealt so with any Nation; and as for his judgements they have not known them.

great city] For as Authours write, it contained in circuit about eight and forty miles; and had a thousand and five hundred towers; the height of the walls one hundred foot; the breadth such, as that coaches might easily passe by one another upon the top of it. See Jer. 51. 58. and at this time there were an hundred and twenty thousand children therein, chap. 4. 11. See Jon. 3. 4. *Herodotus*, *Diodorus* and others write of it; but they have the credit onely of humane histories, and are in some things fabulous: The greatnesse of the city, and the doubtfulnesse of his good successe therein, or of the verification of his threaning expretly concerning it, must not hinder *Jonahs* obedience to Gods command. He is to look up to Gods will and power, against all seeming difficulties and impossibilities whatsoever.

cry against it] An odious office, unwelcome message to such a city; and yet *Jonah* must do it, cry with open mouth, and full throat, threaten, thunder. See Isaiah 58. 1. Cry aloud, spare not, lift up thy voice like a trumpet, and shew my People their transgression. So must *Jonah* do here to the Ninevites. He must do it seriously, as *Elijah* in mockage did bid the prophets of *Baal* to do. 1 Kings 18. 28.

for their wickednesse] Like to that of Sodom and Gomorrah; the cry of it is great, their sin is very grievous; Gen. 18. 20.

before me] See Gen. 18. 21. I see it, and will judge them for it; they shall not have so much to do and deal with thee, as with me; do thou cite and summon them to my tribunall: their greatnesse shall there avail them nothing; their wickednesse shall prevail with me against them. See Gen. 19. 13.

v. 3. *But Jonah rose up*] Astonished no doubt, and troubled, as Ezekiel was affected, when he went away in bitterness, in the heat of his spirit, Ezek. 3. 14. A strange thing no doubt it was for a Prophet to be thus sent to an Heathen-city. It confounded him. His diffidence to prevail: his fear of danger, distracted him: and put him on this desperate course.

from the presence of the Lord] *Jonah* was not ignorant of the Lords omnipresence. Psal. 139. 7. saith *David*, whither shall I go from thy spirit? or whither shall I flee from thy presence? verse 8. If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there, verse 9. If I take the wings of the morning, and dwell in the uttermost parts of the sea: verse 10. Even there shall thy hand lead me; and thy right hand shall hold me, verse 11. If I say, surely the darknesse shall cover me, &c. Even Hell is naked before him, and destruction hath no covering, as *Job* saith chap. 26. 6 But the meaning is, that *Jonah* went from the Land of Israel, where God made his abode in grace and verite, and where he appeared to his Prophets: Or it is a phrase taken from slaves, who by stealth run away from their Masters service: to shew that he did run away from the vocation whereunto God had called him: and wherein he would have assisted him. This sheweth his wilfulnesse, that would not promptly follow the Lords Calling, which is the rule of our life, and ground-work of all our undertakings, and actions: but he cast off the yoak, and gave place to his own carnall reason, which perswaded him that he should nothing at all profit there, seeing he had done so small good among his own people. See c. 4. 2. where he pretends moreover another cause of his flight.

Joppa] Or Japho a sea-town of Judea. See Josh. 19. 46. 2 Chron. 2. 16. Ezra. 3. 7. where *Peter* raised *Dorcas*, Acts 9. and whence he was sent for to convert *Cornelius*. Acts 10. This was the haven and port to take shipping for Tarshish.

Tarshish] To Cilicia, where the chief city Tarsus was: the place of *Pauls* birth, Acts 21. 39. and 22. 3. Some by Tarshish understand onely the sea: See Genesis 10. 4. And indeed the sea, but chiefly that sea between Judea and Cilicia, is often so called in Scripture, because that was most of all frequented by marriners and merchants of the Jews. But *Jonah* here hath minde of some further voyage then onely to go to sea.

from the presence of the Lord] These words repeated imply, his contestation of this his foolish rebellious fault. It is not for us to seek vanily to excuse him.

payed the fare] To secure and expedite his passage unto Tarshish, that no question concerning his fare might delay or hinder it. He payes the fare before hand, before he set foot in the ship, so diligent are men many times to remove all rubs out of that way which leads to their own destruction. All this shews the perverse obstinacy, and setled wilfulnesse of his minde, to go on in this sin: that all this while, in his way and journey thither, he relented and repented not, to submit himself to Gods call and command: but still holds out, against all checks of conscience, and all occurrences whatsoever, that might have altered him: and resolves to persist, and to prosecute his open opposition and rebellion against the Lord. And surely all they that do not willingly obey, but wilfully reject Gods commands, do in effect, with *Jonah*, flee from the presence of the Lord: they are fugitives and runnagates from God, and turn the back upon him: 2 Chronicles 29. 6. Nehemiah 9. 26. Jeremiah 2. 27. and 32. verse 33.

v. 4. *sent out*] Heb. cast forth so suddenly and vehemently, that the heathen Marriners perceived it to be some extraordinary judgement from God. God is the Lord of Windes and Tempests, of Sea and Land, Psal. 147. 18. and 107. 25. Chance and Fortune are but the fictions of mens brains. Whether it be in a calm or tempest, in fair or foul weather, in prosperity or adversity, we should so carry our selves, as those that know both to be sent out by the same Lord.

a mighty tempest] Vers. 12. Acts 27. 18. 20.

was like to be broken] Hebr. Thought to be broken. See Mark 4. 37.

verse 5. *Then the Marriners were afraid*] Why should they be endangered by this Tempest, which was sent upon *Jonah*? Marriners and others likely were in the Ship, and other Ships too in this Tempest, why should they suffer for *Ionah's* fault? We see this usuall in the course of Gods judgements. The Hoast of *Israel* suffered for *Achans* fault: The Kingdom suffered for *Davids* sinne of numbring the people: Infants and Children suffer in common calamities for their Parents sins. This takes not the wildsome of the flesh, that would square our Gods judgements according to our carnall capacities, and shallow reasonings. But we may easily know, that in the best and most innocent sort of people that are wrapped in common calamities, there is matter of sinne enough for Gods justice to work upon, and lesse doe they ever suffer then they have deserved. The Marriners fear shews it was no small Tempest that so affrighted them, that were accustomed and hardned to dangers by Sea.

and cryed] Fear drives to prayer, extremity of danger to strong and loud cryes in prayer, Psal. 78. 34. Judg. 10. 10. Matth. 8. 25.

every man unto his God] The barbarous and heathen Marriners forced to confesse a God, a Deity: All Nations, and all men, yea, the nian called an Atheist in his kind, agree in this, but differ in knowing what and who he is. The Poets feign *Æolus* to be the god of the Windes and Storms, and *Neptune* of the Seas.

forth the wares] So sweet and dear is life to man, he will lose and cast away all to save and keep it. Job 2. 4. Eccles. 11. 7.

lides] Into one of the sides. Plurall for the singular; so in the Gospel, the disciples are faid to murmure at the waste of that ointment, Mat. 26. 6. that is, as some take it, one of the disciples, namely, *Judas*, John 12. 4. And so the theeves which were crucified with Christ. Matth. 27. 44. that is, one of the malefactours, Luk. 23. 39. is faid to rail on him. *Jonah* did as one that would have cast off his care and solicitude, by seeking rest and quietnesse.

fast asleep] Not in a slumber, as Matth. 25. 5. and Psal. 132. 4. and Cant. 5. 1. but in a found, heavy, deep and dead sleep, as that Acts 20. 9. as fast as that 1 Sam. 26. 12. and Judges 4. 21. A wonder is this, and prodigie, that in all this stirre, and tumult, and danger; the Windes whistling, roaring, *qua data porta ruunt, &c.* the Sea working, raging, swelling, breathing, foaming, boyling like a pot, the waves mounting up to heaven, *montes volvuntur aquarum*, and sinking down again to hell; the Ship tumbling and tossing like a Tennis-ball, the Marriners running up and down, and at their wits end; that yet *Jonah* should thus sleep: yea, though none of all this had been, yet a wonder he could enjoy any quiet sleep, having such a guilty, galled conscience within him. Surely a marvellous supine, and desperate wretchlesnesse of himself and his estate had seized upon him, and benummed him. So dreadfull a thing it is openly to rebell against God; and thus it is spiritually plagued here.

v. 6. *So the Ship-master*] The rude Marriner schools the Prophet; and so did an heathen King reprove *Abraham* and *Sarah*, Genes. 20. 16. Yea, the Asse reproved the madnesse of the Prophet, 2 Pet. 2. 16.

O sleeper] That canst sleep now, when all the rest stand so aghast with the horrour of present death! art thou deprived of all sence and understanding?

call upon thy God] He knew God was to be called upon in this case. But not knowing the true God he could not direct *Jonah* to him; but leaves him to the libertie of his own God. Heathens dreamed of a multitude of Gods, and so had several gods in several Nations; see verse 5. As they then had called on their idols, so he bids *Jonah* call upon his God: which declareth that idolaters have no stay nor certainty; but in their troubles seek they cannot tell to whom.

if so be] Though commonly there is no great piety among shipmen, yet he knew their lives were in the hands of God, and if he would be propitious, and his face shine favourably upon them, they should not perish in the sea. But doubtfull he was of Gods favour herein; and therefore tries all means and ways for it. Thus it was with this Heathen man and mariner.

v. 7. *let us cast lots*] No doubt this was not their ordinary course, thus to cast lots in tempests: But observing this tempest to be extraordinary, not without Gods secret providence, they conjecture that there was some body in the ship that was guilty of some grievous sinne: wherefore they desire to discover the truth by lots, according to the heathens custome; but God is president over them, Proverbs 16. 33. We may be sure they saw some extraordinary signe of Gods revenging hand in this tempest, which drove them to this unusuall course of dealing. In Scripture we finde lots used at Gods command by *Joshuah* in dividing the land to the twelve Tribes; enjoyned Numbers 26. 55. and performed, Josh. 14. 2. and 18. 6. And in distributing the scurfy eight cities to the Kohathites, Gershonites, and Merarites, Josh. 21. *Aaron* and his successours were to cast lots upon the two goats, Levit. 16. 8. 9. In *David* time we finde the Priests distributed by lot into twenty four orders, or courses. And so the singers: and the doors of the Temple, and courts among the Porters, 1 Chron. 24. 25, 26. Chapters: In *Nehemiahs* time we finde lots cast for the bringing in the wood offering; and for the men that should inhabit Jerusalem, Nehemiah 10. 34. and 11. 1. we finde *Saul* chosen King by lot, 1 Sam. 10. and *Matthias* to be an Apostle, Acts 1. 26. We read wicked *Haman* had Pur or lot cast for the happy moneth, and day, of his designe against the Jewes, Esther 3. 7. And so had the four souldiers for Christs seamlesse coat, John 19. 23, 24. And for the rest of his garments. And the enemies of Gods people dividing them and their goods for a prey; cast lots upon them, Joel 3. 3. Obadiah 11. And so was Nineveh dealt withall, Nahum 3. 10. The use of them is not to be common; but in cases necessary; where no other way or means is left; and when and where we have Gods command; or the equity of it, or some peculiar instinct.

for whose cause] They had all and every one cause enough in themselves, if they could have seen it: yet here they conceived, and that rightly, of some extraordinary cause of this extraordinary tempest, in some particular person. And this extraordinary cause every one of them was ready enough to put off from themselves; thinking themselves, though sinners, yet not such sinners as to deserve this extraordinary judgment: they could so well sooth up themselves and extenuate their own sins.

and the lot fell upon Jonah] Thus was *Achan* taken, Josh. 7. and *Jonathan*, 1 Samuel 14. 42. See Proverbs 18. 18. and 16. 33.

v. 8. *Then said they*] Nothing doubting of the truth of the lot, and of the discovery made by it; And as the Poet saith,

Assensere omnes, & que sibi quisq; timebat,
Unius in miseri existimo conversa tulere.

Tell us] They require of him the grand cause, and other particulars incident thereunto. They thought they could not be too inquisitive, in this exigent and extremity of danger.

what is thine occupation] They enquire of his trade; lest he should be an idle man.

what is thy country] He was then a stranger to them, and they to him. They would fist out any thing that might imaginably any way conduce to the main matter.

v. 9. *I am an Hebrew*] Of whom and whose religion the Heathen had heard much, and many great things; though they believed little, and applied lesse to themselves.

and I fear] Worship and serve; for so is fear often taken: my religion is to serve and worship him only.

the Lord, &c.] Not any false and feigned God, and idol of the Gentiles. This he doth not to excuse himself, but to aggravate his fault. The confession whereof he adjoyns here, as appears in the next verse. Thus was *Jonah* now humbled, and his stubborn rebellious heart broken. Thus the tempest and sight of his desperate danger wrought upon him; when God applied this violent remedie to his diseases.

v. 10. *exceedingly afraid*] *Heb.* With great fear: deeply apprehending the God of *Jonah* to be the only true God, and a dreadfull revenger of sinne and rebellion against him.

Why hast thou done this?] What great fault hast thou committed? Or rather, why hast thou thus sinned in fleeing from the Lord? As the shipmaster reproved him before; so now all of them fall upon him. He that would not be subject to Gods command, is now lyable to the censures, conviction, and condemnation of rude barbarous men; which he doth now patiently endure and undergo without any grudging or murmuring.

had told them] Freely now and fully confessing his fault, without pleading any excuse or mitigation of it.

v. 11. *What shall we doe?*] They were brought by his word into a reverence of him, that they durst not touch him whom they knew now to be a prophet of the true God; else no doubt, they would soon in that danger have cast him overboard, the lot lighting upon him.

unto thee] He it is whom they consult in this extream peril; the prophet, and no other.

may be calm unto us] *Heb.* May be silent from us.

wrought and was tempestuous] Or, grew more and more tempestuous. *Heb.* Went.

v. 12. *take me up*] This in *Jonah* was not the speech of a desperate man offering himself and egging others on to his death: but a patient submission and ready yielding to that sentence, which he was perswaded God had summoned him unto, and pointed him out as it were by the finger, to undergo.

for I know] By discourse of reason more then by the lot; by the inward touch of mine own conscience, as by divine instinct and revelation. And this argues his faith and repentance: He murmurs not against God for this severity: but is as *David*, Psalm 39. 9. as Levit. 10. 3. He willingly undergoes the guilt and punishment; gives God the honour of his justice, and takes to himself the shame of his sinne.

v. 13. *the men rowed*] *Heb.* Digged. They were so strucken with such an awfull reverence and regard of the prophets person, and of his God; and seeing him so doome himself, and so willingly and humbly submit thereunto, the more they fought in pity and commiseration to spare and save him; even with the venture of their own lives: They would try all means to the utmost to save him, before they would execute his own sentence upon himself; so full were they of humanitie, and tender of a mans life.

but they could not] Gods power and providence overruled all. He had a further end in it; and hereby he would shew how hainous a sin it was to disobey his will, and rebel against his command.

v. 14. *they cried unto the Lord*] To Jehovah the true God, to *Jonahs* God. Thus and thus soon they profited in the school of affliction.

We beseech thee] Thus earnestly they pray. So Matthew 8. 25. This declareth that the very wicked in their necessities flie unto God for succour; and also that they are touched with a certain fear to shed mans blood, when as they know no manifest signe of wickednesse.

innocent blood] Mans blood is deer to God. The shedding of innocent blood is a crying sinne, Genesis 4. 10. and 9. 6. Apoc. 6. 10. The guilt of it galls, and agasts the conscience, by the light of nature it self. See Acts 28. 4.

as it pleaseth thee] Herein they excuse not themselves by casting the blame upon God; nay they ascribe to God the praise of his justice, the honour due unto him; thus; We do acknowledge in all this, expresse signes of thy power, justice, and supreame providence; to which because we will not displease thee, we submit our selves to performe this execution. They meddle not with Gods secret will; but take his revealed will for the rule of their actions.

v. 15. *and cast him*] Thus God deals with his prophet for his open rebellion though formerly he had been faithfull in his office and able thereunto, and otherwise would not now have been chosen out, designed, and sent to Nineve. This now mult needs be a worfull case to *Jonah*.

and the sea ceased] *Heb.* Stood. It smooths its face instantly then, and not till then. A manifest signe of Gods hand in all this action. See Matth. 8. 26. Psalm 89. 9. and 107. 29. and 93. 3, 4.

v. 16. *feared the Lord*] The effect and fruit of this miraculous calm in the mariners. This increased their fear, and holy reverence of the true *Jehovah*. They were touched with a certain Repentance of their life past, and began to worship the true God, by whom they saw themselves so wonderfully delivered, yet whether this were a servil fear onely; and they fell away afterwards, we cannot determine; but may rather hope the best, that this fear did open them the door to true piety.

and offered a sacrifice to the Lord] *Heb.* Sacrificed a sacrifice; sacrifices were usual and frequent among the Heathens in the service and worship of their Idols; And it may be first, and most derived from the Jews; But here these Mariners sacrifice not to their idols, but to the true *Jehovah*. The true God here gained at least of them this acknowledgement and testimony of him, and his glory, and worship.

and made vows] *Heb.* Vowed vows: of Praise, and Thanksgiving for their deliverance and safety; which they would perform, when they came on shore. This wee see the very light of Nature did lead them unto. And for vows, we have much direction in Scripture; both what it is to vow; and who may vow; and what things they may vow: with many injunctions to performe the vows; and many examples of them that did it. Vowing is a voluntary service of a free-will offering to God. It is no sin not to vow; Deut. 23. 22. It is to be yeelded onely to the Lord; Psalm. 65. 1. To the most high the mighty God of *Jacob*, It is a binding of the soul by an oath, to the Lord; Numb. 30. 2. And this may any do, that are not under the power of another; as maides and wives; of whom, see Numb. 30. The things vowed must be lawfull, and good; as to afflict and humble the soul, Num. 30. 13. To get temporall blessings, children; sustenance, protection; deliverance out of troubles and dangers; victories over our enemies; to destroy Gods enemies; to give beast, house, field, and the like to the Lord; as also to build; dedicate, and the like, for the maintainance and furtherance of Gods worship and service; to give thanks, and praise, to God, for his Blessings. And in the Levitical Law to offer voluntary sacrifices with caveats what they must be; and where offered; see Levit. 22. verse 23. Deut. 12. 5. 6. 11. 17. 26. and 23. 18. Malach 1. 14. A nd to be a *Nazarite*, Numb. 6. But base or sinfull things we must not vow unto the Lord, Deut. 23. 18. As *Micahs* Mother did vow, and dedicate silver, to make Idols, Judges 17. 3. And the Idolatrous women of the Jews in Egypt vowed to burn incense to the Queen of heaven, Jeremiah 44. 25. And those murderers in the Acts to kill *Paul*. And unlawfull, and ungodly, most an end, are the vows among the Papists. Just and holy vows, which have gone out of our lips, and we have promised with our mouthes, are strictly charged to be performed, and care hath been kept by Gods people accordingly. See Deut. 23. 21. 23. and Psalm. 22. 25. and 50. 14. Psalm. 76. 12. and 61. 8. Proverbs 20. 25. Eccel. 5. 3. 4. Nahum 1. 15. Examples of such as made vowes are many. Thus did *Jacob*; Gene. 28. 20. *Israel*; Numb. 21. 1. 2. *Jephthah*; Judg. 11. 36. 39. *Hannah*, 1 Samuel 1. 11. *Bathsheba*, Prov. 31. 2. *David*, Psalm. 66. 13. 14. and 56. 12. When he was at *Gath*; and Psalm. 132. 2. 3. 4. 5. and 116. 14. 18. Our Prophet *Jonah*. Chap. 2. 9. *Paul*, Act. 18. 18. & chap. 21. 23.

v. 17. *the Lord had prepared*] See Gods providence, and power, in, and over the Sea, and the fishes in it. See Luke 5. verse 6. John 21. 6. God prepared the fish both to devour him, and preserve him.

belly of the fish] *Heb.* Bowels. Thus the Lord would chastise his Prophet with the most terrible spectacle of death; and thereby confirmed him also of his favour and support in this his charge which was injoyned him.

three dayes] A moft wofull time to him; all the while so he thinking of Gods terrours to him, and wrath upon him; and not to have that comfort in death, whereof *Job* speaks, Chap. 14. 13. and 3. 13—25. Yet his case and condition, his Prayer, and hope, appears fully in the next chap. His living all this time in the fishes belly was miraculous. To this time our Saviour relates and alludes, Matt. 12. 39. 40. and 16. 4. Luke 11. 30.

CHAP. II.

Verse 1. THen *Jonah prayed*] Then, in this desperate state and condition.

prayed] He did not so before, when he was at liberty, and fled from God. Here is now a change wrought in him. He wrestles against despair under this strange hand of God upon him; and recovers some hope; else he would not, and could not have prayed.

to the Lord his God] Here is the root of Faith, to run to God, and to lay hold on him as his God, when God thus strangely overwhelmed him with his heavy judgement.

out of the belly of the fish] Which he calls the belly of hell, or of the grave: such a place of darknes; out of this prison, and dungeon. This gave life and liberty to his Prayer. See Psal. 130. 1. Being now swallowed up of death, and seeing no remedy to escape, his faith brast out unto the Lord; knowing that out of this very hell he was able to deliver him.

v. 2. *And said*] Not the words themselves, as they in order follow; as appears verse 6. 9. But these were his thoughts, wishes, distractions, tentations, wrestlings in himself, and the substance of his desires to God, whiles he was in the fishes belly. He was firm in this, That God was to be sought unto; and being seriously sought unto, that it would not prove to bee in vain; Esay 45. 19. These things were set down in writing by him after his deliverance, with the addition of thanksgiving. See on Psalm. 142. 1.

I cryed] The sum of all is set down in this verse: and that twice over. That he prayed to God; and that God did hear him; That he was in distresse, and God did help him. His prayer earnest, and ardent, wrestling with God; against all difficulties, and impossibilities; and his deliverance wonderfull, beyond all reach of humane reason. And this it self shews that this was both spoken and written by him after his deliverance: see Psalm. 120. 1.

by reason of mine affliction] Or, out of mine affliction.

hell cried] Or, the grave. *Heb. sheol.* For he was in the fishes belly, as in a grave, or place of darknesse.

v. 3. *For thou hast*] Here he amplifies his distress, in many words; and easse to be understood. Such it was, as in all judgement of flesh and blood, might have drowned his Faith, and Hope; as well as his body. He looks not to the men that cast him overboard; but to God and his hand in it.

midst of the sea] *Heb.* heart.

v. 4. *Then I said*] These straights brought him to these disputes of despair; to these perplexities and agonies.

I am cast out] Considering his case, and the cause of it; his sin, and Gods anger; both so eminent, and transcendent: This drives him into this sore and distracting Temptation. He remembred not that, Levit. 26. 44. Nor was of that persuasion, Lamen. 3. 31. 32. 33. But rather inclines towards that of *Cain*; Gene. 4. 13. 14. Thus he laboured between hope and despaire; considering the neglect of his vocation; and Gods judgments for the same: But yet in the end faith gat the victory; as appears in the next words.

yet I will look] Though the gate of mercy seem shut, the hope of pardon cut off, and mountains of oppositions stand up against me, yet I will look up, and overlook all these. Thus his Faith wrestles and holds out its sheild in all these conflicts, and against all these assaults, as Psalm. 42. 5. 11. and 43. 5. Hee despaires not, but rather checkes his owne diffidence and distrust, wishing and hoping for mercie.

toward thy holy Temple] He animates himself to hope, by mentioning and remembring the Temple, and the promises made to it, and by it; and his former interest in it, and the services of it.

v. 5. *The waters*] Again he enlargeth himself upon the wofulnesse of his estate, which might have amazed him with terrour, and kept him from any hopeful addresse to God by prayer: knowing all this befell him for his open rebellion against God.

even unto the soul] Bringing me into danger of present death. See Psalm 69. 1, 2.

the weeds] To wits, which the fish had swallowed; or, so deep was I in the bottom of the sea, as if the weeds that grow there had been wrapped about my head.

v. 6. *to the bottoms of the mountains*] *Heb.* Cuttings off. Great mountains and promontories are there along that coast of the mediterrane sea: to the roots, and feet whereof he descended in the fishes belly.

bars] A term taken from prisoners. The meaning is, I am in the sea as it were in a strong prison; shut up and barred from the earth, and land of the living on all sides, by those steep rocks.

for ever] Unlesse thou do miraculously relieve me. For upon all this, no lesse could restore him then a miracle.

yet] Thou hast delivered me from the belly of the fish, and all these dangers; as it were raising me from death to life. Therefore this was indited after his deliverance: this being his thanksgiving for it.

corruption] Or, the pit.

O Lord, my God] He prayed in some faith. And here is the triumph of his faith, upon the hearing of his prayer. For by this means Faith groweth gloriously.

v. 7. *fainted*] Was so anxious and perplexed, that it fell as it were into a swoon; and all my thoughts and devices could not ease or disburden my cares; but they tormented me only, and recoyled and redounded back upon mine own head. See Psalm 42.4. and 22.14. and 102. Title of the Psalm, Job 30.16.

I remembred the Lord] And his mercy of old, as Psalm 42.6. and 77. 5—12. Thus still he kept his ground, and held up his hope, though with wonderful difficulty.

and my prayer] Whereby he now fled to him in hope; as formerly he had fled from him by rebellion. Thus prayer is our shoot-anchor in all storms and tempests.

came in] Was not shut out; as Lam. 3. 8. 44. but had entrance, and found acceptance; as Psalm 66. 19. and 88. 2. See Esay 65. 24.

holy Temple] To wit, in heaven, Gods dwelling place in glory: the representation whereof was in the temple of Jerusalem; to which also no doubt *Jonas* had relation here; and to the promises annexed to it.

v. 8. *They*] *Jonas* upon consideration of the premises, sets out the false, deceiving, vain, courses of sinners; whereunto he secretly opposeth his own piety and practise.

lying vanities] They that depend upon any thing save upon God alone. Thus he calls and stiles all such dependences whatsoever men frame and fancy to themselves.

own mercie] They refuse their own felicitie, and that goodness which they should else receive of God, if they observed him alone; and can receive of no other; as himself findes by his present experience. See Jer. 2. 13. Psal. 36. 9. Jer. 17. 13. and 18. 14. and Esay 46. 7, 8.

v. 9. *But I will*] Though idolaters, to their hurt, do otherwise observing lying vanities, and ascribing their deliverances to their vain lying idols; yet I will apply and addict my self solely and wholly to God, in whom alone all hope of help and happinesse remaineth.

of thanksgiving] Psalm 50. 14. 23. and 116. 17. Hos. 14. 2. Heb. 13. 15.

I will pay] See on Chap. 1. 16.

salvation is of the Lord] Psalm 3. 8. It is to be ascribed to him and to no other, as *Jonas* doth in this present case.

v. 10. *spake unto the fish*] Gods sole word made and commands all things, Gen. 1. 3. Psalm 105. 31. 34. and 107. 25. Esay 43. 6. and 44. 27. and 7. 18.

vomit out] A miraculous both preservation in the belly of the fish, and deliverance out of it. And this may serve as an image and type of our preservation in the grave, and our resurrection from the dead, by one and the same Almighty power of God.

CHAP. III.

C*AME unto Jonah*] This is a great declaration of Gods mercie, that he receiveth him again, and sendeth him forth as his prophet, which had before shewed so great infirmitie.

the second time] Gods wonderful mercie without any merit of *Jonas* after his so fowl a fall; freely to restore him to his Prophetical office, and honour.

v. 2. *Arise*] See on Chap. 1. verse 2.

that great citie] Though thou be a single man, a meer and mean stranger unknown, unregarded; yet go against that great citie, the greatest citie then of the world, so great and populous, as it might seem to be a region or countrey; a Heathenish proud, sinful, secure citie. He reminded him of this, to forewarne and fore-arm him with invincible magnanimitie against the seeming difficulties and dangers incident to his office and charge.

that I bid thee] Whatsoever it be. See chap. 1. verse 2.

v. 3. *So Jonah arose*] Before, he arose to flee from his charge and vocation, from Gods call and command: Now he arose, and addresseth himself to it; consults not with flesh and blood: but by faith overcomes all obstructions; knowing he had God on his side, who had so wonderfully saved him: with resolution therefore and boldnesse, he sets forward. Thus he profited under the rod in the School of afflictions; and so good are chastisements to us. Psalm 119. 67. 71.

according to the word of the Lord] All he minded now was his obedience to God, and his command; he gave up himself wholly to be guided and ruled by him. A good change.

an exceeding great citie] *Heb.* A great citie of God. For the Hebrews do extol the greatnesse of things, by adding the name of God to their ordinary names: as Cedars of God, Psal. 80. 10. mountains of God, Psal. 36. 6. the wrestlings of God, Gen. 30. 8. See Annot. on Ezekiel 40. 2.

three dayes journey] In circuit, say some; and that going leisurely to go through the several streets, say others: in length and breadth, say others; and Heathen writers mott accord herewith. They mention 400 *stadia*. And a *stadium* contains 125 paces: and so 8 *stadia* our mile. See on Ch. 1. verse 2. It is not so likely that those Authors should feign or fail in so notorious a thing as was the quantitie of that so famous a citie.

v. 4. *into the citie a dayes journey*] Not going on straight forward, say some; but by pauses and at times, going on from place to place, as his charge required. But nothing hinders, but it might be that he went on straight forward, and that day converted many. And after in the dayes following converted more, till there was a general conversion of the citie.

and he cryed] He doth not make any flay, first of all to view the citie, what were the manners and conditions of the place, and people: how he might with best conveniencie, and least danger, preach and publish his dreadful unwelcome message: But without any such carnal reasonings, assoon as he came to the gate of the citie, he straight falls on without any respite of time to execute Gods command, and his duty. And that not fearfully muttering his message; but with open cry and proclamation: such courage and boldnesse he had now attained to.

yet fourty dayes] Here is no sweet invitation, and allurement to repentance; no condition or exception expressed, nor promise of pardon made, or conditionally intimated: no such preaching as that Ezek. 18. 21. and 33. 14, 15, 16. But *Jonas* is *Boanerges*, a son of thunder: his sermon as a thunderbolt. The condition, *yet fourty dayes*, God reserves to himself: and is here to be understood. See Gen. 6. 3. and Chap. 20. 3. And so are all the threatnings and promises of the Law conditional, 1 Pet. 3. 20. And if this condition were not understood what needed the Lord to have sent the prophet to them? He might have destroyed them without this sending, and warning, as he did usually deal with other Heathen nations; as we read in the Prophets. But he thus sends *Jonah* to the Ninevites, that by his warning they might speedily provide for their own safety, by timely repentance. Herein vouchsafing them that favour, which otherwise was peculiar to his own people: Amos 3. 7. what danger in all humane reason might this preaching have procured to *Jonas*? But now he feared nothing, but disobedience to God.

v. 5. *believed God*] Matth. 12. 41. Luke 11. 32. and his word preached by *Jonah*: for he declared that he was a prophet sent to them from God, to denounce his judgements against them. See Exod. 14. 31. And they most likely had heard of his wonderful deliverance out of the whales belly: which argument might work much upon them.

and proclaimed a fast] Being in all likelihood by *Jonas* told of their sins, and that God was the avenger of them. This fast the people seem voluntarily to undertake to keep; and after to be also authorised, and enjoyned by the kings Command; who would also be partaker thereof. But yet more likely the Command came first from the king himself, and his Nobles. v. 7. Of Fastings see on Joel: 1. 14. As we have this example of fasting here; so we have many more in Scripture, of *David*, of *Daniel*, *Nehemiah*, and of *Anna*, *Iohn Baptist*, *Paul*, and others: of *Jehoshaphat* and his people: of *Ezra* and his company: of *Esther*, and the Jews: of the people in the Babylonish captivity; yea of wicked *Ahab*, and the proud Pharisees.

v. 6. *For word came unto the king*] Here is a declaration how the Ninevites came to proclaim a fast, and put on sackcloth; not by their own power and authority, but by the kings command.

and he arose from his throne] A rare example in the Monarch of the world, and the more rare, all circumstances being duely considered. And in all likelyhood his hearing of *Jonahs* being in the whales belly was a great inducement hereunto: besides that God filled his word in *Jonahs* mouth with his own Spirit, and clothed it with his own power.

robe] See Exod. 33. 4, 5.

sackcloth] Gen. 37. 34. See Annotations there.

sate in ashes] Job 2. 8. and 42. 6. 2 Sam. 13. 19. Esther 4. 13.

Esay 58. 5. Jer. 6. 26. Lam. 2. 10. Dan. 9. 3. These ceremonies and outward rites, are onely useful as they testifie the truth of the inward sorrow and repentance of the heart, and help and conduce thereunto: without that they are frivolous and hurtful, 1 Tim. 4. 8. And they are used onely in extraordinary cases.

v. 7. *And he caused*] See on verse 6. And so soon and suddenly he did it. He did not rage and storm at such words, at such a sermon. He did not as *Ahab* did, 1 Kings 18. 17. or as *Jehoiakim*, Jer. 36. 23. and chap. 26. 23. Or as it is, Amos 7. 10. But thus he humbles himself.

published] *Heb.* Said.

nobles] *Heb.* Great men.

nor beast] The threatning was against the whole city, and all things in it. All the creatures, as they were made for the use of man, so they suffer for the sin of man; and man is punished in them, and the loss of them: man, in their punishment, sees what he deserves. The meaning then is, not that the dumbe beast had sinned, or could repent; but that by their example man might be astonished, considering that for his sin the anger of God hanged over all creatures; and that their lowings and bellowlings might the more excite the people to lamentations and howlings.

taste any thing] For a certain limited time, which likely was a whole day at least.

and beast be covered] It may be, according to the custom of those dayes, the beasts they use to ride upon, and imployed for carriage, were wont to be covered and trapped: but in time of mourning they took those ornaments off, and covered them with hair-cloth, and ragged clothing.

and cry mightily unto God] The King of *Nineve* can resolve of no way for help, but prayer. And that must be strong prayers; as Heb. 5. 7. 1 Sam. 15. 11. Psal. 22. 2. and 69. 3. and 119. 145. Luke 18. 7. Thus *Jar* he by the light of nature. And so did the mariners. Chap. 1. 5. He commanded that the men should earnestly call unto God for mercy.

yea let them turn] He rests not in the external Rites; but comes to the true touch of Repentance, the effects and fruits of it; every one to turn from his evill course of life, to change his manners and become a new man.

and from the violence] He instanceth in one particular sin, which likely reigned much, if not most, in that city.

is in their hands] Whereof he is guilty, as if his hands were soiled therewith, Psal. 7. 3.

v. 9. *who can tell*] The King thus doth not utterly despair; but entertains some hope of help. Faith is mixed with doubting; yea even so in Gods true children. And this question here may note out difficulty, as well as diffidence. See Joel 2. 14.

will turn] Towards us in grace and mercy.

that we perish not] He acknowledgeth that their safety, or perishing lay wholly and solely in the hands of God, in his favour, or displeasure.

v. 10. *And God saw*] This is called Repentance, by our Saviour, Matt. 12. 41. But likely in a large acceptation. This may seem rather, by the sequent history of them, and their dealing against the Jews, to favour of *Pharaohs*, and *Ahabs* repentance, then to be a real and found conversion to God. See the book of Nahum. They were like those. Psalm. 78. 34. 36. 37. 57.

their works] That is, the fruits of their repentance which did proceed from their credence to the words of the Prophet. These are looked more after, then ceremonious rites. Not yet that their works merited their pardon; but that they thereof such a qualification to be in them, as is in such to whom God promiseth freely, out of his meer mercy, to give a gratious pardon.

God repented] By recalling his sentence which was but conditionall, in his decree, and minde; whereof he gave likely either little or no notice by *Jonah*. See Gene. 6. 6. and the Annotations there; Gods dealing herewith *Nineve* is not much unlike his dealing with *Ahab*, 1 Kings 21. 27. 28. 29.

CHAP. IIII.

Verse 1. B*UT it displeased*] Not onely for fear of being thought a false Prophet: but also for the zeal of Gods glory, which he thought was wronged by this change; And for affection he bore to Gods people; who had then no greater enemie to fear, then the Empire of *Assyria*; as by effect it appeared not long after. And hereupon some would excuse *Jonah* from all fault in this; But in vain, should he be displeased with Gods doing? with his work of mercy? to grant a mercy? and he thereat so exceedingly displeased? so very angry? beyond all mean and measure? Himself sets out his own sin. And God himself reproves him for it; both which will more appear hereafter. Thus the Prophet falls fowle upon God; and that so soon after so miraculous a mercy and deliverance vouchsafed him. He was it seems too literal a doctour, taking and prefing the bare words, without any restriction or reservation.

v. 2. *And he prayed*] A paffionate disorderly prayer; expostulating and quarrelling with God; accusing him, to please and justifie himself, in his former open rebellion. Herein was some piety in that he directed his Complaint to God, in the name and nature of a Prayer: But mixed with much infirmity, and impiety. In this, he retains some seeds of piety and obedience in his heart; and God mercifully vouchsafes the title and esteem of a Prayer unto it. And thus in much mercy God many times deals with the sinfull weaknesses of his servants, yea our best services are tainted with imperfections and defilements.

was not this my saying?] Here is his grief and anger, That thus he should be found to be a false and lying Prophet. See Jere. 20. 7. 8. Thus preferring his own conceited credit, before the praise of Gods glorious mercy. But be it; that here in he had a chief eye to Gods glory, and was most render of it; fearing the prophane Ninevites would blaspheme Gods name, and deride his word and threatnings, when they saw them not to be accomplished, they knowing that God was the author of his message, and *Jonah* was but his Ambassadour, sent with his word in his mouth, with instructions, and mandates from him; Take him thus at the best, yet he should have learned to subject his will and wisdom to Gods will and wisdom; not to arrogate to himself a censure of things passing his Capacity; but humbly and wholly to submit himself to God, and to begg of him the Spirit of discerning in such high concernments. And the like must we do, when we see things fall out by Gods secret providence, which we think will redound greatly to Gods disthonour; let us grieve at the sin, yet wait on till he bring forth light out of darknesse, good out of evil: and mean while let us go on to obey his commands, though all the world oppose us in it. Verily here is a manifold example in *Jonah* of humane infirmity. He seems here to defend and maintain his former obstinacy and rebellion; aiming in all at his own credit and reputation.

therefore I fled] Chap. 1. 3. Not for fear of danger, or toyles not out of a rebellious minde, or any sinister intent; but left the issue and event of my Preaching should minister occasion to these Heathen people to blaspheme thy name, to deride thy word, as if there were no truth in thee or it. Thus would he dishonor God, out of a pretence of his love to God, and zeal of his glory. Let not such good intentions pretended, or real, draw us to the right hand, from the right path of Gods commandments.

for I knew] Out of Exod. 34. 6. 7. Psal. 86. 5.

a gratious God] This should rather have animated him to his duty. And happily would so have done; in his ministry to the Jews. But this seemed to him to thwart, and to be quite crossing to that peremptory ambassage upon which he was sent to the Ninevites: and so he conceived, that upon their Repentance, God would be merciful; and so both himself, and God exposed to their derision; And that this made him flee. He could dream of nothing to the Ninevites, but their destruction. But God used his ministry to a better purpose, and crowned it with better success then he imagined; or any way deserved.

slow to anger] Psal. 78. 38. Hosea 11. 9. See that James 1. 19.

and repentest] Joel 2. 13. Jer. 18. 8. and 26. 3. 13. 19. *Jonah* out of a blinde zeal makes ill use of these excellent attributes of God, to make them a cloak for his rebellion, and disobedience to Gods Commandment. But he should have been less wise in his own conceit, and have obeyed his call and command, though a thousand difficulties and absurdities had stood in his way.

v. 3. *my life from me*] Not so much out of his desire of heaven; as for his present displeasure and anger, verse 1. fee here again his great weaknesses and sinfull infirmity in this his strange passions. And this so soon after he came out of the whales belly. Yet is not this a voice of despair; he would not then have put it up in form of a Prayer to the Lord; but a passionat expression of his, too great indignation at this event of his preaching; and Gods repenting mercy to Nineveh. He was too heady thus to wisht for his death. And thus *Elias*, 1 Kings 19. 4. *Job*, and *Jeremiah*, were too hasty this way. They should have kept their standing, till God, who placed them in this life, had called them out of it. See the example of *Paul*, Phil. 1. 22, 23, 24. We must to love life, as yet willingly to leave it when God calls for it; and so wish for death, as yet patiently to

to wait till God brings 6s to it.

for it is better] Thus *Jonah* expresseth and confesseth his own folly and sin. So dangerous a thing it is for us, and audacious, to passe our censures upon Gods actions, and the passages of his providence. His wayes are alwayes holy in themselves, though to us unknown. Ezek. 18. 25. Isaiah 55. 9. Our wisedom and safety is wholly to submit and subject our selves to his holy will and pleasure.

v. 4. *dost thou well to be angry?*] Or, art thou greatly angry? wilt thou be judge when I do things for my glory, and when I do not? Others thus; thou hast great cause to be angry: and so it is an ironicall reproof. See verse 9. and Numb. 22. 27. 29. Here God, the just Judge of the world, condemnes his preposterous zeal, for all his good intention. See Luke 9. 54. shall filly man thus chafe and fret at Gods proceedings? Let the pot-sheard strive with the pot-sheards of the earth. *Jonah* did not modestly disturden himself of his fears and doubts, before God; but straight became exceeding angry. And God here by putting this Interrogatory to him, would convict him by verdict of his own Conscience; as if he should say, do but look thy self in the glasse of thy own Conscience.

v. 5. *So Jonah went out of the city*] Likely before the fourty dayes were expired; not knowing yet of the Lords merciful minde to spare the City; and lest if he had stayed therein, he might have been destroyed in it. Or if this be understood that it was after the fourty dayes were expired, yet might he wait a while longer, expecting still the judgement threatned, though a little delayed, yet to be shortly executed. For we read not of any Revelation made to him, or understood by him, of reversing the judgement; but onely by the event. He therefore doubted at least whether God would shew them mercy, or no: and therefore after fourty dayes he looks still what issue God would send.

v. 6. *prepared*] Did miraculously cause this plant so soon and suddenly to spring and grow up to a great height; peradventure this happened when the booth began to dry up, and shaddow *Jonah* no more.

a gourd] *Hebr. Kikaion.* A plant which is very common in those hot countryes, and groweth up to a great height, and spreadeth out in great breadth, called commonly *palma Christi*, as most conceive. *Hierom* was questioned for translating it an Ivie. God chose such a plant as naturally growes soon; but here he makes the growth to exceed far the ordinary course of nature.

to come up] Over the booth where *Jonah* was.

his grief] Namely, from the heat, which increaseth the grief of his minde. Or to give him by the means of this plant some wholsome document, and remedy for his passion.

exceeding glad] *Hebr.* rejoyced with great joy. Thus sensible we are of bodily comforts and refreshments.

v. 7. *Prepared a worm*] Thus Gods providence is in and over the lesl creature. So for the winde, verse 8. See Mat. 10. 29, 30. Luke 12. 6, 7. It is God that works ordinarily in the setled course of nature; and extraordinarily, when he pleaseth to vary from it.

smite] Namely did gnaw the root of it.

v. 8. *a vehement east winde*] *Hebr.* a silent, or deaf winde. That is to say, a still hot winde, which redoubled the heat of the sun. Others; a winde that made one deaf, it was so tempestuous.

and wished] 1 Kings 19. 4.. *Jonah* still is in extremity of passions, upon all occasions; transported and overborn with them; with anger, joy, grief; They should be regularly moderated.

v. 9. *dost thou well to be angry?*] Or, art thou greatly angry? so angry for such a trifle; Is this well? God here is mindefull of him, when he was not so mindefull of God; but wished onely in himself to die; and so to run upon despair, without seeking to God for a remedy. Thus God prevents us in mercy, and expects not alwayes till we begin to seek to him first.

I do well to be angry] Or, I am greatly angry. *Jonah* is still in height of passion; words are these of a passionate spirit, blinded with anger, rather then with any expresse rebellion. This declareth the great inconveniences wherein to Gods servants do fall, when they give place to their own affections, and do not in all things willingly submit themselves to God. He slights Gods admonition and reproof, riseth up in a further animosity against it; proceeds on to a desperate degree of anger. Such wilde beasts are our furious passions when we give them the reins. This case of such a Prophet should make us the more carefull to curb in, and to regulate our affections betimes.

v. 10. *Thou hast had pity*] Or, spared. That is thou wouldest have spared and dearly preserved it. God now applies the former case to his present purpose. He had pity on the gourd, for his own sake chiefly, and his own use.

came up in a night] *Hebr.* was the son of the night: was so slight a thing; and he had no interest in it, or the making of it.

v. 11. *And should not I*] Thus God mercifully reproveth him, which would pity himself, and this gourd; and yet would restrain God to shew his compassion to so many thousand people, of his own making, and for his own use; But that he must needs destroy them, and not suffer them to enjoy the common benefits of light, and life. Every word of the Lord here hath its waight and emphasis; opposing himself, to *Jonah*; and populous Nineveh, to the Gourd. An argumentation somewhat like that Matth. 7. 11.

Cannot discern] Little children, that are not yet come to age of understanding.

and much cattle] To be much preferred before the gourd. And all this to make *Jonah* to be ashamed of himself, and his furious folly; who would prescribe rules to God, and his secret Counsel: and goes about to govern God, by the dictate of his will and pleasure: that he should not spare the Ninevites: who yet so much endeavoured by their Repentance to prevent his judgement threatned against them.

ANNOTATIONS

On the Book of the Prophet *MICAH.*

The ARGUMENT.

MIcah *prophesied in the dayes of* Jotham, Ahaz, *and* Hezekiah, *Kings of* Judah: *Some say upon probability, at least thirty yeers; at which time Isaiah also prophesied: and they too are like in the subject matter: and in their terms and prophetically stile, sublime and lofty. He declareth the destruction of both the Kingdoms of* Israel *and* Judah, *and their approaching dispersion by the* Assyrians, *and by the* Caldeans: *because of their manifold wickednesses: but chiefly for their idolatry, impiety, and inhumanity;*

inhumanity: and all upheld and countenanced by their Princes, and Prophets. Then he maketh promises, to the Remnant of true Beleevers, of Temporall deliverance from captivity; and of Spirituall through Christ, who should bring Eternall salvation to the whole Church; gathering it out of all Nations: whose coming in the Flesh, or incarnation, and place of his Birth, are described; so that from him Herod *might be told where Christ the true Bread of Life should be born; Namely, at* Bethlehem, *The house of Bread; for so the* Hebrew *word signifieth. Furthermore, he joyneth Excellent prophesies of the coming of Christs Kingdom; of the calling in of the Gentiles: and of the felicity of the Church, and the Benefits should come to it by the Gospel. His prophesie hath two parts or sermons: The first consisteth of Threatnings to the wicked,* Chapters 1, 2, *and* 3. *and of consolations to the Church, by the Prophetically Promises of Christ, and his Kingdom,* Chap. 4, *and* 5. *The second part hath also Threatnings, for their ill requiting of all Gods kindenesses, and their other sins:* Chap. 6. *And, after the complaint of the Prophet, and all the Godly, concerning the paucity of good men, in every ranck, and degree, so that they could scarce finde, among their near friends and necessary acquaintance, piety and fidelity: he endeth his prophesie with the Churches consolation, in her patient expectation of Gods time to plead her cause, to the shame of her insulting enemie, and her own marvellous felicity,* Chap. 7.

CHAP. I.

MIcah] Jer. 26. 18. not that *Miceiah*, 1 Kings 22. 8.

Morasthite] Namely, of some city called Morasheth, either that verse 14. or that, Josh. 15. 44. being a city assigned by lot to the tribe of Judah,

in the dayes] He was contemporary with Esay, save that he began latter then he: and after *Joel*, *Amos*, and *Jonah*, had ended their prophesies. The time of his continuance in exeeuting his office, is not certain, because those yeers of *Jotham* and *Hezekiah*, in which he began, and ended, are not set down. This knowledge of the time helps much to the understanding of the Prophesie: which in it self is somewhat dark, and difficult. He hath a great concord and correspondency with *Esay*, his Colleage, many times using the same words. God willing so by the mouth of two Witnesses, to have his Word confirmed to his people.

which he saw] Amos 1. 1.

Samaria and Jerusalem] The chief cities of the two kingdoms; of the ten tribes, and of Judah: and concerning their princes and heads, verse 5.

v. 2. *Hear all ye people*] *Heb.* Heare ye people all of them. He doth not equally preach, and intend all his doctrine to the use of all people; as much as to the people of God, the Jews: But this is a figurative manner of calling all creatures, as it were, to a solemn appearance, and to be witnesses at the judgement, wherein God will judge his people. See Deut. 4. 26. and 30. 19. and 32. 1 Psalm 50. 1. 4. Esay 1. 2. Their sins shall be brought upon the publick stage; and themselves convicted and condemned of all unlesse they repent.

hearken O earth] Jer. 22. 29. As if the sensiesse element were more ready to hear, and to be struckon with the terrour of Gods wrath and judgement, then his people were. See Chap. 6. 1, 2.

all that therein is] *Heb.* The fulnesse thereof.

and let the Lord God] The Tribunal being erected, and the assembly gathered, the Lord God will appear.

be witnesse against you] Will convince you of your sins, O ye of Judah and Israel. Here then there will be no dallying with God, nor escaping his judgement; he will plead his own cause against you, before all the world; and take due vengeance; unlesse ye repent.

the Lord from his holy temple] Coming forth, as one should say out of heaven; or out of the Temple of Jerusalem, where he is present in his signes of grace and vertue. Psalm 11. 4. Hab. 2. 29. They never gave over boasting of the holy Temple of Jerusalem, and God in it; they gloried in their prerogatives; that they were such a sacred people, as not to be so roughly handled, and uncivilly dealt withal, by the prophets: so abusing Gods favours to shield and shelter them in their sins; *Micah* tells them that for all this the Lord will appear, even out of that holy temple, to take due revenge on them for their sins.

v. 3. *For behold*] To rouze them up to attend that which they could so hardly be perswaded to; that God was so angry with them, when they thought him well pleased and propitious.

forth out of his place] Esay 26. 21. There against the enemies of his Church; here against his own people. Not quite to leave his temple; as Ezek. Chap. 9. 3. and 10. 3, 4. 18, 19. and Chap. 11. 22, 23. But to appear out of it; as in the end of the former verse; and to appear as a dreadful Judge against them. They thought he had been in the Temple quiet and well pleased with their ceremoniall services and sacrifices; not much unlike to the idols of the heathens, in their temples; But he will come forth and stretch out his hand of power and revenge further then so.

and will come down] From heaven; or rather from his Temple on mount Zion.

and tread upon] He shall shew himself exalted above all worldly greatnesse: or he shall tread underfoot all powers which shall offer to resist him, Amos 4. 13.

the high places of the earth] Meaning thereby, that God will come to judgement against the strong cities and holds: none of them shall keep him out, or stop his vengeance: nor yet those high and lofty men, that by their greatnesse would plead exemption from the condition of the vulgar sort, see the phrase Deut. 32. 13. & 33. 29. & Isa. 58. 14.

v. 4. *And the mountains*] The rocky mountains shall yet melt. All this is to affright these hard hearted sinners, with the dreadful Majesty of this judge, coming to judgment. See Nahum 1. vers. 2. — 7. Psal. 50. 3, 4. & 97. 2, 3, 4, 5. Yet this should not drive sinners to flee from God; but tame their pride, and humble them, in all submission, and aweful reverence, to approach unto him.

a steep place] *Heb.* a descent.

v. 5. *For the transgressions*] Here is the cause why God appears so formidable. It is not without just cause: nor is he too severe to his people, more then is meet.

of the house of Israel] Of the whole body of the people; of his own people by Covenant.

what is the transgression] Where is the spring of all these Idolatries, and other sins of these two Kingdoms? Is it not in these two chief Cities? and in the Kings and Princes, and in their Courts, which are kept within those Cities? and in the Priests and Prophets that are there? And withall he may seem to speak this in the person of the hypocritical Jews, that cryed out, what, and where were there so great transgressions? as if they were unjustly taxed by the Prophets, when they dealt so roughly with them.

Is it not Samaria?] The Prophet meets with them, and stops their mouths; Their capital sinnes were most in their capital Cities; and thence overflowed the whole land, even those named. v. 1. There is their sin; and the well-head of it; where the fountain should have been of all good government; and good example: Yea there were their Idolatrous worships most reigning, wherein they so much pleased themselves; and from which they would not be beaten. The Prophet therefore, in Gods name, as from heaven, thunders against them.

the high places of Judah?] Amos 7. 9. High places of Isaac. High places were sometimes taken in a good sense; as Gibeon, when the Tabernacle was there; and Jerusalem, when the Arke was there, are called High places. 1 King. 3. 2, 3, 4. See also 1 Sam. 9. 12. & 10. 5. Where the high place is called the Hill of God. But after the setling of Gods Levitical Worship at Jerusalem, and the building of the Temple; then and thenceforth high places are taken in the bad sense; as becoming Idolatrous places. So *Jeroboam* built high places. 1 King 12. 31, 32. Houses of the high places; and he made Priests of the high places; and images, and altars, and groves; where they burnt incense, and offered sacrifices in their Idolatrous services. And his successors multiplied these high places. And many Kings of Judah were not free of this sin. Yea *Solomon* himself who builded the Temple, was deeply guilty herein, for his idolatrous wives sake, 1 King. 11. 7. And many his successors, otherwise good, yet taxed for this, for not taking away the high places which their predecessors had built: And *Hezekiah* and *Josiah*, are commended for destroying them, 2 King. 23. 5. —21. They were so called, because they were built

built on high mountains and hils. Jerem. 17. 2. See Ezek. 20. 29. Heathen idolaters worshiped their heathen Gods in them; Num. 22. 41. & 33. 52. But the Jews most usually would worship the true God in these unlawful places, and by unlawful ways. 2 Chron. 33. 17.

is it not Jerusalem? Even there were high places built. 2 King. 23. 5. 6. 7. 10. 13.

v. 6. *Therefore I will*] Chap. 3. 12.

and as planting] As a place fit for such a use, or as an heap of stones; such as they use to gather out of the place where they mean to plant a vineyard.

pour down the stones] A gradual exaggeration of the foresaid judgment; even the stones themselves shall be carried away as with a torrent. See Mat. 24. 2.

into the valley] Samaria was builded on an hill. 1 King. 16. 24.

v. 7. *And all the graven*] Such as they had in their high places. These shall be destroyed. The images themselves God doth not so much heed; as the idolatrous worship which they yeeld to them, and by them: which is the thing that God so much abhors.

the hires thereof] That is, all the riches and goods which she had gotten, & which she thought to have gotten, by her unlawful treaties and leagues with prophane Nations; and as it were, for a reward given her for consenting to idolatrie. See Hos. 2. 5, 8, 12. & 9. 1.

for she gathered it] Basely, and by their idolatry; as whores gather riches for their hire.

shall returne] A proverbial kind of speech: as much as to say, those goods shall go away as they came; that which hath been gotten in the brothel, shall be lost in the brothel: or the Assyrians, who shall make prey of them, shall also take them, as a reward, and gift of their Idols; and shall adorne their Idols with them.

v. 8. *I will waile*] Isa. 21. 3. & 22. 4. Jer. 4. 19. The Prophets words, having a feeling of the publick calamities. And by his example to awaken them out of that sottish security, wherein they so much pleased themselves; and to stir up in them the like passionate wailings as they saw in him.

and howl] Thus deeply did he compassionate and bear his share in the burden of their miseries. And yet at this time sensleſſe were they themselves. The like compassion is expressed, even for Heathen nations; as Esay 16. 9. 11. Jer. 48. 31. 32. But likely there the prophet shewes more what they ought to do, then what he did himself.

strip and naked] Namely, in my shirt, or without my outward garment: which was a fashion used in times of extream sorrow. See Esay 20, 2. and 32. 11. 1 Sam. 19. 24. Or stript at least-wise of my prophets weed. See 2 Kings 1. 8. Zech. 13. 4. Matth. 3. 4. The Rest of the Malfortunes more large, that the the text must be read, שרחל *sholal*, not שרחל *shilal*, with *Vau* and not with *Iod*.

the dragons] Job 30. 29. Because their state should be like that, Esay 13. 21, 22. and 34. 13, 14, 15. Jer. 51. 37. See Jer. 9. verſ. 10, 11. and Chap. 10. 22.

owls] *Heb.* Daughters of the owl, Psalm 102. 6. Jer. 50. 39.

v. 9. *her wound is incurable*] Or, she is grievously sick of her wounds; so in the plurall number; Hers, that is, Samarias. Whereby is meant the whole kingdom of the ten tribes see v. 6. 7. They are bitter, desperate: This is the cause of such his howling.

it is come] The wound and plague.

unto Judah] The Assyrians after they have conquered and laid waste the ten Tribes, shall also lay Judah waste, even to Jerusalem, 2 Kings 18. 13. Esay 8. 8. Jer. 10. 22.

he is come] The enemie.

the gate of] That is, to Jerusalem the kings residence; and where Judahs sovereign court of justice was held, which the Scripture calleth oftentimes gate.

v. 10. *Declare ye it*] 2 Sam. 1. 20. The meaning is, The peoples calamities shall be so horrible, that it were to be wished that their deadly enemies, such as those of Gath, and other Philistims were, might never hear no news of it; for fear left they should make triumphs for it; and should aggravate the measure of them by their insultings. He speaks their mindes, who if it had been possible, would willingly have their calamities and shame hid from the knowledge of foreign enemies.

weep yeno] Forbear making any shew of miseries, for fear of giving your enemies occasion of laughter. He shewes they should willingly rather choose to smother their miseries, and perish in silence and secret, if it were possible, then to have added to their miseries the insultations and scoffs of their bitter enemies, who greedily gaped for that occasion.

Aphrah] That is, dust.

roll thy self in the dust] Thou nation of Israel, in signe of extreme sorrow do thus, Jer. 6. 26. The name of *Aphrah* is not found any where else, and yet seems to signifie some noted place: some think it likely that it was framed by the Prophet, to make some allusion to the sense of his prophecie: as instead of *Ephraim*, that is to say, fruitsulnesse, he saith, house of *Aphrah*, that is to say, of ashes; to shew that this tribe, which was so mighty should be ruined and brought to ashes; Thou dust & ashes roll thy self in dust & ashes; mourn so, as v 12. instead of Ramoth, which signifieth Altitudes or Heights, he saith Morech, that is to say, Bitternesse, by reason of the great and bitter mourning and lamentation, which should be made in it. Some take this to be that mentioned, Josh. 18. 23. in the tribe of Benjamin, and so the meaning to be that they should mourn thus far from Gath, and the bounds of the Philistims, and from places of great concourse of persons, going and coming: out of which place, when the Assyrians should over-run the countrey, one should not be able to come out. The Ceub of the Masforites hath it, I rowled my self in the duft.

v. 11. *Passe ye away*] Into captivity, loaden with reproaches.

Thou, &c.] Or, thou that dwellest fairly.

inhabitant] *Heb.* Inhabitresse.

Saphir] It signifies fair: this may allude to Samaria; that instead of her fair name, she shall be ensnared to foul ignominy, and shameful nakednesse. Some take the names mentioned in this and the next verse, to be appellative words, noting out the fair and fruitful, and the rough and barren parts and places of the kingdom of Judah. Others to be proper names of neighbouring places, through which the enemie must passe; which he came against Judah.

shame naked] Isaiah 47. 3. Jer. 13. 22.

the inhabitant] 2 Kings 18. 13.

Zaanan.] Or the countrey of flocks, a place of coming forth: full of flocks, and pasture for them. *Symmachus* translates it, the abounding habitation. This some make to allude to Sion; some to some other place that used much to come forth abroad: yet contrary to her custom, shall not dare now to come forth, feeling the mournfull miseries and captivities of her neighbours.

Beth-ezel] Or a place near: or a house of separation: because say some, God shall forsake it, as an unclean place.

his standing] *Hebr* his presenting, meaning his defending. For the Hebrews when they would say defend one, did say, present himself for one: See Exod. 32. 26. Numb. 14. 14. Isaiah 21. 8. Others, the enemy shall not depart before he hath overcome you; and so you shall pay for his unrighteousnesse. Others thus: That the neighbour places shall learn of you, by your example, to stand and stay at home, seeing the calamities of others: and not dare to go forth to comfort and assist them. Others thus, that those barren rugged places shall receive and maintain their standing and subsistance from the more fair and fertile places. Such various interpretations do these two obscure and difficult verses admit. The Translation may be thus: The mourning of the house of *Ezel* shall receive from you her standing. The *Vulgar Latine* thus: Domus vicina accipiet a vobis, quæ stetit sibimet.

v. 12. *of Maroth*] Or bitternesses, or sharp rough places, Of this see on the 10. verse.

waited carefully for good] Or, was grieved for good, sick for it: which they lost, and carefully expected in vain: but were cast out of their former good and happy estate, by those publike calamities. And thus the *Targum*. LXX. have the word begun, for waited.

but evil came] The evil of calamity and affliction.

from] He the author of it, whosoever was the instrument.

unto the gate of Jerusalem] *Rabshakeh* shut up Jerusalem in self. And therefore Maroth might well be frustrated of her expectation, and mourn for her losse.

v. 13. *Lachish*] Lachish had a king: who with his city were conquered by *Josiuah*, chap. 10. 23, 32. and allotted to the tribe of of Judah, Josh. 15. 39. It was fortified by *Rehoboam*, King *Amaziah* fled thither from conspirators, and was there murdered, 2 Kings 14. 19. *Sennacherib* besieged it, 2 Kings 18. 14. 17. *Nebuchadnezzar* fought against it, before he took Jerusalem.

binde the chariot] To flee with all speed before it were too late: for there is no abiding for thee in the city, by reason of the enemy, the Assyrian, who comes to besiege thee, 2 Kings 18. 14. 17. and chap. 19. 8.

to the swift beast] That is, horses, or Dromedaries, or other beasts which could run very swiftly.

she is the beginning] Hence it appears that Lachish was first infected with the ten Tribes idolatry; and that from thence it passed even to Jerusalem, some apply this to her confederasie with Jerusalem, against *Amaziah*, 2 King. 14. 19. And not unworthily, the that would not suffer her King flying to her for succour and safety, to escape; should now her self, though she flee never so swiftly, yet not escape. Thus God revengeth Rebellion and conspiracies against Kings, and the murdering of them: thus severely and surely, at last; though defer'd next a hundred years.

for the transgressions] Targum, transgressors.

in thee] The conversion of the speech to *Lachish* sheweth her to be very guilty; and to have opened the door to let in the idolatries of Israel into Judah.

v. 14. *give presents*] To buy the friendship and assistance of the city of the Philistines, and of other Nations, against the Assyrians: yet all shall be in vain.

to Moresheth Gath] To distinguish it from another *Moresheth*; that verse 1. or that Josh. 15. 44. In the tribe of Judah.

Achzib] That is, a lie, it appears by Josh. 19. 29. Judg. 1. 39. That this city was one of those, out of which the *Canaanites* could not be driven; and it seems that upon this invasion of the Assyrians, the Israelites had made a league with those Nations, by whom they were deluded, either through weaknesse, or perfidiousnesse: and *Micah* among those cities hath made choice of *Achzib*, by reason of the signification of the name, which is a lie. This lying *Achzib* shall prove a lie: Their hired auxiliaries should fail their trust; or not be able to help them. No succour, or resistance against God, and his judgements. And these particular addresses and occurrences thus foretold make Gods hand to be seen more clearly in the business, when theire things should come to be accomplished.

v. 15. *yet will I bring an heir*] It will cause the Assyrians to come, who shall make themselves Lords of thee, and thy goods.

to Marefhah] A city of Judah, Josh. 15. 44. And this also seemes to have been chosen out by reason of the nearnesse which is between the name of heir, and *Marefhah*, a possessour shall possesse. *Marefhah*. See 1 Chron. 8. 13. And if this be the Prophets own City where he was born, we see he is no accepter of persons; he spares not them.

he shall come] Or, the glory of Israel shall come, &c.

Adullam] A city of Judah, Josh. 15. 35. 1 Sam. 22. 1. 2 Sam. 23. 13. 1 Chron. 11. 15. 2 Chron. 11. 7. To the cave there David fled. And this was a city of note after the return from the captivity, Nehe. 11. 30.

the glory of Israel] Some understand this of Jerusalem, some rather of Adullam, appositively the glory of Israel. And this, some by way of scorn, that poor Adullam should then be the glory of Israel; the glory of Israel should be brought to that Low estate.

v. 16. *Make thee bald*] That is, O thou nation of the Jews, make most bitter lamentation. See Job 1. 20. Isai. 3. 24. & 15. 2 & 22. 12. Jer. 7. 29. & 48. 37. & 41. 5. Lev. 19. 27. 28. & 21. 5. Ezech. 7. 18.

thy delicate children] Which by abusing my long patience and indulgence, thou didst bring up so delicately and daintily; swimming in thy pleasures, and drowned in thy delights; nor heeding thy sins, or my judgements.

as the eagle] When the changeth her feathers; or groweth bald.

for they are gone] Captives and exiles; so as the land remains desolate and waste. He speaks of the future time in the present or preter tense, for certainty of the prophesie.

CHAP. II.

Verse 1. VVO *unto them*] From their idolatry; the Prophet now comes to charge them first with Inhumanity, and cruel covetous oppression of their brethren: To which he adjoyns Gods fore judgements threatned for it. And secondly, he chargeth them with Impiety against God, and his prophets, in prescribing to them what, and how to preach and prophesie, intermixing withall the former accusation of their cruel oppressing their brethren: And returns the second time to renew Gods threatnings and judgements against them for these sins. He is vehement in his sermon, and severe; because he saw the nature of their sins, and their boldnes in them so required.

unto them] He distinguisheth not here between Israel, and Judah; But seems to comprehend both.

that devise] Hos. 7. 6. Our devisings, thoughts, imaginations, must be good and just.

iniquity] Fraud, force, wrongs.

upon their beds] Psal. 36. 4. They rest not then, in the time and place of rest, from evil. So restlesse are sinners, and greedy covetous persons; so set upon mischief.

Morning] As soon as they rise they will not delay, or lose any time, but presently execute their wicked devises of the night.

because] Or, when.

in the power] What hurt they are able to do, that they dare do. and are ready to do, when any hope of gain and getting doth any wayes appear. So Prov. 3. 27. when it is in the power of thine hand to withhold it.

v. 2. *fields*] Isaiah 5. 8.

and take them] As greedy, and cunning, to covet and compasse; so ready and audacious to execute and practise; no sooner the one, then the other; nothing shall scape their fingers.

oppresse] Or, defraud, v. 8.

v. 3. *against this family*] Of Israel, and Judah. For God here distinguisheth them not.

do I devise] As ye devised evilly verse 1. so I sleep not, but am watchfull, and devising my devises against your evil doings

an evil] Not of sin, but of punishment.

from which] Though hypocrites do ever promise impunity to themselves, and think to escape one way or other, yet they but deceive themselves, and shall be deceived: Their necks that would not submit to the yoak of obedience, shall lie under the burden of punishment.

haughtily] As now ye do: the scene shall be changed; your pride abated; even that pride wherein ye flight and despise all the threatnings of the prophets.

is evil] Or, will be evil, to break them that would not bow and bend themselves to obedience.

v. 4. *In that day*] Of Gods judgements and visitation. See Isaiah 2. 10. and 7. 17. and 10. 3. and 13. 6. 9. and 22. 5, Jer. 30. 7. and 46. 10. Ezek. 7. 10. 12. Amos 5. 18.

a parable] Parables and proverbs shall be taken up against the Jews.

and Lament] Lamentations shall be taken up over them. See Jer. 9. 17, 18. 2 Chron. 35. 25. Job 3. 8. Eccles. 12. 5; Amos 5. 16. 17. while your enemies and ill-willers shall deride your miseries you shall weep.

with a dolefull Lamentation] *Hebr.* with lamentation of lamentations. Ezek. 2. 10. and this shall be for a lamentation.

we be utterly spoiled] Jer. 9. 19.

he hath changed] The Assyrians and Chaldeans, as Gods instruments.

to portion] The state and condition, the lot and portion, and inheritance which God hath given them, Chap. 1. 15.

how hath he] Thus the Jews lament, and say that there is no hope of restitution, seeing their possessions are divided among the enemies; and themselves carried captives into foreign nations.

turning away] Or, instead of restoring.

v. 5. *Therefore thou shalt*] By reason of the sins fer down, verf. 1, 2. you shall be put out of all right and share in the Church and people of God; whereof the driving out of the holy land shall be a signe.

cast a cord by lot] Deut. 32. 8, 9. Numb. 34. 13. Psalm. 78. 55. and 105. 11. Now, not they for themselves should do it; but strangers and enemies should divide their land and portion for themselves for their use and possession. See Amos 7. 17.

in the congregation of the Lord] He may likely thus flee them ironically, and to sting them with remorse; in that they had forfeited the favour of this title, and lost the true right and interest in it.

v. 6. *prophesie ye not*] Or, prophesie not as they prophesie. *Heb.* Drop, &c. See concerning this manner of speaking which is very frequent amongst the prophets, Ezek. 21. 2. Amos 2. 12. and 7. 12, 13, 16. Esay 30. 10. Jer. 11. 21. and 5. 31. The concisenesse used in this verse occasions variety of Interpretations. Most take them to be words of profane men, who would hinder the free exercise of the prophets office, and of his fellow-prophets.

to them that prophesie] Some take this, as to imply a command of God to the prophets to prophesie, notwithstanding they were silenced by those wicked men.

they shall not prophesie to them] Gods reply: that is to say, they shall preach in despite of you; and if it be not for you ye rebels, which wrong them; yet it shall be for the salvation of mine elect, as Esay 8. 16. And they shall not prophesie to you, as your false prophets do, that no shame shall overtake you; some render the words and meaning thus; as if the wicked people should say, Prophesie ye (true Prophets) not at all; let those prophetic, (meaning their false prophets) The other prophetic not, as those of ours do, That namely no shame shall befall us, verse 11. 1 Kings, 22. 8, &c.

that they shall not take shame] See the *Targum*. Or, *Non retrocedet ignominia*. Some expound thus, as was said, that the false prophets prophesied, that the people should suffer no shame, no blame, or harme. Others thus, That God will not have his true prophets prophesie any more unto this forlorne people, who thus inhibit them; left they should take and suffer shame, by losing their labour, and being lyable to their scoffs and reproaches. A most heavy judgement.

v. 7. *O thou that art named*] A sesse sin were this in others. But a prodigious sin in thee: art named; but art not in truth, as Apoc. 3. 1. and Chap. 2. 2.

the house of Jacob] But deservedly may rather be named an Hittite, Amorite, of Sodome and Gomorrah; of their father the devil. See Ezek. 16. 3. Esay 1. 10. John 8. 44.

is the spirit of the Lord straitned] Or, shortned. Is not this an execrable boldneſſe in you, to oppoſe your ſelves againſt my prophets? and the power and authority of my Spirit, which from time to time hath ſet my prophets on to preach my word? is it now leſſened or weakned, that it ſhould yield to your deſires? See Jer. 6. 11. and 20. 7, 9. Mic. 3.8.

are theſe his doings?] The cauſe of all theſe evils, and threatnings, which are denounced againſt you by my prophets, is in you, and not in me; and therefore you wrongfully complain of my prophets, as if they were the authours of all the evil that befalleth you, Eſay 28. 21. Lam. 3. 33. Or, are theſe the doings of the houſe of *Jacob*? are they ſuch as thoſe you do? your doings then being ſuch as they are, no marvel if the prophets deal ſo roughly with you. Yet ſome make all theſe words to be the ſayings of the rebellious Jews, and ſo expound them, as ſaintnaring one another by them to contemn Gods words and threatnings in the mouthes of his prophets.

do not my words do good?] Quarrel not, ſnarle not at my word; as ye do. The fault is not in my word, in my prophets ſpeaking it; but in you. You may thank your ſins for all the burdenſome and threatning words of my prophets. If you will be good men, and believe, you ſhall hear nothing from my prophets but promiſes and aſſurances of graces, and bleſſings: if you be ſinners, but corrigible and capable of repentance, you ſhall have by them healthful means of converſion.

uprightly] *Heb.* Upright. See Pſalm 18. 25, 26. Leviticus 26. 21.

v. 8. *even of late*] Yeſterday, which ſometimes ſignifies with the Hebrews the time paſt, though it be a good while ago.

my people] By covenant and profeſſion; though ſometimes not my people, through their ſins, as Hoſ. 1. 9. And ſo here ſome render the words and enſue thus; that was heretofore my people, under my hand and government; but now eſtranged from me and renounced by me.

is riſen up as an enemie] Againſt me, that is, againſt God, ſay ſome, in rebellion and diſobedience. Againſt one another, ſay others. And here they bring in the conſpiracies againſt their Kings; and their murdering one of another; in both kingdoms; and the mutual claſhings of the one kingdom againſt the other; which immediately preceded theſe times.

as an enemy] One againſt another; ſubjects againſt their king; one kingdom againſt another. See 2 Kings 12. 20. and chap. 14. 13, 14. 19. and chap. 15.

ye pull off the robe] Whereas your forefathers ſhewed their valour in juſt wars, you uſe nothing but thefts and murders againſt one another; ſpoyling one another; and ſo ſpoiling your ſelves of the honour of being my people; notwithſtanding all your outward ceremonies and ſervices.

with the garment] *Heb.* Over againſt a garment. For which God ſo tenderly provides, Exod. 22. 26. 27. Deut. 24. 13. 17. See Job 22. 6. Amos 2. 8.

from them that paſſe by ſecurely] In deep peace, ſuſpecting no danger; yet ye make a prey of them, as if it were in time of war.

as men averſe from war] So peaceable they, and little expecting ſuch hoſtile violence. Others thus, ye turn ſpoilers, as ſouldiers uſe to take preyes and ſpoiles returning from warre.

v. 9. *The women*] Or, wives; namely, the poor women, out of thoſe houſes where they had lived all their time in pleaſure and eaſe, with their husbands and children. They ſpared neither ſex nor age; neither women nor children; which yet are uſually ſpared in time of war it ſelf. See 2 Chron. 28. 8.

my glory] You bring them into ſuch a ſtate of miſerie and ſlavery, that the ſplendor and honour of being my children, and members of my people, appears in them no more.

for ever] Ye ever continue on to do thus, without repenting ever. The LXX do much corrupt the ſenſe of this verſe.

v. 10. *Ariſe ye*] Go and depart out of this land into captivity. The land will bear you no longer, but ſpue you out; God will ſuffer you no longer in it, but drive you out. See Levit. 25. 18. Deut. 28. 63, 64. Hoſ. 9. 3.

for this is not your reſt] Canaan was called the reſt of Gods people, and of God himſelf, Jer. 31. 2. Pſalm 95. 11. and 132. 14. Heb. 4. 3. It was as it were a neſt covered with Godswings and given to Gods people for an inheritance. They could not be perſwaded by the prophets that they ſhould be driven out of it. But Micah tells them otherwiſe, that becauſe they had broken the condition and covenant by which they held it, God would not ſuffer them to dwell upon it, Levit. 18. 18.28. and 20. 22. ye have thought to ſettle your ſelves in your countrey, in fair and magnificent houſes, in reſt; but I will ſhortly drive you out into captivity.

polluted] Levit. 18. 25.

it ſhall deſtroy] The pollution of the countrey by publike and reigning ſins ſhall be a cauſe that ye ſhall not live in reſt nor ſecuritie: but that you ſhall be driven out and diſperſed; as Jer. 9. 19. and 10. 18. Ezek. 36. 12.

v. 11. *If a man walking in the ſpirit and falſhood*] Or, walk with the windie and lie ſaſhy. Namely, falſe prophets, who ſay they have divine inſpirations, and dally with the people, promiſing them good, and plenty, are thoſe which they accept of, and hearken unto. See Eſay 30. 10. They love and like thoſe prophets that will cry peace, and ſpeak pleaſing things, and ſow pillows under their elbows: they would be ſoftered and bolſtered up in their ſins; elſe the prophets are no prophets for them.

v. 12. *I will ſurely aſſemble*] An Evangelical promiſe, ſay ſome, of gathering together the univerſal Church under the kingdom of Chriſt: Jer. 31. 10. oppoſed to the precedent diſperſion: others take this as a mocking of the ſayings of the falſe prophets to the people, making them ſuch promiſes as theſe. But the truth of all he plainly ſets down in the next verſe, ſetting forth Gods fearful judgements againſt them, as if they were preſent before their eyes. Aſſemble and gather them, as it were into one place. See that Joel 3. 2. 11, 12, 13.

all of them] The whole multitude and body of them.

the remnant] That ſhall remain and eſcape out of former calamities and deſtructions.

as the ſheep of Bozrah] Bozrah, the Edomites chief citie, Eſay 34. 6. and 63. 1. Amos 1. 12. Jer. 49. 13. 22. This citie and countrey adjacent abounded in ſheep. There was another of that name in Moab, Jer. 48. 24. abounding alſo in ſheep, and other cattel, and paſture for them in that tract, 2 Kings 3. 4.

in the midſt of their fold] So the *Targum*: I will fold and pin them in there, for ſlaughter and deſtruction.

great noiſe] Their multitude of men and People ſhall not deliver them, though they glory ſo much in them.

v. 13. *The breaker is come up*] Some thus, I will take away all hinderances, which may hinder the ſpiritual deliverance of the Church, beating down, and laying plain all manner of oppoſitions Eſay 57. 14. and 62. 10. Others rather underſtand this of the Aſſyrian and Chaldean, to deſtroy them.

they have broken up and have paſſed] The gates ſhall be broken up, that they may paſſe in troops, and go out in multitudes, to be led away into exile and captivity.

and their king] Namely Jeſus Chriſt, Hoſ. 1. 11. Others rather underſtand *Hoſhea*h, and *Zedekiah* led into captivity; 2 Kings 17. and Chap. 25. 4, 8. And this was a great aggravation of their miſery. For they pitched themſelves in their king and kingdom upon their underſtanding of Gods promiſes, that their kingdom ſhould never fail: See that Lam. 4. 20. yet he ſhould paſſe before them captive; 2 Kings 25. 7.

and the Lord on the head of them] As leader of the enemies armies; to execute by them his judgement threatned in the former words.

CHAP. III.

Verſe 1. AND *I ſaid*] This is the beginning of a new diſcourſe (the of prophet, ſay ſome. But rather it is a continuate and proper continuation of the former; againſt the Princes, and againſt the Prophets; more fully ſhewing both their ſins of covetouſneſſe chiefly; and alſo Gods judgements for them. He tells here, not all he ſaid and preached, in the whole courſe of his miniſtery, which was for many years; But he tells the chief heads, and ſhort ſums of what he moſt ſtood upon.

hear] This ſhews they were loth to hear, they were ſo ſettled upon the lees of their ſins: which puts him upon this incitation.

of the houſe of Iſrael] This very often is underſtood of all the Jews, of both kingdoms; ſo much uſed becauſe of the honour that is in the name (prevailing with God); and to argue and aggravate the more their degenerate ingratitude and apoſtacie.

is it not for you] Whom God hath thus honoured to be Princes and heads over his choſen people? what ingratitude then were it in you, and how vile a ſin, to abuſe this power to the undoing of them?

to know judgement] Ye that are the eyes of the people, muſt know to guide others. See Ezra 7. 25. And judgement is that thing, which is juſt and lawfull, both to

to govern my people aright, and alſo to diſcharge your own conſciences. See Jer. 5. 4, 5. Deut. 17. v. 18. But fee their ſin, ver. 9.

v. 2. *who hate the good*] Their doings clean contrary to their duty; as if purpoſely they ſet themſelves to wage war againſt all equity and humanity; ſuch covetous cruel oppreſſors themſelves were. Gods own Church and people were brought to this ſad eſtate.

pluck off their skin] Their furious rapacity ſurmounted all bounds of humanity; as if they had been not Men, but Wolves, Lions, or ſuch ravenous Beaſts. See Zeph. 3. 3. Ezek. 22. 27.

v. 3. *eat the fleſh*] Pſal. 14. 4. The Prophet condemneth the wicked Governours, not onely of covetouſneſs, theft, and murder, but compareth them to Wolves, Lions, and moſt cruel Beaſts and Butchers. He ſpares them not, much leſſe flatters them; but with this boldneſs of ſpirit he thus decyphers, exaggerates, and chargeth their ſins upon them.

and as fleſh] Ezek. 11. 6, 7.

v. 4. *then ſhall they cry*] Though now by their greatneſs they think themſelves priviledged above other Men, both from laws, and from puniſhments, or judgements; yet ſuch calamities ſhall come upon them, as ſhall force them to cry out, wring from them clamours and cryes, Pſalm 18. 42. Proverbs 1. 28. Jeremiah 11. 11. and 14. 12. That is, When I ſhall viſit their wickedneſſe by judgements ſet down in the former Chapters. For though I hear the godly before they cry, Iſaiah 65. 24. yet I will not hear theſe though they cry, Iſaiah 1. 15. Ezek 8. 8. Iames 2. 13. 1 Pet. 3. 11, 12. For their prayers are as thoſe, Hoſea 7. 14. rather murmurings, complaints, and blaſphemies againſt GOD; then petitions qualified with faith, and repentance in the ſight of God.

He will even hide] They ſhall be without all remedy: God himſelf will be implacable to ſuch deſperate ſinners.

v. 5. *that ſaith the Lord*] He ſpeaks out of Gods mouth, to adde the more authority and weight to his word.

concerning the prophets] He comes from the Magiſtrates, to the Miniſters; from the Princes, to the Prophets. Theſe two ſhould have governed and regulated all; but being corrupt themſelves, ruined all, Iſaiah 56. 10, 11. Ezekiel 22. 25.

my people] So verſ. 3. If Heathen Magiſtrates and Miniſters, had done it upon an Heathen people, the matter had been leſſe. But this aggravates the fault.

Erre] They were Impoſtors: and ſuch Impoſtors as the next words ſhew. See Eſay 9. 16. Jer. 14. 14. and 23. 21. and 27. 15. and 29. 8. 9. and 50. 6. Mat. 24. 11.

bite with their teeth] Chap. 2. 11. have that given them that may ſerve their belly, and ſatisfie their gluttony: their covetouſneſs and gluttony cauſed their ſin.

cry peace] They devour all their ſubſtance, and then flatter them, promiſing that all ſhall go well; that God will bleſſe them, becauſe they are ſo bountiful to his Prophets. Thus they fell their benedictions: See Jer. 8. 11. and 6. 14. But if one reſtrain from their bellies, then they invent alwayes to miſchief. Thus under a falſe ſhew of goodneſs and mildneſſe, they are ravening Wolves, both to ſoul and body, and welfare, Mat. 7. 15. See Ezek. 13. 18, 19.

v. 6. *therefore*] Ezek. 13. 23. Zach. 13. 4.

night] As you have loved to walk in darkneſs, and to propheſie lies; ſo God ſhall reward you with groſſe blindneſs and ignorance; ſo that when all others ſhall ſee the bright beams of Gods grace, ye ſhall, as blinde men, grope as in the night. See Iſaiah 8. 20. 22. And ye ſhall be diſcovered what ye are, even nothing leſſe: then what ye boaſt your ſelves to be; even utterly blinde, without any viſion; and dark, without any divination; not having any dram, or drop of a prophetical ſpirit in you; and ſo ye ſhall become deſpicable among the people, ſpoiled of that honourable title that ye pretended to, and made ſuch uſe of.

that ye ſhall not have a viſion] Heb. from a viſion.

that ye ſhall not divine] Heb. from divining.

the ſun] So great ſhall their excecation and blindneſs be, that at noon day they ſhall ſee nothing; be blinder then the common people, and be noted by the people ſo to be.

v. 7. *Then ſhall the ſeers*] Namely, the Prophets though they be falſe ones, 1 Sam. 9. 9. He explicates the former ſentence. Aſhamed of themſelves, ſhameful in the eyes of the people; that they ſhall not dare to pretend to what formerly they did. Zach. 13. 4, 5, 6.

all over their lips] Heb. upper lip; in token of mourning and confuſion, Lev. 13. 45. Ezek. 24. 17. 22. when God ſhall diſcover them to the world, they ſhall be afraid to ſpeak; for all ſhall know that they were but falſe Prophets, and did belye the Word of God. This ſhall be their reward and puniſhment.

for there is no anſwer of God] Verſ. 4. It ſhall not be, as Jer. 5. 31. The people here ſhall ſee their groſs impoſtures; and how devoid they are of all prophetical light and illumination; their ſhame ſhall be ſo diſcovered.

v. 8. *but truly I am*] What they falſely pretend to be.

full] The Prophet being aſſured of his vocation by the Spirit of God, ſetteth himſelf alone againſt all the wicked; ſhewing how God both gave him gifts, ability, and knowledge, to diſcern between good and evil; and alſo conſtancy to reprove the ſins of the people, and not to flatter them, as the falſe Prophets did, v. 5. This courage becomes the true Prophets, in ſuch a caſe. And thus *Elias*, 1 Kings 18. 22. 25. and *Micaiah*, chap. 22. 8. 13. 28.

of power] God doth furniſh his Prophets with extraordinary gifts where neceſſity ſo requires.

by the ſpirit of the Lord] He acknowledgeth the author; he brags nothing of himſelf. This gift diſtinguiſheth him from the other Prophets, which had a common calling and vocation with him. In bare outward titles we muſt not reſt, nor be blinded with them.

and of judgement, and of might] Two neceſſary endowments of a Miniſter, Jer. 1. 18.

to declare unto Jacob] Iſaiah 58. 1. both their ſins, and Gods judgements. He doth not thus flatter the people for favour; as the other Prophets did, and as the people deſired to have it ſo: but he comes to convict them of their flagitious offences before all the World, to arraign, judge, and condemn them, if they repent not.

v. 9. *Hear this*] Verſe 1.

ye heads] He preſently makes proof how full he was of power, by the Spirit of the Lord: He ſets upon the Heads and Princes; really ſhews he fears them not; yet gives them their due titles, and acknowledgeth their rights.

that abhor judgement] He tels them their ſins to their faces; and tells them to the full, he mineeth them not. Though Princes be Gods, Pſal. 82. 6. yet Gods Word is not tyed; but tyeth Princes, Pſal. 149. 8.

v. 10. *they build up Zion with blood*] He changeth the perſon, as not vouchſafing to ſpeak to them any more; but of them, and their ſins before all the World. Thus the Spirit convinceth the World, John 16. 8. Ezek. 22. 27. Zeph. 3. 3.

with blood] Heb. bloods. They do fill Jeruſalem wherein my ſacred Temple and Ark are, my holy city, with ſtately Palaces, but built by murder, rapine, and extortion. See Jer. 22, 13. Hab. 2. 9.

v. 11. *the heads thereof*] He is ſtill upon the great ones though they of all others would leaſt endure ſuch rebukes. Other ranks of people were naught too; yet he is ever and anon at theſe, and that boldly and freely without fear: becauſe their ſins were moſt exemplary, and infectious, and the cauſe and Fountain of corruption in others, which they by their places ſhould have curbed and corrected.

judge for reward] Of this; and the miſchief of it: See Exod. 23. 8. Deut. 16. 19. and 27. 25. Ezek. 22. 12. Prov. 17. 23. Eſay 5. 23. Hoſ. 4. 18.

and the prophets] Both State Political, and Eccleſiaſtical, all corrupt, and given up to covetouſneſs, and bribery, chap. 7. 3. Eſay 1. 23. Amos 5. 12. They were all mercenary, and hirelings for money, and hire, and that is the root of all evil, 1 Tim. 6. 10.

yet they lean upon the Lord] Groſſe hypocrites that yet would fain thus flatter, ſooth up, and deceive themſelves; that durſt thus dally with the Lord, and were not aſhamed thus to mock him. The godly cannot in true faith ſo much lean upon the Lord, and upon his Word. But this leaning here, is not that true leaning of the heart, but a ſeeming to truſt and reſt in bare and vain outward titles, and external ceremonious rites; as if theſe would ſerve the turn, though themſelves were never ſo wicked. Thus Papiſts lean upon the name of the Church, and the bodily exercifes of their religion, be themſelves never ſo lewd and profane; and thus they ſleep and rock themſelves in their ſecurity.

Is not the Lord among us?] Though they commit ſuch cruel and execrable ſinnes, yet they will perſuade that God is for them, and that he will defend them from all evil, as if he were tied to them, and could not go away from them. See Eſay 48. 2. Jeremy 7. 4. Romans 2. 17. Theſe be their words, full of haughty pride, and confidence. They ſpeak as if no doubt or queſtion were to be made of it; they inſult as if none durſt gain-ſay it, that God could not forſake them, unleſſe he would deny himſelf: Temple and Ark was with them, his promiſes paſt to them: mean while nothing regarding the condition on their part, upon which the Lord promiſed the continuance of his reſidence among them. This is the manner of wicked Hypocrites.

none evil] Thus the falſe Prophets bare them in hand: at leaſt no ſuch evil as *Micah* threatned ſhould befall them.

v. 12. *therefore ſhall Zion*] That glorious and holy Mount, Pſal. 132. 13, 14.

for your sake] For your gross hypocrisie; impious and blasphemous boasting; to the great shame and dishonour of Gods holy name, by your execrable sins.

be plowed as a field] See that chap. 1. 6. Like that of the Poet, *Jam seges est ubi Troja fuit:* laid so wast and so levelled; that no foot-step should remain of what it had been. Jere. 26. 18.

and Jerusalem] The City of the great king, the praise of the earth; That city which lay under the safe-guard of the Temple.

and the mountain of the house] He is at it again, because this was a thing to them incredible; that Gods house, and Temple wherein they so much gloried, and trusted. Jere. 7. 4. This throne, wherein he fate between the Cherubims; where the Ark of his presence was; the glory of Israel, 1 Sam. 4. 21. And of the God of Israel; to which house he had made such glorious promises; 2 Chron. 33. 7. 8. Ezech. 8. 3. That this should become as a mountainous forrest and wilderness; was all one to them as to bring and jumble heaven and earth together; to reduce all to the first *Chaos*; to overthrow Gods own Throne and Chair of State. Thus fixed they were upon the Promises, without any heed taken to the conditions annexed. Let us take heed of the like errour, in eying the glorious Promises of the Gospel, without hearkening to the conditions therein expressed. This same Threatning of *Micah* here, is mentioned and made use of in *Jeremies* time, and case, Jere. 26. 18. And expressly noted to have been uttered by *Micah* in the dayes of the reign of the good King *Hezechiah*: which might raise a wonder and astonishment that such crying crimes should reign among the Princes, Priests, Prophets, and people, in, and under the government of that pious Prince, notwithstanding al he could do by his power and place, and good example to the contrary. But withall we must remember that he had a most wicked father *Ahaz*, as he had a most wicked son *Manasseh*. And therefore it is, that *Hezechiah* took well with this severity of *Micah*; and *Micah* did well thus strangely to threaten, in the dayes of good King *Hezechiah*. The good King was willing and glad to be thus assisted by the stout and bold Prophet; And he humbled, and behaved himself upon this same threatning, as we read, Jere. 26. 19.

CHAP. IIII.

Verse 1. But] The consolation of the remnant by the promises of the Gospel. An holy remnant in all desolations and devastations God ever preserved; being mindfull still of his covenant. Now least they should be quite disheartened by that former fearfull threatning, the prophet applies himself, and his speech to them; The reft flighted the threatning, and contemned God, and his Prophet; and that under the pretence of a ceremonious piety, and Levitical service; as if their legall sacrifices were a lawfull price and redemption for other sins. They therefore needed not, nor yet were capable of any such consolation. But the Godly tremble at Gods threatnings, and at any signe of his wrath; And therefore the Prophet for their fakes straight adjoyns this wonderfull consolation to that dreadfull denuntiation. As it is usuall with the Prophets, to adde promises to threatnings. And here *Micah* comforts the faithfull of that age with such evangelicall promises, as that yet the blessing and benefits of them redounds most to us; The calling of the Gentiles, and consequently our salvation, being included herein.

last dayes] See Esay 2. 2. 3. 4. whence *Micah* is not ashamed to take this, when Christ shall come, and put an end to the shadows and ceremonies; to the Temple, and that Levitical service, and Administration; and bring in a new world, and renovation of all things, by his Redemption and Restauration of his Church. See Joel 2. 28. Act. 2. 17. 1 Peter 1. 20. Heb. 1. verse 2. 1 Cor. 10. verse 11. 2 Tim. 3. 1. 2 Cor. 5. 17. Heb. 8. 8. &c. And chap. 9. 15. Matt. 26. 28. John 13. 34. And by this phrase is often meant the whole time between Christs coming in the flesh, and his other coming in glory; as Isai. 2. 2. 1 John 2. 18. And in the interim between *Micahs* time, and the time of Christs coming, the prophet intimates a long continuance of time, for the course and current of Gods anger, before this consolation come.

the mountain of the house] Which was to be laid so desolate, in the words next afore going, shall in the last dayes be so advanced, lifted up, and established. Esay 16. 5. See Gods power.

in the top of the mountain] Top *Heb.* head. Num. 23. 14. Esay 42. 11. Not by any local mutation; but by eminency of dignity. Esay 40. 15.

and exalted] In such manner as the next words do express; and is more fully opened in the next verse. That is, the Church (figured by Gods Temple, which flood upon mount Moriah, the North part of mount Zion, 2 Chron. 3. 1. Psal. 48. 2. Esay 14. 13.) shall be exalted in spirituall glory, above all wordly states and kingdoms, meant by Mountains and hills. See Psal. 68. 15. 16. See Matth. 5. 14. Psal. 68. 15. 16. Esay 60. 1—16.

v. 2. *And many nations*] Under the kingdom of the Messias; Psal. 2. 8. and 72. 8. 9. 10. 11. 17. Esay 11. 10. and Chap. 49. 6. 18—24. and 69. 3. &c. and 54. 1. & 66. 8. 12. Zach. 14. 16. See Jer. 3. 17.

let us go up] Esay 2. verse 3. Psal. 122. 1. 2. Zech. 8. 20. 21. 22. 23. Matt. 11. verse 12. Jere. 31. 6. Thus they are a willing people, Psal. 110. 3. and invite and incourage one another; as Psal. 95. 1. And they do not set on others, and fit still themselves; as Matt. 23. 4. But rather lead the way, Zech. 8. 23.

and he will teach] Esay 54. 13. Jer. 31. 34. Joh. 6. 45. 1 Cor. 2. 10. 1 John 2. 20. 27.

of his wayes] Whereby to serve him here and to be saved by him hereafter. Psal. 25. 6. and 86. 11. He sheweth that there is no true Church, but where the people are taught by Gods pure word. And where his word guides and rules, that is the way and means of gathering a Church.

and we will walk] Obedience the mark and signe, the effect and fruit of the Gospel. Ezech. 36. 27. and 37. 24. Esay 48. 17. Hosea 11. 10. Zech. 10. 12. The doctrine of the Gospel is not speculative, but practical. It is not enough to hear and learn, and talk onely.

for the Law] The rule and doctrine of salvation; preached first in Jerusalem, and from thence sent abroad into all parts of the world. Psal. 100. 2. Luke 24. 47. Act. 1. 8. This then is no earthly Empire; gained by worldly weapons. Joh. 18. 36. But spiritual.

v. 3. *And he shall*] The Lord Christ, having all power given him of God, Psal. 2. 89. and 110. 6. Matt. 28. 18.

judge among many people] Psal. 110. 2. Esay. 11. 4.

rebuke] That they may acknowledge their sins, and turn to God. John 16. 8. 9. Act. 2. 37. 38. and 3. 19. and 44. and 26. 18. Such is the wonderfull power and efficacy of his word.

beat their swords] This conquest over the nations that Christ shall get, shall not be by swords and arms; but he shall bring them to a voluntary obedience, and spirituall subjection to God, by his Gospel. And this shall be the fruit of peace which the Gospel preached shall produce. Esay 9. 6. and 11. 6. 7. 8. 9. and chap. 65. 25. Psal. 40. 9. Hos. 2. 18. Zech. 9. verse 10. Luke 2. 14. Before, and without the Gospel, men are as savage beasts; one man is a wolf to another, one man would devour another. But the Gospel tames this cruelty and ferocity, and is the Gospel of love and peace; which who want, have the sound, but not the power of the Gospel in them. John 13. 35. And too many such there are; whereupon that remains also for a truth in them upon whom the Gospel hath not its operation, whereof we read, Matt. 10. 34. 35. 36. Luke 12. 51. 52. 53. But where, and how far it takes root, so far it makes men loving, and Beneficiall to their neighbors. See the contrary to this, Joel. 3. 10.

pruning hooks] Or, sithes. They shall abstain from all evil doing, and exercise themselves in godlinefs and in well doing to others. Esay 18. 5.

nations shall not] They shall be in amity one with another, who formerly were at enmity, Esay 11. 9.

sword against] Not condemning the use of weapons; as Anabaptists do: but shewing how the hearts of Gods people shall stand mutually affected; whose peace and love begun in this life shall be perfected in the next, Acts 4. 32.

v. 4. *sit every man under his vine*] A figurative description of the Churches spiritual peace and securitie under Christs kingdom, Jer. 30. 10. Zech. 3. 10. See on Esay 2. 4. and 11. 6. and Chap. 35. 1 Kings 4. 24.

and none shall make them afraid] For every true Gospeller shall leave off to be injurious, shall become peaceable; there shall be no cause of danger, no need of fear. That Lev. 26. 6. shall now more fully take place.

for the mouth] All this that I certainly come to passe, seeing God hath solemnly promised it; how incredible soever it may seem to be to carnal reason, and contrary to that, Chap. 3. 12.

v. 5. For *all people will walk*] It is an usual, and almost a natural thing for men to hold the same religion as their forefathers did: but under the Messias it shall be an especial gift of Gods grace in all true believers, that being enlightned in the true faith, and knowledge of the true God, they shall never depart from it. See Psalm 20. 7. yea, though all the people of the world be divided into several sects; and every one addicted to their several superstitions; though these distractions, and other troubles might seek to weaken, or overthrow the constancy of our faith, in adhering to God, and his worship; yet we will not be overborn with these, or any such difficulties, or obstructions whatsoever.

we will walk] We will live and persevere in the faith, invocation

vocation, and service of the God which shall be revealed unto us; as it were in his own name. See Luke 10. 12. Zech. 10. 12. or more largely thus; Though mean while before the coming of Christ, we shall see all kinde of confusion and misery upon our selves; Though the Gentiles shall glory in their several ways of worship, and boast of the truth of them, and celebrate their gods, and triumph and insult over us, counting us a lost people; though universality and multitude make against us; though every sect oppose their superstitions to us; and all together conspire in one against us; yet we will not despond in our selves, nor heed them or their wayes; we will not for all that be as a reed shaken with the winde; But trusting to the truth and power of God alone, and resting upon the verity of his word and promise; knowing God in his time will appear: This shall suffice us, and strengthen us with invincible magnanimitie, to overlook and overcome all difficulties and oppositions, and render us firme and inflexible, constant in our purpose without out any shrinking to continue in the unitie of faith, and in the true service, and pure worship of the true Jehovah our God.

for ever and ever] This includes the time of the Gospel. And that notwithstanding all oppositions and obstructions, yet they will persevere in this worthy, and magnanimous resolution for ever more. The true Jehovah and his truth is their sufficient ground for it.

v. 6. *In that day* [Mainely in the Messias his time, I will gather into the sheepfold of my Church, my people dispersed, afflicted, & weak believers. He insists stil upon that great promised the restauration of all, both Churches, and kingdom, by the Messias; because this must support the hearts of the faithfull, who otherwise without this in the midst of so many and mighty tentations, must needs have been swallowed up in many gulfs of deep despair.

her that halteth] Ezek. 34. 16. Esay 35. 6.

gather] According to the promises, Deut. 30. 3. 4.

that is driven out] Into captivity and exile; as hereafter she should be. These her miseries without this promise might have caused her an hundred times over to despair. Therefore the Lord by his prophet is so careful be times to meet with these tentations; by multiplying his promises in so many words.

I have afflicted] I can as easily gather her, as I have afflicted her. Both these are in my hand, and my doings.

v. 7. *and I will make her*] Reduplications of his foresaid promises, Zeph. 3. 19. my promises word and grace shall be preserved in the reliques of those poor disperfed Israelites; who shall be as it were the feed of my Church; and the hope of reestablishment, which I will accomplish in its due time, with great increase. Gods power and pleasure can raise his Church out of the grave. And thus the flate of the Church may be sometimes, as dry bones, Ezek. 37. And not always so conspicuous, and glorious in the eyes of the world. Her new life often appears, as it were, out of many resurrections from the dead.

a strong nation] That weak Remnant that should be left, after all their disperions and destructions; that fame God that could of stones raise up children to *Abraham*, would raise up to be a strong nation. See Zech. 8. 6. Matth. 19. 26.

and the Lord] Christ the eternal head of his Church, who was shadowed out in that typical kingdom of *David*.

shall reign] Dan. 7. 14. Luke 1. 33. not so subtilcurely as he did formerly under the type and shadow of the reign of *David*, and his posterity. But now more openly, in the person and spiritual kingdom of his Son, Jesus Christ, the son of *David*, God manifested in the flesh.

in mount Zion] Thence the Law went forth, verse 2. not the Law of mount Sinai; but of mount Zion, Esay 40. 9. and 52. 7. The glad tidings and gospel of peace, which there began, and thence went forth, and filled the world; by which the Lord reigneth, and shall reign for ever.

v. 8. *O tower of the flock*] It may seem to be the same place which is spoken of Gen. 35. 21. and was afterward the tower of the sheep-gate of Jerusalem, Neh 3. 1. 32. and chap. 12. 39. So called because the sheep passed through it to the place of the sheep market, which was neer this gate; and Bethesda neer to it, John 5. 2. By this south gate the passage lay open to the Kings Palace, to the Temple, to the Fortresse of Zion, and to both Jerusalems. This may well serve as a figure of the Church, into which Gods sheep from all parts of the world are gathered up in safety.

the strong hold] It seems to be the place called Ophel; that is to say, strong hold, 2 Chron. 27. 3. Nehem. 3. 26. to signifie the inviolable securitie of the faithful, gathered together into the Church. Here the *Vulgar Latine* seems to read אפל for עפל, cloudy for strong hold.

unto thee] And therefore fear not, but be full of hope.

even the first dominion] The kingdom as it first flourished under *David*, and *Solomon*, though it may seem quite overthrown, and those promises 2 Sam. 7. 12, 13, 16. 29. Psal. 72. utterly frustrated; yet shall be raised up again in thee, by the spiritual and everlasting kingdom of Christ.

v. 9. *why dost thou cry*] Why doest thou so afflict and torment thy self? O Church be comforted: thy king and kingdom is not quite perished, though it shall seem to be so, by the Babylonish captivity; and many other miserable calamities; for Christ thy true everlasting king shall appear in his time, and shall reestablish his kingdom in thee.

no king?] No king nor counsellor? See Lam. 4. 20. Esay 3. 3. as Job 12. 17.

for pangs] For want of king and counseller.

as a woman in travel] This similitude is often used, to note out extremity of pain and anguish, Psalm 48. 6. Esay 13. 8. Jer. 4. 31. and 30. 6. and in many other places.

v. 10. *Be in pain*] Indeed for the present thou hast reason to be perplexed; and I hinder thee not from so doing; but take comfort in my promises; and bear it patiently; as John 16. 21. See Chap. 5. 3.

in the field] Wandering and disperfed out of the country, prepare thy self to undergo these woefull calamities.

there shalt thou be delivered] And repeats the word there emphatically, to prop up their faith and hope; as if it were their greatest extremities God would use as his fittest opportunities, for their deliverance; even there in Babylon, there it self to deliver them.

v. 11. *Now also*] The enemies of the Church, many and mighty, gather against it, Psal. 2. 1, 2.

that say] Insult over her proudly, as being masters of their wishes, Eze. 25. 3. and 26. 2. and 35. 12. 13. 15. As those against *David*, Psalm 35. 25. and 40. 15. and 70. 3.

Let her be defiled] Polluted with blood and slaughtered. See Numb. 35. 33. Psalm 106. 38. and 137. 7. Sacked without any respect to her ancient holinesse; all her ornaments taken away from her.

our eye look] Obad. 12. The like, Psal. 35. 21.

v. 12. *But they know not*] They judge her as blinde men do of colours; as Esay 55. 8, 9. They insolently brag, and scoff, and domineer, as if all were in the power of their own hands. But they are only drunken with their own foolish confidence; they reach not Gods minde. Gods people must not measure his minde by their bragging blasphemies: But lift up their thoughts to him, whose counsel shall stand, who wisely orderedth the insolencies and insultations of the enemies, to his Churches good and their own ruine.

his counsel] This is his thought, namely, to cleanse and chastise his Church by their means; and afterwards to bruise and threshe the enemies out, like corn in the floor. See Isai. 10. 7. & 21. 10. & 45. 4. 5. Jer. 51. 33. And this is clean contrary to their mind.

v. 13. *Arise*] From thy low and dejected estate; wherein thou didst seem to lye as a dead man in the grave. The power of Gods word can thus raise the Church.

and thresh] They gathered themselves to thresh thee. But thou in the end shalt thresh them; and shalt by me be fitted and enabled to this end and purpose, do thou consume and destroy thine enemies. He attributes to the Church that which Christ her head doth for her; and sometimes also by her means. See Isai. 41. 15. 16. Judg. 8. 7. 2 King. 13. 7. Amos 1. 3. Dan. 2. 34. &c.

horn iron] To pinsh them down. See 1 King. 22. 11. Ezech. 34. 21. Amos 6. 13. Dan. 8. 4. Zeph. 1. 19. 21.

thy hoofs brass] Alluding to the manner of treading out the corn with oxen, 1 Cor. 9. 9. As the manner is in some countries at this day. See Psal. 44. 5. Deut. 25. 4. See 1 King. 22. 11. Psal. 44. 5. Zech. 1. 21.

and I will consecrate their gain] Some make this relate to God; some to the Church, that she shall consecrate. The words may seem to allude to the interdicts or devotings, whereby certain Nations were accursed, and all the people condemned to be rooted out, and their goods absolutely to be consecrated to God, Levit. 27. 28. Josh. 6. 17. 19. God will subject to his Church Heathen Nations, to this end, that he may be glorified; And this end in those cases his Church must mainly look unto, and care for. This hath reference to all the time of Christs kingdom on earth, and hath its final accomplishment at the end of the world.

unto the Lord] Both the subdues, and the subdued, must both be subject to the Lord; themselves, and their substance, consecrated to him, and his service. See Esay 18. 7. and chap. 19. 18. 19. 23. 24. 25. Esay 23. 18. and 60. 6. 7. Psal. 68. 31. Zeph. 3. 10. Mal. 1. 11. Zech. 14. 16.

CHAP. V.

Verse 1. Now] We have in this Chapter Christs Birth, Kingdom, and Conquest.

gather thy self in troops] Some thus; O Jerusalem, which hast hitherto been filled with rapines, like unto those which are

are committed by robbers on the high way; gather all thy forces together, to resist the Chaldeans, if thou canst. Others rather understand it as a taunt used by the Church against her enemies, thus; O daughter of Troopes, ye numerous Assyrians, and Babylonians, gather your selves in troopes, lay siege against us, basely abuse our Judges, rulers and Kings; yet know that out of Bethlehem Ephratah &c. And thus the Church, trusting in Gods former promise triumpheth over all the injuries the enemies could do unto her; and that specially by reason of that glorious Promise in the next verse.

smite] Insult with all approbrious base usage. See 1 Kings 22. 24. Job. 16. 10. Lam. 3. 30. Matth. 5. 39. A proverbial kinde of speech this is; as that Psal. 2. 12.

Judge] The city being taken, the King, and all the great ones, shall be shamefully used by the enemies, 2 Kings 25. 6, 7. 19. 20, 21.

v. 2. *But thou Bethlehem*] Here is their ground of their patience, the rise of their comfort, and exultation, and insultation; The Birth of the Messias, and the Place where, expressed and prophesied of. See Matth. 2. 6. John 7. 42.

Ephratah] Gen. 35. 16. 19. Judges 17. 7. To distinguish it from Bethlehem in the tribe of *Zebulun*; Josh. 19. 15. This, it may be, was so called from Ephrath, *Calebs* wife; 1 Chron. 2. 19.

thou be little] Or, art thou little to be &c. Though at this time thou be the Least, and weakest city, amongst the Tribes of *Judah*; yet that thou be exalted by Christs coming in the flesh. And faint *Matthew* hath the same words, to the same sense, with a negation. Thou art not the Least &c. Matth. 2. 6. After the said prophesie was fulfilled, the place was made famous by Christs birth. Some would read these words, with an Interrogation; and so make the sense Negative, to agree with that Mat. 2. 6. Others make Saint *Matthew* onely to relate the words of the Priests and Scribes to *Herod*; and that they so varied the Text before him; and that not much amisse, as to the purpose in hand, eyeing the present state and turn of times.

among the thousands] The Tribes of Israel were divided into thousands, whereof every one had a head, or Prince, Judges 6. 15. 1 Sam. 10. 19. 1 Chron. 12. 20. Zach. 9. 7. Whereupon Saint *Matthew* instead of thousands, saith head, or Governour.

yet out of thee] Here God speaks. He comforteth the Church, which was deprived of her earthly King, by the promise of Christs coming, the heavenly, and everlasting King. Isaiah 9. 6. Both *David*, and Christ the Son of *David* was born there. And as out of that poor town God raised *David* the youngest of his brethren, and contemptible among them, yet to be the famous King of his people, and founder of their felicity, and flourishing estate; so God would not so far cast off his people, or bring them to so low an estate, as that they should utterly despair; but he would still keep a care of them; and in their mean condition, out of poor Bethlehem, he would likewise raise the true *David*, their Messias. Jer. 30. 9. Ezek. 34. 23, 24. and 37. 24, 25. Hos. 3. 5. Amos 9. 11. And this should be their greatest consolation in their deepest distrefte.

to be Ruler] Chap. 4. 7. Isaiah 32. 1. Jer. 23. 5, 6. Luke 1. 33.

whose going forth] He sheweth that the coming of Christ, and all his wayes, were appointed of God from all Eternity. Or, he was from everlasting, come forth from the Father by generation; and by an eternall decree, was by him appointed to be a Mediatour. See Col. 1. 15.

everlasting] *Hebr.* the dayes of Eternity.

v. 3. *Therefore*] Namely, to fulfill these prophesies aforesaid, of their ruine, and restauration.

will be give them up] God shall suffer his people to be subject to forraign Princes and Lords, their enemies; to extream miseries and calamities; that no face of power, state, or Majestie shall appear. And this they must patiently bear before they can look for relief.

untill the time] Then when they think themselves forgotten and forsaken of God, and lost, then will he save them.

that she which travelleth] This some would make to relate to the Blessed Virgin *Mary*, and her birth, or fruit. But it seems rather to reflect on that chap. 4. 10. that the body of the people of the Jews should be in that travelling pain and anguish; and upon it, should not be as in Isaiah 26. 17, 18. but as that woman John 16. 21. An happy and joyfull issue should follow upon it.

them the Remnant] Of the Jews that shall remain and escape out of those afflictions; and the Gentiles converted by faith, to Christ, and thereby made brothers to the true Israel in spirits; shall be united with them in one body of the Church, under Christ their head, Heb. 2. 11, 12.

v. 4. *And he shall stand*] Christ shall do the office of a good shepherd, standing still on foot, continuing and persevering to rule, and feed, and watch for the safeguard of his; employing for their safety the divine power of his Father: whereby the Church shall rest secure, having the King of the whole world for her Protector.

and feed] Or, rule, as a shepherd doth his flock.

in the strength of the Lord] What strength is in God, so much safety is to the Church by Christ. God anoints him and furnisheth him; as Isaiah 61. 1. and chap. 11. 2. and 42. 1. Psal. 45. 7. John 3. 34. Col. 2. 9. 9. And Christ as Mediator, and as the Head of the Church in his Humane nature, is thus subject, and inferiour to God the Father; and receives from him: And so hath an omnipotent power to save his.

abide] And dwell constantly, and securely, under safe protection; like sheep in the fold: as is further set out in the next verse. *Targum* hath it, They shall return out of their captivitie. And so *Jarhi* in his Commentaries: Vulgar *Latine*, They shall be converted.

for now shall he be great] Namely, at the prefixed and appointed time: or within a short space.

ends of the earth] Not in Judea onely; but among the Gentiles, unto the ends of all the earth.

v. 5. *And this man shall be the peace*] Or, he shall be our Peace, first with God, the fountain and foundation of all true Peace; Ephes. 2. 14, 15, 17. Hebr. 7. 2. Isaiah 9. 6. and 26. 3. And then against all our enemies; he will be our peace, and defend us; that we shall not need to fear their rage and fury, being safe and secure under the shadow and shelter of his wings.

when the Assyrian] The Assyrian shall come; and the Babylonian, and other enemies, and tread in their palaces. God will suffer it; His people need it for their castigation, and humiliation. And this both before Christs coming, and after. chap. 4. 9. They must prepare their mindes to patience.

then shall we raise against him] The summe is, Christ shall be the foundation, authour, and preserver of the true spiritual rest of the Church: and if it be assaulted by the enemies, it shall from him have sufficient means to withstand them. As if they had raised seven armies, under the command of seven Captains, against the Assyrians, who were the Jews antient enemies.

seven shepherds] Having likened the Church to a flock of sheep, he calleth the defenders of it, and all the Ministers of her preservation, shepherds; as servants to the great shepherd; who in respect of Christ are also sheep, and members of the Church. In the calamitous condition of the Church none shall be found willing, and able to rule and govern; Isaiah 3. 6, 7. now Christ shall raise them up to such an estate, and furnish them with store of such men: and so qualified, by him with the spirit of wisedom, and courage, as they shall be able to raise many such as will take upon them the care and charge of governing and defending them, even against their greatest enemies; yea, to overrule and evertop the enemies by the power and authority of Christ.

principall men] *Hebr.* princes of men.

v. 6. *And they shall waste*] *Hebr.* eat up. These whom God shall raise up for the deliverance of his Church, shall destroy all the enemies thereof; as the Assyrians, and Babylonians; which were the chief enemies at that time. See Isaiah 10. 12. and chap. 30. 31, 32, 33. and 31. 8, 9. Principally they shall eat up, and destroy, Satan, and the worlds kingdom, by the sword of Gods word, in the dayes of the Gospel.

Land of Nimrod] See Gen. 10. 10, 11. Babylon.

in the entrances thereof] Or, with her own naked swords.

deliver us from the Assyrian] They must prepare to suffer in the mean time, and under-go all with patience: but yet with an expectation of certain deliverance; in its due time, appointed by God thereunto.

v. 7. *And the remnant of Jacob*] Not the whole body of the people; but the holy seed and small remnant, which God shall miraculously preserve in those calamitous times.

in the midst of many people] Though the remnant be few; and on all sides encompassed with these multitudes; and invironed and endangered by them.

as a dew] By reason of its multitude, grown up as it were in an instant, and miraculously fallen from heaven, shall be like dew or rain, Psal. 110. 3. Or, this remnant or Church, which God shall deliver, shall onely depend on Gods power and defence: as doth the grasse of the field, and not on the hope of man. See 2 Cor. 2. 15. where that effect which the word worketh, is ascribed to the Ministers of the Gospel.

that tarrieth not for man] Which doth not grow in gardens, nor tilled lands, watered by mens hands: but in deserts, mountains, and wilde places, that hath no other water but what falleth from heaven, Job 38. 26, 27. Psal. 104. 13. So the Church shall sprout and prosper, be sustained, and be safe, by Gods grace and power alone, though men yeeld no assistance at all.

v. 8. *as a Lyon among the beasts*] The faithfull shall be endowed with an invincible force of the spirit of God, to overcome, and overthrow, the devil, the world, and all their enemies,

mies, 2 Cor. 10. 4, 5; 6. 1 John 5. 4, 5. This power they shall have, thus do, without resistance. But they shall not abuse their power. The similitude is not to be extended beyond its due bounds. God thus shall multiply and increase his Church; and defend it against all its enemies.

v. 9. *Thy hand shall be lift up*] A further explication of what was in the former verse. Enemies will never be wanting: the Church must expect no other But God will give succour and strength from heaven, that the gates of hell shall never prevail against her, that she utterly perish. The Remnant shall keep footing still under the standard of the crosse, beyond the hope and expectation of all the world, and prevail over their enemies.

v. 10. *I will cut off thy horses*] I will take away all worldly strength and helps from my Church; which might otherwise prove hinderances and lets to my saving grace, and obstacles to my helping hand: And I will cause her to renounce all dammable and unlawful means to maintain her self; as forceries, and recourse to idols, and to idolatrous people, which the people had formerly made use of; because the may put all her truft and confidence, not foolishly and wickedly in them; but wholly in me; and that the may attain the victory over all her enemies, onely by the power of my Spirit. See Hos. 1. 7. Zach. 4. 6. and Chap. 9. verse 10. Mans abuse of Gods good blessings is so deeply rooted in him, that he cannot be taken off it, but by taking away the blessings themselves wh ch he so abused. So ingrateful are we for his blessings; and so good is God, to take them away for our good, that he may make way for himself to blesse us.

v. 11. *I will cut off the cities of thy land*] Namely, the walled and strong cities; to bring them to live in villages and open places. See Ezek. 38. 11. The cities wherein they so accustomed themselves to put their truft; and not in God. God therefore will take them away, that his sole hand of protection and preservation of them may the more evidently appear, when all outward means are gone. Thus his people are as sheep in the midst of wolves; that their safety and salvation may the more illustriously appear, as was faid, to be only in the hand of God.

v. 12. *Witchcrafts*] These were more then the other; not indifferent, or good in themselves; but vitious and abominable: forbidden in Gods Law, Levit. 20. 27. Deut. 18. 10, 11, 12. yet practised by the people, Esay 2. 6. 2 Kings 17. 17. Here is Gods mercy to remove their sins from them, and them from their sins, that hindered him from stretching out his hand of salvation unto them. Thus God prevents his Church with his saving mercy.

v. 13 *Thy graven images*] Forbidden in the Law, Exod. 20. Deut. 4. 15 &c. and Chap. 27. 15. Esay 40. 19. and 42. 8.

standing images] Or statues, Deut. 16. 22. 1 Kings 14. 23. 2 Kings 17. 10.

worship the work of thine hands] This makes them abominable to God, when his worship is transferred to them. And this is prodigious in man to do worship to the work of his own hand; Esay 44. 9. 15. 17. 18. 19. 20. Jer. 10. 14. 15.

v. 14. *thy groves*] Deut. 16. 21. 1 Kings 14. 15. 23. and 15. 13. and Chap. 18. verse 19. 2 Kings 17. 10. and 21. 7.

cities] Or, enemies.

v. 15. *upon the heathen*] When I have punished, and purged thee, then will I execute the severity of my most terrible judgements upon thine enemies, the Heathen folk.

they have not heard] It shall be so terrible, that the like hath not been heard of. Others say, he will plague such, as have not believed and obeyed the Gospel, 2 Cor. 10. 6. but have rebelled against him, and not hearkened to his words, to his power, promises and threatnings.

CHAP. VI.

Verse 1. *Hear ye*] This seems to be the second sermon, wherein God by his Prophet conviceth the Jewes of his benefits to them; and of their sins against him: And threatens the rebellious. And for the small Remnant he puts them in minde of their duty; and of his promises: In the comfort whereof they praise his mercies. Such a preface as this here in the first words, is not so ordinary, but in extraordinary cases; as here when he shews the prodigious stupidity of the people, that he spake hitherto without any profit to them that were as deaf men; and desperate, forlorne, of whom there was no more hope.

Arise] O *Micah*, debate thou Gods cause against this rebellious and ungratefull people, as it were in judgement, calling all the creatures to be judges, seeing their consciences are more insensible then these creatures. See Deut. 32. 1. Esay 1. 2. Micah 1. 2.

before] Or, with.

Mountains] Esay 1. 2. Jury was full of mountains, Ex. 15. 17. Deut. 3. 25. Esay 14. 25. Ezek. 6. 2. contend thou that the mountains and senseless elements might in their kinde be witnesses of the peoples conviction, & obdurations; and as if there were more attention and docility to be expected of the mountains and rocks, then of this monstrous and stony hearted people.

v. 2. *The Lords controversie*] Whereof, verse 3. &c. See Isaiah 5. 3 4. and 43. 26.

with his people] Not with the mountains and hills; They are called on onely as to be witnesses, and judges, in this his controversie with his people.

v. 3. *O my people*] This curteous appellation God vouchsafeth to this flubborne unworthy people. And this addes to their blame.

what have I done unto thee?] Job. 22. 17. Jer. 2. 5, 31. that should make the loath my service and thy duty? Thus Isaiah 1. 18.

I wearied thee? Nay we are ready to weary and grieve him, and his spirit. Ephes. 4. 30. Isaiah 63. 10. Numb. 14. 11. Psal. 78. 58. and 59. 10.

Testifie against me] I am ready to hear and answer: that so we may come to an issue. Isaiah 27. 5. Job. 22. 21. Thus God humbles himself, and deals with them, as one man with another, in the fairest way.

v. 4. *I brought thee up*] Have not hurt thee, but bestowed infinite benefits upon thee. And a Narrative of them follows; from point to point. He did not begin onely, but went on, and continued to heap his blessings and benefits upon them.

of Egypt] This Exod. 12. 51. and 14. 30. was a grand Benefit; many a time and often mentioned in Scripture: as Deut. 4. 20. Joshu. 24. 6. Judges 2. 1. and in the Law, Psalms, and Prophets.

house of servants] Deut. 5. 6. and 6. 12. and 7. 8. Josh. 24. 17. Judg. 6. 8. and in very many places.

Moses and Aaron] Josh. 24. 5. Psal. 77. 20.

and Miriam] Who had also the gift of prophesie. See Exod. 15. 20. &c. Numb. 12. 2. the sister of *Moses*; and she that watched him in the ark of Bulrushes. Exod. 2. 4.

v. 5. *remember now*] God remembers to them some of his benefits done for them in the wilderness. We are too apt to forget his benefits: See Deut. 7. 18. and 8. 2. and 16. 12. Judg. 8. 34. 1 Chron. 16. 12.

Balak] Numbers 23. 5. and 23. 7. Deut. 23. v. 4. 5. This benefit is specially named among many others in the wilderness. And fo Josh. 24. 9. 10. mentioned Deut. 23. 4 5. Apoc. 2. 14.

Moab] See on Amos 2. 1.

consulted] A subtile and pernicious counsel was that of *Balak*, to have them cursed as it were in Gods name, and from Heaven, by the mouth of a Prophet, indued with the spirit of divination extraordinarily, though a wicked man, and none of Gods people: See Numb. 22. 23. 24. chapters. This was more dangerous then to bring out all his armies against them; thus to seek to make God their enemy, and set him against them.

and what Balaam] God restrained him, and made him bless them, against his will. For he had fold himself for hire to the wicked King, Numb. 22. 12. 33. and 23. 11. 25. and 24. 1. 10. Of his pernicious counsel we reade, chap. 25. compared with chap. 31. 16. See 2 Pet. 2. 15.

from Shittim] After thou wentest astray after *Baal-Peor*, Numb. 25. 1. Yet I did indure thee, and brought thee into the land of Canaan: where I renewed my covenant with thee in *Gilgal*, by circumcision. Of *Shittim* see Num. 33. 49. Josh. 2. 1. and 3. 1. whether here grew that Shittim-wood, so much mentioned by *Moses* in the book of Exodus, is uncertain.

unto Gilgal] See on Hos. 4. 15. Thus Gods mercy strove with their malicious wickednes; and even miraculously he then overcame their evil with his goodnesse.

the righteousnesse] His faithfulness in keeping his covenant and promises: Or his infinite mercies, and fidelity in performing them. And so that there neither was, nor is, any unrighteousnesse in the Lord; but that all the fault is in themselves.

v. 6. *wherewith shall I come*] Seeing then ye can finde no fault in God, nor any excuse for your selves; and the end of all is to bring you to repentance; what then remains but that ye enquire after it; and go about it? The Prophet bringeth in the people, desiring to know the true means to appease God, and to be reconciled to him. But they pretend to more then they do truly intend.

with burnt offerings] They were convicted in their consciences, that reconciliation with God was to be fought after; yet they would not take the straight way to him, by faith, and repentance, in sincerity and integrity of heart; but go about the bush, and seek to please him with shadows, and ceremonies, oblations and sacrifices; keeping still their hearts close to their sins, and a loof off from him. Thus Hypocrites always would fain delude God, and themselves, with these external shews and toyes.

of a year old] Heb. Sons of a year.

v. 7. *will the Lord*] They would seem to be careful and inquisitive;

jquisitive; and mean while hood-winck themselves, and willingly are blinde at noon-day.

thousand of rams] Thus bountifull they will be, and profuse; not spare for any cost, and expence, toyle and travaile; they will superabound in these outward services; so they may keep their hearts inwardly to themselves, and their sins; and not yeeld them up to God, and his obedience, intirely and sincerely; which yet is the onely thing that God regards, and requires. But hypocrites still will part stakes with God in manner aforesaid. Isaiah 1. 11. &c. See this abundantly among the Papists.

My first born] Idolaters did so; both among the Heathen, and among Gods people; Levit. 20. 2. 2 Kings 16. 3 Psal. 106. 38. Thus they will seem even to burn with zeal. Nothing shall be so near, and dear, and precious to them, that they will not part with to please, and pacifie God. Thus they will sacrifice to their own inventions, and good intentions; though in a way abominable to God. Mean while at no hand will they sacrifice their hearts to God; Psal. 51. 16, 17. which is the thing God looks for. Deut. 6. 5. and chap. 10. 12. and 26. 16. Josh. 22. 5. and throughout both the old, and new Testament; sacrifices in the Old Law were commanded; But to be exercises of their faith, and repentance; they thought they might look up to that onely sacrifice of the Messias; and offer up themselves spirituall sacrifices to the Lord. See Rom. 12. 1.

v. 8. *He hath shewed thee*] Deut. 10. 12. and 30. 15. It is but childish to pretend ignorance; nay an impudent lying against God, to make that an excuse and colour. For the doctrine of his word, the rule of his Law is plain: as that Hab. 2. 2. unlesse wilfully thou wilt shut thine eyes against it. He hath abundantly provided for thy direction, and satisfaction therein. Psal. 119. 105. and 19. 9. Prov. 6. 23.

but to do justly] The Prophet in few words calleth them to the observation of the second Table, in the first place; to know if they will obey God aright, or no; saying, that God hath prescribed them to do this. See on Isaiah. 1. 17. This will be a visible triall of the truth of their obedience. This pulls them out of their corners of ceremonious sanctities, wherein hypocrites do hide and shelter themselves:

walk humbly] *Hebr.* humble thy self to walk. This relates to the duties of the first Table, which indeed are chief and principall, containing the spirituall worship of God, and the inward service of the heart; wherein humility of soul towards God beareth a chief part: But these inward affections being seen onely to God, makes hypocrites the more bold to pretend so much thereunto before men, specially when they will be so curious and fedulous, in, and about the externall Ceremoniall Rites, and bodily exercises thereunto belonging.

v. 9. *The Lords voice*] The voice of the Prophets prevailed not, gained no audience: he therefore puts it here upon the Lord himself.

cryeth] not softly to a few, but aloud, to be heard of all that want not ears to hear it.

unto the city] *Jerusalem* as the principall place and head of the rest. Some so derive the word as to bring it to this signification, To rouz up, or awaken; namely, out of the sleep of sin and security: The Lord seeing what his people had deserved by their sins, doth admonish them by his Prophets, that they and the city particularly should take heed of his judgements, which did hang over them, and by his predictions doth warn and instruct them, not to hold them to be meer casualties, but things proceeding from his providence and justice, that they might prevent them by repentance.

the man of wisdome] as Hos. 14. 9. arguing so, the most to want this wisdome, and to be men of folly, in not hearing the Lords voice; however otherwise they gloried in their own wit and understanding.

shall see thy name] Shall see and consider, and ponder thy Name, and Majesty in it; that the voice comes from thee, not from man, and that they have to deal immediately with thee in it. Others translate the sentence thus; Thy Name shall see that which is; that is, Thy renowned Majesty, O God, sees every thing that is in the City, as the truth is: Thou thy self, as thou hast manifested thy self to thy Church by thy proper Name, doeth judge rightly of the sins of the people, and of the punishments which they deserve therefore.

hear the rod] Wherewith ye are to be scourged for your sins, and the causes of it: The rod of revenge for your contempt of the Lords voice, and your other sinnes which follow.

and who hath appointed it] Your selves by your sins are the causers of it. The Prophets are but mortall men, earthen vessels the bearers and reporters of it; but God is he who is the appointer of it, and ordains it for the revenge of the quarrell of his Covenant.

v. 10. *Are there yet*] Or, is there yet unto every man an house of the wicked, &c. Here are the causes of the rod: I shall try it out, and finde it to be so; and then a wonder it is it should be so, after so many means and monitions against it.

the treasures of wickednesse] Gotten, possessed, and used unjustly and wickedly.

scant measure] *Hebr.* measure of leannesse: To sell by, Amos 8. 5.

abominable!] Prov 11. 2. & 20. 10, 23. Levit. 19. 36.

v. 11. *Shall I count them pure*] Or, shall I be pure with, &c. A prosecution of that in the end of the former verse: Let earthly Judges doe so; but it is far from me, see Gen. 18. 25. Prov. 17. 15. & 24. 24. Isa. 5. 23. Gods nature and office requires him to proceed and punish in all equity, without any partiality.

v. 12. *Therich men thereof*] Of the City chiefly, which should have been a good example to the rest; and so of the other Cities, though haply not in so high a degree.

are full of violence] have their houses full of prey and spoil, violently gotten by them. Covetousnesse and riches thus set men on to work mischief.

inhabitants] Of all sorts.

lyes] Frauds, deceits, guiles, without all fincerity, verity, plain and true dealings towards one another, see Prov. 24. 2. 1 Cor. 6. 8. Isa. 32. 7. Jer. 9. 4.

v. 13. *Therefore also*] Gods words, declaring the rod, v. 9.

sick] See Isa. 1. 5. Levit. 26. 16. He is of power, nothing can hinder him, nor his rod, from inflicting the stripes of his vengeance.

v. 14. *Thou shalt eat*] One stroke of the rod, famine and hunger; and this either by taking away the bread it self, Isa. 9. 20. Ezek. 4. 16. or by breaking the staffe of bread, see Hos. 4. 10. Levit. 26. 26. Hag. 1. 6.

Thy calling down] That is, Thou shalt perish like a building that sinketh, and is ruined by its own weight, having an evill foundation, or being built with bad materials, though no enemies come meer there, no outward evils molest thee, nor any signs of my wrath appear; yet thy casting down shall be in the midst of thee, shall stick in thy intrails, thou shalt perish with the intestine and secret stroke of my curse.

thou shalt take hold] Try all means, and wayes, to save thy self, and thine; to preserve some part of thy goods, and more precious things from the enemy; but in vain.

v. 15. *Thou shalt sow*] Deut. 28. 38. Amos. 5. 11. Zeph. 1. 13. Hag. 1. 6. Jer. 12. verse 13. Hos. 8. 7. Another stroke of this rod.

v. 16. *the statutes of Omri are kept*] Or, he doth much keep the, &c. Namely the idolatry brought in by those wicked kings, 1 Kings 16. 25. 30. 31, 32. And to excuse your doings, you alledge the Kings authority by his statutes; and so pretend both power, and prudence, and counsel, in the making of them. Thus he returns to the causes of the strokes of this rod; left his blows might seem too heavy. And he doth instance and insist upon their grand sin of idolatry that grosse idolatry brought in by *Omri*, and *Ahab*, as was said. And Judah at last fell to Israels idolatry.

make thee] He seems to speak to the land, city, or, kingdom.

desolation] Or, astonishment.

and hissing] A matter of scorn and derision, 1 Kings 9. 8. 2 Chron. 29. 8. Jer. 18. 16. and 19. 8. and 25. 18. and 29. 18.

reproach of my people] The ignominious punishment for having profaned the name and title of being my people, and my Church, by your sins. Ezek. 36. 20. 23. Rom. 2. 24. And therefore ye shall bear the greater punishment and reproach; Amos 3. 2. Luke 12. 47.

CHAP. VII.

Verse 1. W*O is me*] In this chapter the Prophet bemoans the universall corruption and wickednesse of the people. And yet concludes all with the consolation of the Church by promises of a great and glorious restauration and salvation, after the time of her afflictions. In these words is the Prophets lamentation, not for the punishments, but for the sinnes of the people; because godly men were decayed in the country: and none to be found: as if a thirsty and weary traveller could not finde any fruit or grapes in the fields or vineyards. See Psalm 12. 1. and 14. 2, 3. 1 Kings 19, 14. and Mar. 11. verse 12. 13. and Job 6. 19. 20. And thus godly men are affected at the inundation of sin, and sinners; and at the extirpation and perishing of goodnesse, and good men.

when they have gathered] *Heb.* The gatherings of summer after harvest; when the fruits are gathered, and the fields are bare.

grape gleanings] See Esay 17. 5. 6. & 24. 13.

no chuster] See Jer. 6. 9. As with Edom, Jere. 49. 9. 10. and Obad. 5. yet God retained some his small remnant, and secret seed. See Esay 65. 8. 1 Kings 19. 18. Rom. 11. 4.

the first ripe fruit] Bare fruits, and therefore most to be desired, Isa. 28. 4. Hosea 9. 10. The meaning is, that he fought for a good man among the people, as for a very rare thing. Jer. 5. 1. Esay 64. 6. 7.

v. 2. *The good man*] Or godly, or merciffull. This clears the sense of the former verse, and fee the Annotations there.

for blood] Sanguinary, bloody minded, cruell men; implying that the Prince, the judge, and the rich man are linked together, all to do evil, and to cloak the doings of one another. See Prov. 1. 11. and 12. 6. Jere. 5. 26.

they hunt] By frauds and perfidiousnesse. See Hosea 5. 1.

every man] So that in vain should one look and seek for a good, honest, and upright man, amongst them all; yet this is spoken of the generall body of the people.

v. 3. *with both hands earnestly*] Their greedinesse, and activity in sinning is such, see Eph. 4. 19. Others thus; That to help themselves in doing evil, to get off clear, and be absolved from judgment for it; they take the way in the next words following.

the Prince asketh] Prince, and Judge, are Mercenary; inquire not into the cause; but gape after bribes; to be corrupted by them in judgments then will they absolve the guilty & condemn the innocent, make of vice vertue, and of vertue vice; confound good, and evil, light and darknesse. See chap. 3. 11. Esay 1. 23. Ezech. 22. 12. Hosea 4. 18.

the great man] That is the rich man that is able to give money, abstainesh from no wickednesse nor injury.

he utereth] Boldly & openly, without fear, or shame; knowing he can corrupt the chiefs, and tribunal seats of judgements.

his mischievous desire] *Heb.* the mischief of his soul. Those mentioned Chap. 2. 1. 2. And the like.

wrap it up] These men agree among themselves, and conspire with one consent, to do evil: as by the twisting together of divers threads and strings, men do make a strong rope. Thus wrong, oppression, and tyranny reigns, the great and rich men, bribing, and buying out a liberty and impunity; and the poor being left without remedy.

v. 4. *The best*] Those of the best name and fame, those that gained the best repute.

as a briyer] Hurtfull and scratching. And therefore nought enough, as Psal. 58. 9. Ezek. 2. 6. See the Annotations there. And what are the worst thei? Esay 59. 15.

the day of thy watchmen] The time of thy punishment foretold by the Prophets, who are called the watchmen, Ezek. 3. 17. & 33. 7. Hos. 9. 8. Or the time of the punishment of thy watchmen is come; of thy false Prophets, that deceived thee with soothings and smoothings; and also of thy other governours. They the first in punishment, as the first in sin.

and thy visitation] Thine with them; the Peoples with their Governours. The warchmen are blinde, are sleepy, and secure, and so betray and seduce the people, and the people are willing to have it so, Jer. 5. 31. fee 2 Thes. 2. 10. 11. and so both justly punished and visited.

perplexity] That is, Confusion and extream anguish, instead of the windings and practises of their deceits: see Nahum 1. 10. Prov. 1. 24, &c. Isa. 22. 5.

v. 5. *Trust ye not*] His intent is not so much to shew that we must not put our trust and confidence in man, as in Isa. 2. 22. Psal. 146. 3. but rather to set out the transcendent wickednesse of this people, that there is no faith and fidelity in them, no humanity left among them, no relations, though never so near and dear, will keep them within any bounds of duty or respect one towards another; but they pervert the whole order of nature, and cast off those affections which might seem impossible to be blotted out and extinguished: there is no more any faith or loyalty, no not even among the nearest friends.

in a guide] So are they called in Scripture, who by reason of their degree, duty, or authority, are, as it were, the heads and directors of others; as the Husband is of the Wife, the Schoolmaster of his Scholars, and the Counsellour of the Prince, Psal. 55. 14. Prov. 16. 28. & 17. 9.

keep the doors] Discover not thy secret to thine own Wife, Deut. 13. 6. for fear least she betray thee.

v. 6. *The son disponoureth*] Mat. 10. 21, 36. Luke 21. 16.

v. 7. *Therefore I will look*] Namely, I *Micah*, with all true beleevers, seeing all manner of hope of remedy of these evils, and of reliefs by men is past, I will turn to God by faith, expectation and prayer; that I be not drawn aside by these evil examples, or provoked to any impatience, or desire of revenge for such like wrongs and injuries; I will fix mine eyes upon God, and him onely, and wait for his salvation, Psal. 119. 166. & 40. 1. & 52. 9. Isa. 25. 9. & 30. 18.

my salvation: my God] The holy faith and confidence of the Prophet, and this without any touch of an heretical presumption, Rom. 5. 2, 3, 11. the Scripture is full of it, and the nature of grown faith requires it.

will hear me] He would be frequent and fervent in prayer, and in affurance that his God would hear his prayer.

v. 8. *Rejoyce not*] Here the Prophet takes upon him the person of the Church, and enters upon the consolation, which concludes all, and continues to the end of the Book. And here first, the Church encouraqeth her self by the affurance of Gods grace, against all the taunts of the whole multitude of her adversaries, the malignant Church: She being fallen into the deep and dark dungeon of distresse, her enemy insults over her; a thing too frequent with the wicked, Psal. 80. 6. Jer. 20. 7. Ezek. 36. 4. and a thing which forely wounds an ingenuous minde: see v. 10. Psal. 42. 3, 10. & 79. 10. She directs her speech unto them, and arms her self against their scoffs and taunts. We finde the like speech uttered by way of irony and scorn, Lam. 4. 21, 22.

when I fall yet] Or, Though I be fallen, yet I shall arise: she repels the reproach of her enemy, not onely with a kind of disdain, but with this argument of comfort, That her fall shall not be finall, deadly, desperate and irrecoverable, but she shall recover again: see that, Prov. 24. 16, 17. Thus her faith and hope overcomes the world, and the cruell mockings of it, John 5. 4. Heb. 11. 36. and all tentations, insultations and subsannations whatsoever, Nahum 1. 12.

a light unto me] Even some glimmering and sparkle of light in the darknesse it self: and a full light to lead and deliver me out of it, Esay 60. 19. 20.

v. 9. *I will bear*] With humility and patience.

because I have sinned] Thus she acknowledgeth her own demerit, and Gods justice. The wicked sometimes are convicted of their sins, and despair, as *Judas*; or murmur at Gods judgement, and justice for them, as *Cain*; But the godly are so affected, and afflicted with the fight and sense of them, as they are displeased with themselves in them, and for them; and placing themselves before Gods Tribunal, in all humility, and with all patience, they submit to what chastisement the pleaseth to lay upon them. A true fight of sin, and this humble submission ever go together. The wicked that want the one do likewise want the other.

until he plead] Against mine enemies; who taking no care in their doings against me, to execute Gods judgements for my sins, have wrecked all their own cruelty upon me, and withall blaspheamed God. She doth not cast away her confidence of deliverance; but comforts her self in her hope, and faith in God; and strengthens her patience by it; knowing God doth chastise her for her good. See Hab. 3. 2. And though she confesse her sin against God; yet she stands to her cause, and the goodnesse of it, against her enemies; she was innocent in her carriage towards them; she gave them no just cause of their taunting of her, and vile dealing towards her. And thus *David* often stands upon his own justification; not before God, but in the particular cause and quarrel between him and his enemies. Psal. 7. 3, 4, 8. and 18. 20. and 35. 1. And he and Job often pleas their own integritie and sincerite, against the imputation of hypocrisie, suggested against them, either by temptation within, or enemies abroad.

he will bring me forth] As it were out of the low pit of miserie, in which I am. Thus she foresees with the eye of faith and hope an issue prepared for her out of her miseries; she sees this light though afar off.

his righteousnesse] His deliverance, the effect of loyalty, and love towards me; and of his severe justice towards his and mine enemies. Not that she pleads the merit of her own works; but the righteousnesse, truth, fidelity, and justice of God, in performing his own frank and free, gracious and merciful promise unto her.

v. 10. *Then she seeth*] Or, and thou wilt see her that is mine enemy, and cover her with shame: so turning her speech to God. This addes to her joy, even the salving of that sore verf. 8.

and shame shall cover her] And the cover and hide her self for shame; as much as she rejoyced, and triumphed, and insulted before. See Obad. 10. Psal. 71. 13. and 140. 9. They may justly take up that Jer. 3. 25.

where is] See on verse 8. See Psalm 115. 2. Joel 2. 17. She now not so much respects her self herein, as God; and takes up his cause, whom the enemy had so blaspheamed; implying that now indeed God did appear, where, and in what cause and on whose side he was. See Psalm 50. 21. And if he so punished his own, as now appears by his owning and delivering them, what then might the wicked justly think will become of them? see Luke 23. 31.

mine] This shall not be a fleshly pleasure to delight themselves in the sight and satisfaction of their own revenges

venge; but a spiritual joy to see the glory of Gods justice magnified upon his enemies, Psal. 58. 10, 11.

shall she be treden down] *Hebr.* She shall be for a treading down.

myre] See Zech. 10. 5. Esay 10. 6.

v. 11. *In the day*] As the Church informed the enemies of their ruine; so now the Prophet informs the Church of Gods manifold glorious promises to her.

that thy walls are to be built] Amos 9. 11. &c. Before her walls were cast down; and she as a field, or vineyard, whose hedge was pluckt up: the was laid waste, and scattered among the nations. But now the day should come wherein her walls should be rebuilt, her self restored, repaired, protected against all assaults of her enemies. An Evangelical promise: The meaning is, when in the Messiah his time I shall re-establish my Church, which hath been as an excluded and an abandoned possession, I will see her in perfect liberty, freeing her from the commands of all others, but mine own, Acts 15. 16.

in that day] Even then shall these blessings be vouchsafed to her.

shall the decree be far removed] That cruel tyranny which the Babylonians exercised over them, Esay 9. 4. that decree whereby they forbade the building of the Temple & city: and the Persians likewise after them, Ezra 4. v. 5, 6, 21, 22, 23, 24. See Psalm 102. 13, 14. Others render the words and the meaning thus, That the decree shall go far abroad: even that decree, verse 14. of publishing the Gospel among the Gentiles, shall go forth from out of the bounds of Jury, even to the ends of the earth. As Psalm 2. 7, 8. and 110. 2, 3.

v. 12. *In that day also*] He insists still upon that happy and glorious time.

he shall come even to thee] Jerusalem after her restauration shall become so glorious, her state so flourishing, that the Jews and Israelites withall freedom shall have ready access unto her from all parts; yea, the Gentiles, and all nations shall flow in unto her. Acts 15. 16. 17. Esay 19. 23, 24, 25.

and from] Or, even to: and this particle is redoubled yet again in this verse, for amplification sake.

the fortified cities] Of Egypt. A country, which is most strong by nature, being bounded by the sea, and by wildernesses, and moted with great chanels of water. The Prophet nameth it so, by an allusion to the Hebrew name of Egypt. See Dan. 11. 15. 24.

the river] Euphrates; yea and from all rivers, from sea to sea; from mountain to mountain; from the utmost ends of the earth. This blessing is so strongly asserted, because after the utter ruine of Jerusalem, and the Temple, it seems so strange and incredible in the eyes of flesh and blood.

v. 13. *Notwithstanding the land*] Or, after that it hath been desolate. The land of Judea before the coming of Christ in the flesh, verse 8. Thus before those glorious promises shall come to be accomplished, he shews that Gods judgement shall be upon the wicked Jews, and their land in the mean time; thundering as it were, against the body of the people for their desperate and forlorn estate in their sins; left they should as is the manner of hypocrites, vainly presume, and assume unto themselves those promises which belong not to them. And mixing promises of mercie to his holy remnant; that they may have wherewithal to sustain and support themselves in the midst of these sad calamities: And extending those promises, as the manner of the Prophets is, even to the glorious time of Christs coming, wherein the full accomplishment of them shall be made good.

shall be desolate] The land it self, that senslesse and harmlesse element, shall suffer in its kinde, as being defiled and polluted by the sins of her inhabitants. How odious then were their sins?

for the fruit of their doings] For the just recompence and punishment of their sins.

v. 14. *Feed thy people*] Or, rule thy people. The words of the Prophet, wishing and praying to God. Or rather, the words of God, prescribing their duty to the Ministers and Pastors of Christ, and his Church. Implying the calamity last mentioned to be so great, that if God took not this way and means, for his peoples safety, they would surely perish. Some make these to be the Prophets words to our Saviour Jesus Christ, that he would feed, and guide his Church, which is destitute of all humane help, and is exposed to many dangers, like sheep upon the mountains, and in woods.

thy people] Thine by covenant; Gen. 12. 3. See Rom. 9. 8. 27. and Chap. 11. 5. 7. This covenant was the sure ground wherupon Gods grace was ever reserved to the Remnant.

with thy rod] See Psalm 23. 4. Zech. 11. 7, 10, 14. It signifieth both a shepherds staff, and also a sceptre. See Psal. 45. 6. and 110. 2.

the flock of thine heritage] Thus he fixes his eyes upon Gods free choice and adoption of them to be his own heritage; and not upon what they deserved: Deut. 7. 6, 7, 8, 9. And this is the ground work of faith to Gods people, and holds up their hope against all tentations.

which dwell solitarily] As torn asunder, and scattered here and there in several places of their dispersions and banishments.

in the midst of Carmel] As there: or, as in the midst of open fields; so some translate the word. See on Amos 1. v. 2.

Let them feed in Bashan and Gilead] See Jer. 50. 19. Though now solitary and dispersed; yet let them be gathered and fed in these fruitful places. He continues in the Allegory of sheep. Of Bashan we read, That taken largely, it was the kingdom of *Og*, on the East side of Jordan; a land of gyants, Deut. 3. 13. Conquered, and given to the half Tribe of Manasseh: wherein *Machir* and *Jair*, the sons of Manasseh had large portions, and very many cities, Josh. 13. 10. and 17. 1. And out of it was Golan given to the Gershonites, for a citie of Refuge; Josh. 21. 27. And Ashtaroth likewise was given to them, which had been the royal citie of *Og*, 1 Chron. 6. 71. Josh. 13. 12. Deut. 1. 4. A very fruitful kingdom it was; and specially for cattel, and pasture. We read of the bulls of Bashan, of rams of the breed of Bashan, Deut. 32. 14. There was in it a chief mountain of that name, rancked together with Carmel, and Sharon, and Gilead. The oaks of Bashan are mentioned in Scripture; whereof also they made oares for the use of Tyre, Ezek. 27. 6. Of Gilead, see on Obadiah, verse 19.

as in the dayes of old] As his benefits had been so bountiful to his people, in dayes of old, even from the beginning; that so he would continue to be like himself, so bountiful even to the end.

v. 15. *According to the dayes*] Here the Prophet brings in God speaking and promising as much as was in the prophetical wills and prayer of the last words. He promiseth to be as wonderfull in his works of mercie and favour and deliverance to them, as he was of old, when he brought their fathers out of Egypt. That memorable deliverance is often mentioned in Scripture, as a monument sufficient of Gods miraculous power and goodnesse, for the saving of his: and to that end never to be forgotten by them.

will I shew unto him marvellous things] As then, so now. See Exod. 3. 20. and 15. 11. Judg. 6. 13. Psal. 72. 18. and 78. 11, 12.

v. 16. *The nations shall see*] My marvels that I will do for you, and against them.

and be confounded at all their might] Seeing their conceited might and power against you to vanish all into smoak. See Psalm 44. 7. and 59. 5. and 71. 13.

hand upon their mouth] And proudly boast and brag no more, insulting over you, and blaspheming my name: they shall be speechlesse, and hold their peace for fear. See Job 40. 4.

their ears shall be deaf] with the sudden bursting forth of Gods wonderful and terrible works. They shall not willingly for fear hear of them.

v. 17. *They shall lick*] They shall be cast down with all their pride, at Gods feet, who shall reign in his Church, Psalm 72. 9. Isaiah 49. 23. and 60. 6. 7. 16. They shall be abased and dejected in the lowest degree.

worms] Or, Creeping things. Thus poor shall all the powers of the world be, thus filly, thus frightful, when God shall come and appear to maintain and magnifie his Church; they shall be like these filly creatures, and their behaviours.

afraid of the Lord] See Psalm 68. 1. Numb. 10. 35.

fear because of thee] O God; or, of thee, O Church; when thou shalt be restored to thy glory and splendor by Christ, dwelling and working in thee, Hosea 3. 5. Acts 2. 43. and Chap. 5. 11. 13.

v. 18. *who is a god like unto thee*] Micah comes to a conclusion of the consolation with an exclamation and admiration of that pardoning mercy and compassion, which is onely to be found in the true God toward his own people; whereby he overcomes their evil with his goodnesse, and continues firme in his free covenant of grace and mercie made with them. There is no other God but he. And this his dealing with his people is a sufficient character to distinguish him from all false gods. No like thing is to be found in all the idols of the Gentiles.

that pardoneth iniquity] Exod. 34. 6, 7. Psalm 130. 4.

passeth by] As though he would not see it, but winck at it.

of the remnant of his heritage] Not of the body of his people which for the greater part were hypocrites and ungodly men; Here is no comfort for them: But of the Remnant of his heritage; in them should the lustre of his mercy shine forth.

He retaineth not his anger] Towards this remnant; though for a time he chastise them. See Psalm 78. 38, 39. and 103. 9—16. Esay 57. 16. and 42. 9. Jer. 3. 5. Gen. 6. 3.

because

because he delighteth in mercy] Jonah 4. 2. Psal. 86. 5. and 51. 1. and 145. 8. 9. Nehe. 9. 17. Esay 54. 7. 8. and 63. 15. and 30. 18. This is our sure ground of comfort; when we seek and lay the foundation of it, not in our selves, or any thing in us; but in God, and his mercies; we onely trust to thine own gracious will revealed in thy word; and so resting on thy free favour, we perswade our selves of thy mercifull pardon of all our sins; though many wayes multiplied against thee. This is the found argumentation of the faithfull.

the truth to Jacob] The Church is assured, that God will declare in effect the truth of his mercifull promise which hee had made of old to Abraham, and Iacob, and to all that should apprehend the promise by faith.

hast sworn] To them, and their seed, by a perpetuall Covenant. And therefore the faithfull lay hold on it, and apply it to themselves; and with an holy boldness make use of God, as in mercy binding himself unto them by it. See Luke 1. 72. 73. 74. Heb. 6. 16. 17. 18. 19.

ANNOTATIONS

On the Book of the Prophet *NAHUM*.

THE ARGUMENT.

NIneveh *that famous city, Head of that great* Assyrian Empire, *when* Jonah *the Prophet was sent thither to preach, That within fourty dayes it should be destroyed, was moved to Repentance; and so the tranquillity of that* Empire *was lengthened: But after a certain time, they grew secure, regarding worldly means to augment their dominion, more then the fear of God; and so, casting off the further care of Religion, and Righteousnesse, returned to their former sins; yea increased them, through their oppression of other Nations, and of Gods people. The* Assyrians *overthrew the* Syrian *Kingdom, took* Damascus, *and carried the people captive to* Kir, *and slew* Rezin *the* Syrian *King,* 2 Kings 16. 9. *And they brought* Israel *to be* Lorochamah, *that is, Unpitied; and* Loammi, *No people; And now the irrevocable decree of God (the setter up and puller down of Kingdoms) for the final overthrow of that* Empire, *is foretold them by his Prophet* Nahum. *He prophesied of a ruin to* Nineveh, *and* Habbakkuk *of the* Chaldeans *to arise. For a time before* Pul *King of* Assyria; (*of whom see* 2 King. 15. 19. 1 Chron. 5. 26. *And of whose Kingdom* Nineveh *was the chief City; as* Damascus *was of* Syria, Isai. 7. 8.) Aram (*or after the* Greek, Syria) *seems to have had as great, a fame, as* Assur. *Since* Pul, Assur *pillaging many Countries, grew to be a tree;* Ezek. 31. 3. *But falling foul upon* Israel (*which was scattered by* Nineveh) *began to fall, by* Medes, *and* Chaldeans; *and* Babel *soon grew to be as great a tree,* Dan. 4. *As ever* Assur *had been. The wheels of providence are full of eyes, seeing what people shall be on the earth, and the bounds of their habitation. Kingdoms and Empires, by the appointment of the Eternal, have their periods: and then their time draweth nigh to an end, when they practise cruelty against Gods Church and people. The* Assyrian *flourishing Empire, for wrongs done to Israel, must fall by the* Babylonians, *among others; as* Babel *did after, for indignities to* Judah, *fall by the* Medes *and* Persians, *&c.* Nahum *the Prophet doth livelly represent it by all circumstances, both to assure Gods people it shall be so; and to comfort them, in his just revenge of all their wrongs on the heads of their Enemies. He also telleth, that after their coming from* Babel; *joyfull preaching shall be over all Nations; and comforteth the true* Jew, *in the fair feet of them that publish peace; and biddeth them festivie a festivity. In brief,* Nahum *first propounds the Gods dreadfull power and* Ninevehs *destruction; for Judahs consolation;* Chap. 1. Secondly, *He expounderh, the manner, and means of her Ruin, and the woful mourning for it,* Chap. 2. [*The* Medes, *and* Scythians; *and lastly, and chiefly the* Chaldeans *fierce and furious enemies, were the means; yet therein but Gods Instruments.*] Thirdly, *He insists upon her sins, the causers of Gods wrath, in her shamefull ruin: ascertained, by the example of Populous No, to be verified upon her: that notwithstanding all her strong holds; and numerous* Assyrian *Captains and Crowned Commanders: yet there shall be no healing of her bruise, and mortall wound.* Chap. 3. *He seems to have Prophesied in the dayes of* Josiah: *after* Pul, Tiglath Pileser, Shalmanefer, Sennacherib, *and* Esarhadon *Kings of* Assyria *had wasted the ten Tribes, Or, as some think, but upon weaker grounds, sooner then so: in the dayes of* Ahaz, *or shortly after.*

CHAP. I.

He burden] That is, a prophesie of threatnings and evils, Isa. 13. 1. & 15. 1. & 17. 1. Ier. 23. 33-36. 2 Kin. 9. 25. This word grew to be so common as to be abused by false Prophets; and prophane men, scoffing at it, which made the Lord threaten punishment to the abusers of it, and to change the use of it for that time, in Iere. 23. 33-40.

of Nineveh] Zeph. 2. 13. The head of the *Assyrian* Empire, which was conquered by *Merodach Baladan* King of Babylon, or by *Nebuchadnezzar* the great King of Chaldea, who also destroyed *Nineveh*, as some say. Isa. 10. 5. Ezek. 31. 3. 11. See more in the Annot. upon v. 8. as also on Ionah 1. v. 2. & chap. 3. 3.

the book of the vision of Nahum] The vision or revelation which God commanded *Nahum* to write, of a ruin to *Nineveh*. He is an herald sent from heaven to denounce war and destruction against *Nineveh*. He comes not on his own errant, by his own authority: with a dream of his own brain; but with a vision from God; as Num. 12. 6. Gen. 15. 1.

the Elkoshite] Of a City, or castle, called, *Elcosh*; which some ancient histories have affirmed to have been within the Tribe of Simeon; but the Scripture makes no mention thereof.

v. 2. *God*] He prefaceth from the Nature of God in general; But after applies it to his special use against the *Ninevites*, & so it carrieth with it more weight, the more to affect the hearers.

is jealous, and the Lord revengeth] Or, The Lord is a jealous God, and a revenger, &c. Who cannot endure such injuries done to his glory, and to his children, as the Assyrians have

have done to them, Exod. 20. 5. and 34. 7. 14. Efay 65. 6, 7. Deut. 4. 24. and 6. 15. Joſh. 24. 19. Jer. 32. 18. and Deut. 29. 20.

revengeth] See Deut. 32. 43. 2 Kings 9. 7. Jer. 5. 9. and Jer. 51. 35, 36. Ezek. 24. 8.

is furious] *Heb.* That hath fury. With his be in but angry for a time; but his anger never aſwageth to the reprobate, though for a time he deferre it. See of Gods fury, Exod. 22. 24. Levit. 26. 28. Deut. 7. 4. and 32. 22. 2 Kings 23. 26. 2 Chro. 34. 25. Efay 30. 27, 28, 30. and 66. 15. Jer. 30. 23. Ezek. 5. 13.

reſerveth wrath for his enemies] The Aſſyrian. Sure it was to come; though the Jews thought it too long in coming, Eccl. 8. 11. But God hath his time; we muſt not prejudge him therein: He knoweth beſt when, and how long to delay, to ſpare, and forbear. Hoſ. 11. 9. Mal. 3. 6.

v. 3. *The Lord is ſlow*] Exod. 34. 6, 7. Jonah 4. 2. Pſalm 86. 15. and 145. 8. Efay 42. 14. The wicked here would make Gods mercy an occaſion to ſin, and a bolſter to uphold them therein. Ezek. 13. 10. 16. 18. But the prophet willeth them to conſider his force and juſtice; his nature and office, as judge of the world.

will not at all acquit] Exod. 34. 7. And therefore is no Patron to ſecure obſtinate ſinners.

the Lord] Pſalm 18. 8. Hab. 3. 5. 11. 12.

the clouds] He moveth the clouds of the air; even as a great cloud of duſt would be raiſed by a great multitude of horſmen riding apace. See Pſalm 104. 3. Efay 19. 1.

v. 4. *He rebuketh the ſea*] Efay 50. 2. Pſalm. 106. 9. Exod. 14. Joſh. 3. This may allude to that famous hiſtory, Exod. 14. 22. See Efay 50. 2. Joſh. 3. 16. Jer. 5. 22. Pſal. 65. 7. and 93. 4. Job 26. 10. Even the moſt turbulent and unruly creatures obey him. See Matth. 8. 26.

Baſhan] See on Micah 7. 14.

Carmel] See on Amos 1. verſe 2.

Lebanon] See on Zech 11. 1. The fair and excellent Cedars and other trees of Lebanon. Or Lebanon which was ſo fruitful and flouriſhing.

languiſheth] The ſtrength and beauty of creatures is deſtroyed, when they feel his wrath, Pſal. 104. 29. 30.

v. 5. *mountains quake*] Pſalm 97. 5. and 29. 6. 2 Sam. 22. 8. Job 9. 5, 6. Jer. 10. 10. Ezek. 38. 19, 20.

melt] As ſnow, or wax before the fire. He ſtill goes on in this formidable deſcription of God; as beſt ſuiting with the burden of his prophecie againſt great Nineve, and the Aſſyrian Empire.

v. 6. *Who can ſtand*] No ſinner; not Nineve, nor the Aſſyrian Monarchie.

who can abide] *Heb.* Who can ſtand up. If all creatures be at Gods command, and none is able to reſiſt his wrath, ſhall man flatter himſelf, and think by any means to eſcape, when he provoketh his God to anger. See on verſe 2.

like fire] Such is his fury; and the pouring out of it far and neer; even like the thunder and lightning.

the rocks] 1 Kings 19. 11. what madneſſe is it then in man, or all mankinde to truſt in their ſtrength againſt the Lord?

v. 7. *The Lord is good*] For all his dreadful ſeverity againſt forlorn ſinners; yet is he good, and goodneſſe it ſelf; is good, and doth good, Pſal. 119. 68. and 73. 1. Mark 10. 18. Good, as the new word expreſſe.

a ſtrong hold] Or, ſtrength. Pſalm 9. 9. and 37. 39. and 46. 1. and 91. 2.

and he knoweth them] Pſalm 1. 6. Leſt the faithful ſhould be diſcouraged by hearing the power of God, he ſheweth them that his mercies appertain unto them; and that he approveth of, favoureth, and taketh an eſpecial care of them.

that truſt in him] Lam. 3. 25, 26. 2 Sam. 22. 31, 32. 2 Chro. 13. 18. See Joſh 13. 15. Pſalm 9. verſe 10. and 17. 7. and 18. 30. whom God doth not thus own and help, they do not truly truſt in him, ſay what they will.

v. 8. *But with an overrunning flood*] Here he begins to apply all the former doctrine, to the conſolation of Gods choſen people: ſhewing that Gods foreſaid fearful wrath ſhall be executed upon their enemies, the Aſſyrians, to their utter deſtruction; ſignifying that God will ſuddenly, and at once deſtroy Nineveh, and the Aſſyrians; with war, as with a flood, or deluge, which ſhall break down all defences and banks; and ſhall not be kept back, nor turned another way, as Efay 28. 19. How the Aſſyrians were overrun, and Nineveh beſieged, and taken, by *Phraortes* king of the Medes, and by his ſon *Cyaxares*; and by the Scythians; and deſtroyed by *Aſtyages*, Heathen hiſtories do record. See *Herodotus*, *Xenophon*, and *Diodorus Siculus*. After theſe ſucceeded *Nebuchadnezzar*.

place thereof] Of Nineveh.

his enemies] Gods enemies, Pſalm 35. 6. a dark and black deſolation, an incurable and irrecoverable deſtruction ſhall overtake and ſeize upon them.

v. 9. *What do ye imagine*] He turns his ſpeech to the Ninevites and Aſſyrians; and ſheweth that the enterprifes of the Aſſyrians againſt Judah and the Church, were againſt God; as Acts 9. 4. Zech. 2. 8. Deut. 32. 9. The Aſſyrians thought otherwiſe; That they had to deal but againſt Judah and Iſrael; a broken people amongſt themſelves, and by the wars of Syria. But God takes it as againſt himſelf: having taken the patronage and protection of them upon himſelf. And therefore that their enterpriſes were but vain and to no purpoſe; and therfore that he would ſo deſtroy them at once, that he ſhould not need to return the ſecond time.

the ſecond time] As 1 Sam. 26. 8. Which they underſtand this verſe of the Church, that God will afflict her, but yet in meaſure; he will not deſtroy her utterly, as he doth his and her enemies, but be content with one affliction and not double his hand upon her, They miſſe of the prophets meaning, and marre the current tenor of the context.

v. 10. *For while they be*] Troubled and perplexed in their counſels and means of their defence; and alſo made drunken with wine and pleaſures, and with pride of their greatneſſe and power. Or, though they be folden together as thorns, and ſo dangerous to be touchd for pricking; yet the fire of Gods wrath ſhall eaſily devour and conſume them.

and while they are drunken] As drunken men bold without fear, and bragging, and unruly and troubleſome, and yet then a man with his finger may overthrow them.

ſtubble fully dry] Which eaſily takes fire. See Exod. 15. 7. Job 13. 25. Efay 5. 24. and 47. 14. Mal. 4. 1.

v. 11. *There is one come out of thee*] He ſeems chiefly to point at *Sennacherib*, who had plotted the total ruine of Jeruſalem, under *Hezekiah*; yet with ſome relation to the former kings of Aſſyria likewiſe, to *Pul*, *Tigleth Pileſer*, and *Shalmaneſer*. Here then is the cauſe of Gods burning wrath againſt the Aſſyrian. They may thank themſelves for their own ruine: the cauſe of it comes from themſelves; they eat but the batch of their own baking; they reap the reward of their own merit, their evil imaginations, counſels, and plots ſhall return upon their own pates.

that imagineth evil againſt the Lord] And againſt his people. This is the cauſe, their evil machinations againſt the Jews, Gods Church; which he had taken into his patronage and protection. Thus God makes his Churches cauſe to be his own cauſe. And this is the comfort of Gods Church always againſt all her enemies.

a wicked counſeller] *Heb.* A counſeller of Belial, verſe 15. See Deut. 13. 13. Judg. 19. 22. 1 Sam. 2. 12. 2 Sam. 16. 7. 2 Chron. 13. 7.

v. 12. *Though, &c.*] Or, if they would have been at peace, ſo ſhould they have been peace, and ſo ſhould they have been ſhorn, and he ſhould have paſſed away. Though they think themſelves quiet in peace, and in moſt ſafety, to be never ſo many for number, and of greateſt ſtrength, by reaſon of the height which this empire had attained unto; yet all this confidence ſhall not hinder Gods judgement; but they ſhall be like to ripe corne, or graſſe of the field, which ſeemeth to call upon the ſickle and ſithe, to cut and mow it down. Others expound the verſe thus, If the Iſraelites would have been quiet, and at peace with me, and among themſelves, ſo ſhould they have been many and mighty: and ſo ſhould the Aſſyrian have but ſhorn them onely, and ſoon have paſſed away from them: That done by *Pul* king of Aſſur, 2 Kings 15. 19. ſhould have been ſufficient. See Eſay 48. 18.

when he ſhall paſſe through] God in his judgement. Some refer this to the angel and his ſlaughter, made 2 Kings 19. 35.

though I have afflicted thee] God turneth his ſpeech to the Church, and comforts her in the depth of her diſtreſſe, and ſupports her againſt deſpair.

no more] No more by the Aſſyrians. Their empire ſhould ſoon fall, for their foul dealing with his Church. The Babylonians did after that afflict them juſtly for their ſins: yet however their afflictions were but temporary: not as theſe enemies afflictions were. Ever was that true, Eſay 54. 8. and 56. 20. and 60. 10. Pſalm 30. 5. and 103. 9. 17. and 125. 3. Here was their comfort.

v. 13. *For now I will break his yoke*] The Aſſyrian Empire, which was as a yoke upon the neck of the Jews: the Lord will quickly break it, and deliver his people, that they ſhall eaſilave them, or tyrannize over them no more. They were but as the ſtaff in the Lords hand, which he would break after he had beaten his people with it. See Eſay 10. 5, 6, 12. 15. 24, 25, 26, 27.

v. 14. *And the Lord hath given a commandment*] Hath decreed in heaven, as Dan. 4. 24. The Jews were no ways to doubt of it. Eſay 14. 24.

concerning thee] Thou king or Empire of Aſſyria.

no more of thy name be ſown] Thou ſhalt no more come to thy former eſtate, contrary to thoſe fields, which after the corn is cut down, are ſown again. Or, he inſinuateth the total extinguiſhing

tinguiſhing of the royall race of Aſſyria; the name and memory of it.

cut off the graven Image] This is added according to the cuſtom of Prophets, who in the deſcription, of the ruin of ſtates, do adde thereunto the overthrow of the Idols. And the rather ſo, becauſe they uſually put ſo much truſt and confidence in their idols, and their protection.

I will make thy grave] He ſeemeth to have relation to *Sennacherib*; being murthered in his own Temple, 2 Kings 19. 36, 37. After he had been ſhamefully forced to go out of Judea. See Ezech. 31. 15. and chap. 32. 22. 23. &c. And the place thereby ſhould be polluted and prophaned; and the idols removed out of the Temple.

for thou art vile] Some Hebrew Editions vary in this word. See Eſay 14. 10. 11. 12. 15. &c. Vile by thy finall fall, and utter ruin. *Targum*, for iris vile; that is, the Sepulchre. LXX. for they are ſwift; and they joyn it to the word of the next verſe.

v. 15. *Behold*] A deſcription of the churches joy at the news of the Aſſyrians ruin; by means whereof ſhe might in peace, ſecurity, and mirth attend upon Gods ſervice, and give him thanks. This ſhews the end that God had in the fall of Nineveh, and the Aſſyrian Monarchy; to teſtifie therein the care he had over his people; that it came not by any revolution of fate, or deſtiny; but his hand did it, for his peoples ſake, for their good; as the verſe ſheweth.

upon the mountains] That is, openly, and freely, without fear, or diſturbance: not in corners ſecretly. See Eſay 40. 9. and 18. 3.

the feet of him that bringeth good tidings] Eſay 41. 27. Pſalm 68. 11.

that publiſheth peace] Peace from the Aſſyrian wars. That is an evangelicall Peace that is mentioned, Eſay 52. 7. Rom. 10. 15.

O Judah] For whoſe ſake all was done; as hath been ſaid.

keep] *Heb.* Feaſt.

thy ſolemn feaſts] Mentioned in Moſes Law, interrupted by the Aſſyrian wars, we read of the Paſſeover ſaved out of them by *Hezekiah*, and *Joſiah*; ſee Exod. 23. 14. Numb. 10. 10. Deut. 16. 11. 16. The end and uſe of our deliverances; and our peace, is to worſhip and ſerve God.

perform thy vows] See on Jonah 1. 16. See alſo Pſal. 116. 12. 13. Hoſea 14. 2.

for the wicked ſhall no more] *Heb. Belial.* See Eſay 52. 1. & 35. 8. and 11. 9. Apoc. 21. 27. But here the Aſſyrian or Ninevite is meant, as the word following doth ſhew.

he is utterly cut off] The Ninevite, and Aſſyrian Empire ſhall be ſo, certainly, and ſhortly. The Babylonian after this did much harm to Gods people.

CHAP. II.

Verſe 1. HE *that daſheth in pieces*] Or the diſperſer, or, hammer, here are Gods judgements againſt Nineve. This daſher is the Mede, Scythian, and Babylonian. *Nebuchadnezzar* is in a readineſs to deſtroy the Aſſyrians. And the Prophet deſcribeth the enterprifes of the Aſſyrians, w^h prepared to reſiſt them, and ſave Nineve; yet ſome would underſtand of *Sennacherib* the Aſſyrian, that he ſhould come up againſt Judah; and Judah ſhould ſtrengthen himſelf againſt him; and God for his peoples ſakes ſhould deſtroy him. Others, that *Sennacherib* ſhould come up; and though the Jews did fortifie themſelves againſt him, yet all that ſhould nothing avail them. But the ſenſe that was firſt ſet down doth beſt agree with the words and contexe.

is come up] Certainly ſhall; and that ſpeedily, and openly.

keep the mountains] Man thy holds, fortifie thy fortreſſes, keep watch and ward, ſtop the paſſages, ſtir up thy ſtrength and courage, yet all ſhall be in vain to the Ninevite and Aſſyrian. Theſe are ironicall kindes of allocutions to the Aſſyrians, uſe what care thou canſt to defend thy ſelf; but all ſhall be to no purpoſe. See Jere. 51. 11. 12. Eſay 8. 9. 10.

v. 2. *For the Lord hath turned away, &c.*] Some underſtand this. That the Lord will cauſe to return again the excellency of *Jacob*, and ſettle his people in their priſtine ſtate of excellent glory. And others ſome what differing, render the words and meaning thus; For the Lord hath turned again, with the excellency of Jacob, (meaning Chriſt. See a like phraſe Amos 8. 7. and 2 Sam. 1. 19.) as being the excellency of Iſrael, to ſtand for his people emptied, and marred, and waſted by their enemies; not to afflict them any more by the enemies; but to deſtroy the enemies for their ſakes. But the words and context ſeem better to carry this ſenſe; That the Lord hath turned away the excellency of *Jacob*, and ſufficiently humbled the pride of Iſrael; And therefore it is now a fit time, and high time to deſtroy Nineve. And this accords with that place, Eſay 30. 12. Seeing God hath puniſhed his own people, Judah, and Iſrael, he will now puniſh the enemies by whom he ſcourged them. See Eſay 30. verſe 31. 32. 33.

the excellencie of Jacob, or the excellency of Iſrael,] Or the pride of *Jacob*, as the pride of *Iſrael*.

for the empiters] The *Aſſyrians* have thus uſed the Iſraelites. See Pſal. 80. 13.

and marred] Signifying, that the Iſraelites were utterly deſtroyed.

v. 3. *The ſhield*] A deſcription of the Medes, Scythians, and Chaldeans preparation to aſſault Nineve, though ſome underſtanding it of the laſt enemy onely, the Chaldean.

of his mighty men] Of that daſher in pieces, verſe 1.

is made red] A colour which was much uſed by the Babylonians, and others; eſpecially in wars. See Ezekiel 23. 14.

in ſcarlet] Or, *dyed ſcarlet*. Either for terrour; or that their own blood ſhed might the leſſe be ſeen and terrifie.

with flaming torches] Or, fiery torches. By reaſon of the glittering of the armour: ſome take this in its proper meaning for wild fires, which ſhould be thrown. Others thus; The charets ſhall run with that ſpeed that the wheeles ſhall be as if they took fire, and were on flames, as torches, with the ſwiftneſs of the motion. See the next verſe.

in the day of his preparation] To give the onſet chiefly.

the fir trees ſhall be terribly ſhaken] He doth ſeem by Hyperbole thus to call the great Launces, Spears, and other piked arms, made of fir trees. They ſhall be forcibly and courageiuſly ſhaken in the hands and managements of the Souldiers; as trees in a forreſt are ſhaken with the windes.

v. 4. *The charets*] Of the enemies againſt Nineve, and Aſſyria. All here ſerves to expreſs the terriblenes of the enemies preparations, and approches againſt Nineve; that they ſhall be ſuch as ſhall exceede the common cuſtome of men; and be ſtrange and wonderfull. And this is to awaken Nineve out of her deep ſecurity; and to aſſure her of that which ſhe thought was utterly impoſſible. See the like Eſay 5. 26. 27. 28. 29. 30.

they ſhall ſeem] *Heb.* Their ſhew.

v. 5. *He ſhall recount his worthies*] The enemies of Nineve ſhall encourage their Captains to the battell, calling them every one by his own proper name, according to the cuſtoms of Generalls. Others underſtand it of Nineve, that ſhe ſhall recount her worthies, her gallant Heroes, and men of war; and gather together all her ſtrenghts and means of defence to oppoſe her enemies; as is uſuall in Caſes of greateſt danger and extremity.

they ſhall ſtumble in their walk] There ſhall be ſuch a throng, and they ſhall go on ſo fierely, that they ſhall hardly be able to keep their ranks contrary to that Joel 2. 7. 8. See that Eſay 5. 27. Some thus; That the Medes ſhould ſtumble and be ſtopt at the ſiege of Nineve by the Scythians, who in their expeditions, which was like a walk or perambulation, did raiſe the ſiege of the Medes, like Nineve themſelves, and over-run Media, Aſſyria, and Aſia, winning, and looſing all again within the ſpace of twenty eight years. Others that the worthies of Nineve ſhall ſtumble: Feat ſhall ſo aſtoniſh them, that they ſhall reel, and ſtagger, and ſtumble like blind men, and fall, and not be able to defend Nineve.

to the wall thereof] Some thus; As if the Scythians ſhall haſten to the wall of Nineve, as ready and prepared for the defence thereof againſt the Mede. Others apply this to the Babylonian aſſaulting: and others to the Ninevites defending themſelves, though in vain.

defence] *Heb.* Covering, or coverer. This by moſt is taken to be ſome engine, or moveable defence, made after the ancient faſhion, under w^h the aſſailants drew neer to the wal, either to dig through it with mattocks and pick-axes; or for to fight with them that ſtood in defence above upon certain woodden towers.

v. 6. *The gates of the rivers*] He ſeemeth to mean ſome violent means uſed by the other enemies, or the Chaldeans, to turn the river Tigris into the beſieged City whereby many great buildings were overthrown. Others rather, that the ports and Forts of Nineve builded upon the river Tigris, and the ſtreams of it, ſhould be overthrown: Neither the ſwift and deep current of the river Tigris, nor any pallace and ſtrong hold, ſhall be of force to keep out the enemy.

diſſolved] Or, molten, ſome underſtand this pallace of the Temple of Jupiter Belus, that was in Nineve.

v. 7. *And Phuz zab*] Or, that which was eſtabliſhed. Or, there was a ſtand made. That is, the kings wife and concubines, which ſhall be ſhut up in the pallace; ſhe that lay hid there, and came not abroad out of her chamber, as delicate dames uſe to do, even ſhe ſhall be brought forth, and led captive, ſome have taken the Hebrew word for the Queen of Ninevehs

proper

proper name. Others apply it to the state of the kingdom that formerly was established, and fate down at ease in pleasures, yet should now be forced forth into captivity. And others thus; That the Scythians making there a stand, should the first time lead away Nineveh captive. And lastly some understand all this of the Babylonians dealings against Nineveh. Thus various are the minds of Interpreters, in such dark and dubious places.

led away captive] Or, discovered.

brought up] Or, brought to nought; vanish to nothing.

and her maids] That used to cheer her up with mirth and musick.

shall lead her] Now accompany her with mournfull notes.

as with the voice of doves] Weeping, groaning, and lamenting. All this to ascertain Gods people for their comfort, of the speedy overthrow of Nineveh: which seemed to them a thing incredible.

tabring upon their breasts] An eloquent and excellent expression.

v. 8. *But Nineveh is of old*] Or from the dayes that she hath been. Is of such antiquity as if it had bin Eternall. And Antiquity gains strength, credit, and authority to kingdoms: yet this shall not hinder her overthrow.

like a pool of water] It hath always been a place of ease and rest, of plenty and pleasure, to her inhabitants: who after the raking of it, shall run away, some here, some there, and shall no more come, nor be gathered together, like fish taken out of the pond which is emptied and drawn out.

stand] Thus expressing their fear and flight: that nothing could stop their flight, and fear: and cause them once to look back: thinking there was no way, any hope of safety left but onely in flight.

look back] Or cause them to turn.

v. 9. *Take ye the spoil*] This is not the speech of the General: to his souldiers: but of God, or the Prophet from God, commanding the enemies to spoil Nineveh: and he promiseth them infinite riches and treasures. The enemies thought not that they obeyed any command of God herein: yet were they led thereto by his secret instinct: As the rate of the Assyrians was, Isaiah 10. 7. and of *Cyrus*: Isaiah 45. 3,4,5. God by the enemies punisheth Nineveh for their wrongs to his people. Neither yet are the enemies thereby any whit excusable or faultless in so doing, they minded their own ends. But Gods people were instructed hereby, that Gods hand was in it: and that he vouchsafed to take upon him the cause of his afflicted people, to their comfort.

for there is none end of the store] Or, and their infinite store &c. It is a horrour-mixt gulph of store.

glory out of all the pleasant furniture] Hebr. vessels of desire, take all the glory of that wherein they so gloried. They had made a prey of all others; themselves were now to be made a prey. See Isaiah 33. 1.

v. 10. *she is empty*] That is Nineveh. And it is repeated for certainty-sake. Gods power and truth is joyned with his word: It ever hath its effect. Isaiah 55. 11. and 45. 23. Ezek. 12. 25.

the heart melteth] See Isaiah 13. 7, 8. and 19. 1. Psalm 22. 24.

the knees] With terrour, as Isa. 13. 7, 8. Dan. 5. 6.

the faces of them] See Joel 2. 6. before they were full flour, strong, haughty; but now the case should be clean altered: an easie work of the hand of the Almighty.

v. 11. *Where is the dwelling of the Lyons*] What is become of *Nineveh*, the seat of such a powerfull, terrible and violent Empire? The words of such as bemoan *Nineveh*, or mock her, and insult over her: They thought themselves all Lyons, or Lyonesses, old or young Lyons, of that power and authority, as to over-power and over-rule all others; and as Lyons they behaved themselves, to ravin and prey, to make and take spoil, and that without all fear of any: But now where are they? or their dwelling place, their walking or feeding place? Psal. 37. 10, 35, 36. & 103. 16. All their fierceness should be gone; their ceasing to be men, and turning to be savage beasts, brought the rather this judgement upon them.

v. 12. *Filled his holes with prey*] Laid up store of prey for after times; so greedy was he, and ravenous, and covetous.

v. 13. *Behold*] The Prophet brings in God himself speaking, that they may attend the more, and his Word the better take.

I am against thee] God will awake, arise, and act his part: He takes upon himself the execution of all this vengeance upon *Nineveh*.

I will burn her chariots] Chariots were much used in war, Exod. 14. 7. Josh. 11. 4. & 17. 16. Judg. 4. 3. 1 Sam. 13. 5. 1 Chron. 18. 4. & 19. 7. 1 King. 10. 26. The meaning is, I will consume her Forces and war-like Power. Thus, as was said, God makes himself the author of all those judgements executed by the enemies against *Nineveh*.

in the smoak] Suddenly, so soon as my wrath begins onely to kindle. Or, Into smoak: that is, Utterly, even into nothing.

and the sword] There is an often change of person in this short speech, the better to expresse Gods wrath and rage thereby, as a man in passion useth to do the like.

thy prey] Thy course and custome of preying and spoiling: or, The prey which thou hast already gotten, all thy wealth and riches, and treasures, gathered up together by thy oppressions and violence.

and the voice of thy Messengers] Signifying the Heralds which were accustomed to proclaim war: or, Ambassadours imployed to forreign Nations. Some read, Of thy cheek-teeth, where-with *Nineveh* was wont to bruise the bones of the poor. Others say, He seemeth to have an especiall relation to *Rabshakeh* his blasphaming ambassage, 2 Kings 18. 17, 19.

CHAP. III.

Verse 1. *Woe to the bloody City*] *Hebr.* City of bloods, *Nineveh*, Ezek. 24. 9. Hab. 2. 12. In this chapter are *Nineveh's* sins and judgements chiefly, and others.

the prey departeth not] She never ceaseth to spoil and rob; these are causes of her ruine.

v. 2. *The noise of a whip*] A scourge driving and lashing the Chariot-horses of War; this expounds the woe, v. 1. He sheweth how the Chaldeans shall hasten, and how couragious their Horses shall be in beating the ground when they come against the Assyrians.

rattling of the wheels] Of the Chariots of war, being swiftly driven, like to *Jehu's* march, 2 Kings 9. 20.

v. 3. *The horse-man*] Thus is the Tragedy represented of *Nineveh's* ruine, by the enemies dealings against her.

the bright sword, and the glittering spear] *Hebr.* The flame of the Sword, and the lightning of the spear.

they stumble upon their corpses] All wayes are so filled with them, that none can goe, but he must stumble or tread on them, see Isa. 34. 3. Jer. 33. 5.

v. 4. *Wherefore*] That is, cunning devices, and fraudulent plots to draw in people, and to become Lords over them, as it were, by interest of state; as Whores use all enticing wayes, all cunning crafts, and witchcrafts too, to inveigle and entangle lewd men. This word is often used in this sense among the Prophets, Isa. 23. 15, 17. Rev. 17. 2. & 18. 3. And this may have relation to their idolatries, which are so usually set forth by this metaphor of whoredoms in all the Prophets, which sin they practised, Ezek. 23. 7. and propagated abroad, 2 Kings 16. 10.

well-favoured harlot] Great and glorious was Nineveh, and the Assyrian Empire.

of witchcrafts] This term may also be referred to the same sense; it being the custom of harlots to use forceries and witchcrafts. It may also be understood in its proper sence; as Isaiah 47. 9. 12.

that selleth nations] Under the colour of protection, favour, courtesie, and the like, she seiseth on kingdoms, and states, and doth subject nations unto her. By her cunning artifices every way she so won and over-powred the nations, that she ordered and disposed them, bought and sold them, at her pleasure. And these practices of Princes, and states, which they call policies, and justifie as necessary for the governing and maintaining of states, are here called whores-crafts, and witch-crafts. And yet they applaud themselves in them; which themselves will condemn and detest in the practises of private, honest, morall men; as if that were a vertue, and an high point of wisedom in a States-man, which is wicked and abominable in a private man; as to lie, flatter, and deceive, to swear and forswear, and the like.

v. 5. *Behold*] See on chap. 2. 13

I will discover thy skirts] Isaiah 47. 3. Ezek. 16. 37. Jer. 13. 22. I will expose thee to shame and slavery. A terme taken from the injuries done by the souldiers to poor women which were taken prisoners in the war. Isaiah 47. 2, 3. Jer. 13. 22. Ezek. 16. 37. I will pluck off thy luster and grandeur, and garbe, wherein now thou doest so much glory, and whereby thou makest thy self so esteemed and admired of others; I will strip thee of it, and leave thee stark naked.

v. 6. *abominable filth*] All manner of filth, as they used to throw upon people that were publikely disgraced.

a gazing-stock] A wonderment, for my justice upon thee; and an example, for others to take heed by thee. See Numb. 5. 21. Deut. 29. 24. 1 Kings 9. 8. Jer 22. 8. and 48. 39. Ezek. 5. 15. and 14. 8.

v. 7. *Shall flee from thee*] Through detestation and horrour.

Who will bemoan her?] Or, Who can sufficiently bemoan her? Her ruine shall be so great, that no lamentation can equall it, no comforters can be sufficient for her, see Gen. 37. 35. Psal. 77. 2. Isa. 22. 4. Jer. 31. 15. Some conceive that *Ne-*

neveh

neveh had made her self so odious to all by her tyranny, that all fled from her in her need, none would come to aid her, or comfort her, Lam. 1. 16. Psal. 69. 20.

v. 8. *Art thou better then populous No?*] Or, Nourishing. *Hebr.* No *Amon*. A famous City of *Ægypt*, called in following Ages *Alexandria*; which it is likely had been greatly ruined before the Prophets time, not mentioned in Scripture, yet see Jer. 46. 25.

among the rivers, &c.] In *Ægypt*, where there were divers branches of *Nilus* cut out into channels; for otherwise *Alexandria* was not scituated by the River it self, but upon the Mediterrane sea, neer the Island *Pharos*, where was that famous Tower with lights to direct the shipping to the Port, and the Lake *Marentis* was on the south side of it.

v. 9. *Æthiopia*] It may seem she had been a free City, having all for confederates that are mentioned in this verse: of *Æthiopia*, see on Habak. 3. 7.

Put and Lubim] People of *Affrica*.

thy helpers] *Hebr.* In thy help; he turns his speech to *No*.

v. 10. *Yet was she*] For all her strength in numbers of men and munitions, and confederates, and auxiliaries.

carried away] Her Inhabitants expelled, captivated, the City wasted. This must have been before the time of *Nahums* prophesie, and serve as an example for *Nineveh* to look upon: this some think to have been done by one *Sabacus* King of *Æthiopia*, mentioned in *Herodotus*: Sure it is that it was afterward repaired, and again over-run by the Assyrians, and Chaldeans after, as appears in *Jeremy* and *Ezekiel*; and long after that rebuilt or repaired by *Alexander* the great.

dashed in pieces] A cruelty which was used in Cities taken by force of arms, see Psal. 137. 4. Isa. 13. 6. Hos. 13. 16.

cast lots] For to part them as a prey, see Joel 3. 3. Obad. v. 11.

great men] Used as the base vulgar.

v. 11. *Thou also*] Here he begins to apply the former example of Gods judgement upon *No*, or *Alexandria*, to *Nineveh*: Nothing can hinder God from dealing with *Nineveh*, as he did with *No*; he is the Judge of all the world, and he is ever like himself, one and the same.

shalt be drunken] with the cups of Gods wrath, Jer. 25. 15, 17, 27. Isa. 51. 17. Psal. 75. 8. Job 21. 20. Psal. 11. 6. Apoc. 14. 10.

thou shalt be hid] For fear and shame, and brought to nothing.

seek] Forced so to do, but all in vain.

v. 12. *Fig-trees*] Shall be easily taken by the enemies. An apt similitude.

v. 13. *In the midst of thee*] In the fight of all, in the midst of thy Cities and strong holds.

Women] Effeminate and weak, not able to endure the fight of the enemy: In their walled Towns they should have weak and trembling hearts; God would strike them with terrour, see Deut. 7. 20. Levit. 26. 16, 17, 36, 37.

thy gates] All shall be opened to the enemies.

thy bars] Thine inclosures and defences, nothing can withstand Gods hand.

v. 14. *Draw thee waters*] Make all needfull preparations and provisions for to hold out the siege, repairing the breaches of thy wals with bricks. An ironicall kind of speech, as Nahum 2. 1. Isa. 8. 9, 10.

tread the morter] To make bricks, to make and strengthen thy fortifications and defences, stones were not there in plenty: Bricks were the more used. See Exod. 1. 14. & 5. 7.

v. 15. *There shall the fire*] Namely, in those thy strong holds, so well repaired and fortified. No means of defence can any wayes be used by thee, which shall be able any thing at all to avail thee against Gods judgement upon thee.

like the canker-worm] Even as those destroying creatures gnaw and spoil the plants suddenly; or, as they themselves are quickly destroyed in any place by fire, or rain, or tempest, and change, of weather, or otherwise.

make thy self many] Another Ironicall or scoffing speech: like the former. All shall not help them.

v. 16. *Thou hast multiplied thy Merchants*] Merchandise, and Merchants were ever in great use, and request. Great men and Princes were Merchants. As the Venetians at this day. See Apoc. 18. 23. Ezech. 27. 3. 12. &c. 21. Esay 23. 8. Nineve had wonderfully multiplied them, as the stars in number; as the Canker-worms, and locusts, which are very numerous, and they gloried greatly therein. But all this should not avail her.

the canker-worm spoileth, and flyeth away] This is well known in the Canker-worms, Locusts, and Grashoppers; they soon come and spoil fruits, and fields; and after soon fly away. See Joel 2. 25. And such shall your Merchants be, and their doings: both in their spoiling, and in their flying away; they shall stand thee in no stead, to help or defend thee.

spoileth] Or, spreadeth himself.

v. 17. *Thy crowned*] Namely, thy Princes, and great Lords, wearing Diadems and wreaths, in token of dignity: or vassal and confederate Kings. Thy keepers (and guardians) saith the Vulgar Latin.

in the cold day] In cold weather and in the night season.

but when the sun ariseth] When their opportunity serveth.

they flee away] So should their Merchants, Princes, and Captains serve them, when they most needed them.

and their place] See on chap. 2. 11.

v. 18. *Thy shepherds slumber*] Thus he derideth the King of *Assur*, & his confidence in his counsellors & Peers, see Jer. 23. 1. and 10. 21. and 22. 22. and 50. 6. Ezek. 34. 2. They are not watchful enough to provide for the safety of Nineveh. Thy Heads, Governours, and Officers are dead, or astonished, and out of heart, Exod. 15. 16. Psalm 76. 6. Thus he speaketh to the king of Assyria.

Nobles] Or valiant ones.

shall dwell in the dust] As Jer. 51. 30. lye down and not be able to rise up against the enemies to help thee.

thy people is scattered] There shall be so great a dissipation of Nineveh, and the whole Empire, that there shall remain no hope of its recollection and restauration.

v. 19. *There is no healing*] *Heb.* Wrinckling or contracting: no piece of help or healing, in the least degree. See Jer. 8. 22. and 46. 11.

thy wound is grievous] Dolorous.

shall clap their hands] For joy to see thy tyranny overthrown, as Psalm 47. 1. Lam. 2. 15. and applauding Gods justice in it.

for upon whom hath not?] Meaning that there was no people to whom the Assyrians had not done hurt; none free from their tyranny and oppression.

continually] God then in patience forbore them long. And the Assyrians were the more inexcusable. And Gods people must not take offence at his patience; or at their own sufferings: But leave all to God; who best knoweth when and what is best to do.

ANNOTATIONS

On the Book of the Prophet

HABAKKUK.

The ARGUMENT.

THis Holy Prophet being in extream grief that Gods own people should so abuse his patience, and run to the extremity of wickedness; he addressesth his serious and sad complaint to God, against such cruel and cursed practises; and then upon Gods answer turneth his speech to tell the Jews in Gods Name; That in the

the present Age wherein they lived, they should, (for the superlative sins of that stubborn and rebellious Nation against the Lord and his Law) see their Common-weal destroyed by the Chaldeans. Afterward, he falleth to wonder and admire that God would advance to height of dignity and Empire, a Nation so bitter, hasty, proud, violent, vicious, cruell, and insatiably covetous, as the Babylonians *were; suffering them to be Executioners of his judgements, and scourgers of his own people. And lest the Godly, seeing the vision of these horrible and lasting Troubles, should despair; this must be their comfort, that the just should live by faith. And therefore the Lord putteth the Prophet, and every Beleever, upon the exercise of Faith and patience, the chiefest cordials in every calamity; strengthening the heart to stay for the effect of Gods justice, both to free his people, and to punish the enemie; which punishment upon the* Chaldean *enemy, for their manifold grievous sinnes, the Prophet from God doth largely foretell. Lastly, the Prophet maketh a Wonderfull prayer, celebrating Gods mighty power in ancient deliverances, and terrible executions on Enemies in former times; desiring that in the midst of the yeers, God would revive his Work, and in Wrath remember mercy; and by Faith, he triumpheth even in the midst of desperate dangers and miseries, rejoycing in God, and expecting deliverance from them; and that the glorious God, who had shaken* Canaan*cans, would also shake* Chaldeans, *and bring his people to walk on their high-places again. After he had done his prayer, he faith, To the chief singer on Neginoth; that is sing this song With an infinite Lustinesse and courage; for you shall see the power of God marvellous in* Babylon; *and then you shall return to Jerusalem: In this Book, the Prophet expostulateth with God,* Chap. 1. *Complains of the* Chaldeans, *and their sins,* Chap. 2. *directeth his prayer to God,* Chap. 3.

CHAP. I.

1 *The burden*] A prophesie, with expresse commission of God, denouncing threatnings and curses, Isa. 13. 1. Nahum 1. 1.

which Habakkuk] Of the notations of this name, and why it should be given him, as also, of his parentage and Tribe, of his life and death, there are uncertain guesses, and groundlesse traditions, but no certain verity; but the argument and matter of his prophesie shews that most likely he lived in the dayes of *Josiah*, or his sons, chap. 1. 5. 6. & chap. 2. 8. and therefore that he is not that *Habakkuk* mentioned in the Apocryphal additions to *Daniel*.

did see] That is, received from God in a prophetick vision, concerning whom is not here expressed, as usually it is in other Prophets; but it seems to be, first, against the Jewes and wicked men, and oppressors, whom God will punish by the Chaldeans: and after, more at large against the Chaldeans, whom God threatens to destroy for their manifold sins.

v. 2. *How long*] It seems the Prophet before this had preached long, and had proof of the refractorinesse of the people, of their contumacy and obduration in their sins; and seeing now no hope of better, but that things rather grew worse and worse, he burning with the zeal of Gods glory, and hatred of their sins, withdrawes himself from the people, and privately deals with God, and seeks remedy of him, complaining of their sins, and some way of Gods so long patience in tolerating of them, without redressing it: He doth not in cruelty so much provoke God to punish them, as he cryes to God to amend them; and in his function he must be true and faithfull, as to the people and their salvation, so to God and his glory.

shall I cry] Lamenting, complaining, seeking to thee for some way of remedy and redresse?

and thou wilt not hear] By chastisements, or some way else, to amend their manners, and abate the deluge of sin, which still encreaseth through impunity, to thy dishonour.

cry out] He was much with God upon this point, somewhat like to the importunate widow; his righteous soul was vexed, as *Lot*, 2 Pet. 2. 8. Psal. 119. 136. and no doubt but this was the common complaine of all the godly at this time.

of violence] Either generall against good men, or particular against the Prophet, Gen. 6. 11.

and thou wilt not save] And help, but holdest still thy peace, Psal. 50. 21.

v. 3. *Why doest thou shew me*] Suffer them to do sin, and that in my sight, before my face: *Jeremy* was more passionate, too passionate, chap. 15. 10. & chap. 20. 14, &c. see 1 Kings 19. 4, 10, 14.

grievance] among them, whereby they violently grieve, vex, and spoile one another; and specially the wicked so grieve the godly.

raise up strife] As amongst themselves, one against another; so chiefly against those Prophets which reproved them: see Jer. 11. 18, &c. & 12. 6. & 15. 10. Hos. 4. 4. they could not, they would not endure their holy admonitions; see Prov. 29. 1.

v. 4. *The law is slacked*] Neglected, trodden under foot, hath no authority or reverence among them, but is fleighted, contemned, cast behinde their backs: This shewes that the Prophet is not thus passionate in any carnall respect, for any private and personall grievance, spoil or violence done to himself, but for the violation of Gods holy Law, and his honour thereby; the custome of wicked men is clean contrary.

judgement doth never go forth] All judgement and justice is oppressed and suppressed, Isa. 59. 4, 6, 7, 9, 14. none dare call for it, the wicked do so sway and domineer: and thy great patience, O Lord, causeth thy law to be, as it were, disarmed of her terrour, and to be of no strength or authority with these wicked men, and also to be no more publickly used.

the wicked] Job 21. 7. Jer. 12. 1.

doth compasse about] If any good man be left with any spark of righteousnesse in him, he dare not come abroad, or be seen; or if he doe, the wicked presently befet him round about, and, as it were, besiege him, that he dare not oppose himself against them, and their doings, Psal. 12. 1, 8. & 22. 13. Isa. 59. 15. they so prevail by reason of their multitude, of their credit and power, that justice suffereth violence, and is not exercised with liberty and rightecousnesse.

wrong judgement proceedeth] Or, wrested judgement. All the course of publick justice is broken off; where remedy should be had, there the malady it self reigneth: the Tribunals and Judgement-seats are dens of thieves, instruments of oppression; see Psal. 94. 20. Amos 6. 3, 12. & 5. 7.

v. 5. *Behold ye*] Gods answer to the former expostulation; or, His answer in the mouth of his Prophet, foretelling their speedy destruction; that God by the wonderfull administration of his providence will beat back their violence, and repay it with another violence, the violent invasion of the Babylonians.

among the heathen] Seeing ye will not learn in Gods school, out of his sacred mouth.

and regard] Thus he would awaken their sleepy souls, by this repetition for their attention.

and wonder] Thus he would raise them up to admiration and marvailous astonishment, and that at the horriblenesse of the judgement following, seeing they would not be gently tutored in Gods School, but had now rendred themselves intolerable, unsufferable any longer to God or good men; and therefore it was high time now that such a judgement should fall upon them.

a work in your dayes] They had been often warned of Gods vengeance, but they put off the evil day, and Gods patience so lulled them in security, that they began to deride the Prophets, Isa. 28. 15. Jer. 5. 12, 13. and contemn Gods judgements: they are told therefore that even in their dayes the judgement should come, it should be no longer delayed, see Joel 1. 15. Ezek. 7. 5, &c.

ye will not beleeve] Ye would not beleeve my words, and my Prophets; neither shall ye beleeve this judgement; incredible to you was the one, and so incredible shall be the other; it shall exceed all belief: yet both shall prove true; and ye shall finde and feel this latter to be so, to your amazement and astonishment. This whole verse Saint *Paul* cites Acts 13. 41. yet with some variation, and somewhat following as may seem the Translation of the LXX. even where it varies from the Hebrew Text; as in the second word. And the Apostle makes use of it to his present purpose, and applies it to those judgements that should befall the Jewes for their contempt of the preaching of the Gospel in his time.

v. 6. *Lo, I raise up the Chaldeans*] He begins to declare that incredible judgement, and nominates the very thing in particular; he dwels no more upon generals. the Chaldeans are the men that should fight under his banner, by his secret instinct, and be his executioners of this judgement.

that bitter and hasty nation] See Isa. 5. 26, &c. God that can bring

bring light out of darknesse, and good out of evil, can make good use of the sins of men; use them to a good end, to the accomplishment of his just judgements.

which shall march through the breadth] *Heb.* breadths, for terrible shall they be, and without fear spread over all the land; nothing shall withstand them. Jer. 25. 28.

v. 7. *Their judgement, &c.*] Or, from them shall proceed the judgement of them, and the captivity of thefe. They shall receive no Law, nor assistance from any; their reason and lust is their will; and execution is in their power. Or, from the Chaldeans shall the judgement and captivity of those sinfull Jews proceede; and so they shall be payed in their kinde, with violence for their violence.

dignity] Or exoltation, or deportation and captivity; or burden, as some translate the word.

v. 8. *swifter*] Though the Chaldeans be far off, yet speedily and swifely shall they come.

Leopards] See Hosea 13. 7. Jer. 5. 6.

fierce] *Heb.* sharpe.

evening wolves] That want their prey all the day, and are so at that time the more fierce and ravenous. See Zeph. 3. 3. Jer. 5. 6. Psal. 104. 20. Jer. 39. 5. Ezech. 22. 27.

spread themselves] Being many and numerous.

as the eagle] Jer. 4. 13. & 48. 40. Lam. 4. 19. Dan. 7. 4. 2 Sam. 1. 23. Job 9. 26.

v. 9. *for violence*] Or the prey, fee that chap. 1. 2.

their faces] Or, the supping up of their faces, &c. Or, their faces shall look toward the east. *Heb.* The opposition of their faces shall be towards the east: they shall overthrow, and dissipate all whatsoever shall come against them; as this tempestuous wind doth. See Jonah 4. 8.

as the sand] See Gene. 22. 17. Josh. 11. 4. This similitude is often used in Scripture.

v. 10. *And they*] *Heb.* he; the King *Nebuchadnezzar*.

at the Kings] To wit, at the kings of the Jewish people, as King Zedekiah, 2 Kings 25. 10. And at their confederate Kings and Princes. 2 Kings 25. 6, 7.

heap dust] Make mounts and rampiers. Peradventure he meaneth to shew the easinesse of the conquest; as if the Chaldeans should do it as it were in a pastime, as little children do make trenches and forts in their dirt. Thus the prophet leaves them no hope of escaping, that they might thereby be humbled, and repent; or else left the more inexcusable.

v. 11. *Then*] When *Nebuchadnezzars* greatness is come to the height.

shall his minde] *Heb.* Winde; that is his felicity.

change] He shall be drunk with his victories, felicity, and prosperity: that shall so alter and change him, as to deprive him of that seeming modesty, and reasonable carriage, which he used before, and put him up above Mortality, Or, He that leave off forraign expeditions, and further conquests; think rather to enjoy the felicity he had already archieved. But his felicity shall then also change. Dan. 4. 30. Thus the Prophet begins to comfort the elect and faithfull ones among his people, with foretelling the issue and downfall of this their mighty and mortall enemie; that so they may hope for an end of their miseries procured by him.

offend] Thus his prosperity should lift him up to make way for his down-fall. Thus Gods secret providence, and judgements do work.

imputing, &c.] Thus sacrilegiously robbing God of his honour, and ascribing his victories, even over the Jewes, and their God, unto his idols, which provokes God to take his own, and his peoples cause, into his own hands, to his ruine, Jer. 25. 14. And thus inconstant will that potency be which is fet upon the vanity of idols; whereby the Prophet comforteth the faithfull, that God will also destroy the Babylonians abusing this victory, and becoming proud and insolent, attributing the praise hereof to their idols. See the five first Chapters of *Daniel*.

v. 12. *Art not thou from everlasting*] The Prophets words to God; in his own name, and in the name of the godly; triumphing in God, and gloriously boasting, as it were in, and by their faith in him; and in the assurance that he is their God, by Covenant; and therefore they shall be safe and be happy; notwithstanding all these sharp chastisements. The interrogation is stronger then a single afferveration. And he converts his speech to God, not to wicked men: It were in vain to contend with them. But then best may we oppose their blasphemies, and courageously contend with them, when we first make good this Covenant between God and us, and firme our faith in it. Then may we out-brave their carnal boastings, with our spiritual boastings and rejoycings.

from everlasting the Lord our God?] Eternal in thy self: and for many ages of old by Covenant our God. Thus they remember themselves of the gracious Covenant; not newly made with them, but four hundred years before their ancestours came out of Egypt. And they have found in all ages and generations how faithfully God hath still kept his Covenant: And by this they strengthen their faith in their present extremities.

mine holy one?] The onely sacred Deity which I adore; him whom I onely acknowledge to be holy amongst all other gods, which are but impure idols that pollute the soul. And I one of thy holy ones, by thy gracious adoption; and so under thy safe and blessed protection.

we shall not dye] Thus he and they raise up themselves as conquerers over thefe calamities. They are under Gods tuition, therefore they cannot perish. Gods defence, and their safety, are things that cannot be separated. All the defence that all the world can give, cannot give this assurance. But they know that death it self shall not destroy them, 1 Cor. 15. 54, &c. but be their out-gate to perfect felicity. And Gods Church shall ever be preserved in this world by his power: the gates of hell shall not prevail against it. Thy Church cannot perish seeing it is joyned to thee, who art everlasting, by a covenant, which importeth communication of grace, life and glory. See Psalm 102. 28. and 118. 17. Lam. 5. 19, 20. Math. 22. 32. Thus faith gloriously triumphs in the midst of afflictions, resting upon Gods Covenant of life: and quietly submitting to his chastisements in the mean time Here the *Chaldee Paraphrase* substitureth thefe words instead of the former, holy in the works of faith; referring them to God.

thou hast ordained them for judgement] It is true that thou hast eftablished that great Empire to punish thy Church, 2 Kings 19. 25. Esay 10. 5, 6, 7. but not to destroy it, as it endeavoureth to do by an extream tyranny, contrary to thy nature and will: what the Chaldean doth in his time, it is by thy permission, and wise and holy secret providence and guidance we are not wholly left to his lust and pleasure. This holds up our hope against despair, and gives us light in this dark night of afflictions, and is our buckler against all tentations; that thou wile order all for our good; for our chastisement; though in truth for his judgement.

mighty God] Hebr. rock. Deut. 32. 4. He and his counsell change not in all the changes of the world; but remain firme and stable, as a rock. In him is strength; Isa. 26. 4. and 28. 16.

established] Hebr. founded, grounded him, for perseverance, and continuance, in this, to the end.

for correction] This is the end why God used so sharp a whip as the Chaldeans; yet did moderate it by his secret providence. All is not to destroy his people; but to correct them for their sins, and to amend them.

v. 13. *Thou art of purer eyes*] The Prophet layes this down for a principle: as according with the nature of God. And this he makes his stay and prop in this conflict and tentation following; takes this for granted. So Jer. 12. 1. And this must curb his turbulent affection, so ready to expostulate the matter with God.

wherefore lookest thou?] Patiently, without punishing it? He doth not impiously deny Gods providence: as the man, Job 22. 12, 13, 14. Psal. 10. verse 11. and 73. 11. and 94. 7. He doth not ascribe all to Fate, or Fortune. He speaks as flesh and blood would prompt to him: he speaketh doubtingly, and conflictingly: he consults rather with himself, then with God: he complains rather of himself, then of God: still sticking to this principle of piety, That God governs the world: and that God, and his justice cannot be divided asunder: he righteously governs it, though our blinde eyes cannot see it to be so: nor he could satisfie himself, and his doubts therein.

treacherously?] Isaiah 21. 2.

wicked?] The Chaldeans, who are unjust in oppressing thy people, who never offended them: and are inordinate in the execution of thy judgements, which they do not regard: and are more wicked then those whom thou punishest by them. This stumbled the Prophet: He would fain be resolved in it. See Job 21. 7. Psal. 37. 1. and 73. 3. Jer. 12. 1.

v. 14. *And makest men as the fishes?*] Hast thou forsaken nations, and states, like fishes, and such like beasts, which are his that can first take them? and fo as a prey devour one another? Thus he proceeds in his complaint, conflict, and expostulation: secretly wishing that God would stop these flood-gates of sin, and curb the rage of these outragious men.

v. 15. *They take up*] The Chaldeans, thus deal with all promiscuously: with good and bad alike: inhumanely with Gods people, as well as with others; violating all Laws, by their unjust tyranny: yet in all this hæsitation, and tentation, wherein he wrestles so strongly, he still makes his addresse to God for redresse and remedy: he acknowledgeth Gods hand in all this: and applyes himself to God, to unloose these knots, to help him out of the briars of these perplexities, and his own foolish and absurd imaginations: that he might be able to see Gods straight steps in these crooked paths: his order in these confusions. Atheists and blasphemers do otherwise.

therefore they rejoyce] Glory in their mischiefs, triumph in them

their tyrannical exorbitances: and thou suffereſt them. This was his wonderment and amazement.

v. 16. *Therefore they ſacrifice*] Inſtead of acknowledging all their greateneſs to come from God, and giving him thanks, and ſerving him; they attributed it to themſelves, and to their induſtry, underſtanding, and valour. See Eſay 10. 7. 13. and 47. 4, 5. and Chap. 37. 24, 8c. They ſacrilegiouſly rob God of his honour; and would Deifie themſelves: they ſuffocate, ſtifle, and extinguiſh the right knowledge of God; and put themſelves in his place; arrogating that to themſelves which is onely due to him. They pretend much to their idols, verſe 11. yet in iſſue they reduce all to themſelves. And moſt do ſo now in theſe dayes: Generals in wars magnifie themſelves and their own parts; though for ſhew fake they appoint and ſolemnize thankſgiving dayes to God. And private men in their own affairs are not free of this fault.

their portion is fat] Thus their proſperous ſucceſſes do blow them up, and infatuate them, Prov. 1. 32.

v. 17. *Shall they therefore*] Shall the Chaldean always do ſo? how long wilt thou ſuffer it? wilt thou, O Lord, ſuffer them, after ſo many faults and impieties, both againſt men, and againſt thee, to enjoy their oppreſſions, and endleſly continue in them?

empties their net] And ſpread it anew, to take more preyes; that their ſucceſſes paſt ſhall egge them on; and make them more eager for new exploits.

to ſlay the nations?] See Jer. 25. 9. Ezek. chap. 25, &c. And thou not ſtop them; but ſuffer them ſtill to go unpuniſhed? Hitherto his complaint, and expoſtulation.

CHAP. II.

I *Will ſtand*] *Heb.* I did ſtand. The Prophet was deep in doubts, ſwallowed up in a gulf of tentations, as if the world were ruled by chance, by fate, or by fortune; and no wiſe guided by God's providence; and he could finde out no iſſue, to rid himſelf out of this perplexitie. But here he begins to recollect himſelf: And he ſpeaks not in his own perſon onely, but in the perſon of all the godly: he repreſents their like affections, and conditions. And he ſaith, I will ſtand; and after again, ſet me; importing his ſetled reſolution, and conſtant purpoſe to do. And the caſe did ſo require it, a caſe of ſo difficult inquiſition, and ſo great conſequence. The phraſe is taken from watchers, which were in ſtrong and guarded places, as Eſay 21. 6, 7, 8. The meaning is by prayers, meditations, and lifting up of my minde, I did deſire of God ſome prophetick revelation, whereby I might be taught how to anſwer to that which profane and weak perſons might oppoſe againſt Gods providence which doth ſo far favour thoſe wicked Chaldeans.

my watch] And after, tower or fenced place. He relates not to his prophetical office: nor yet to the word of God immediately: but to the receſſe of his own carefull and anxious minde; to bethink himſelf and caſt about every way: and he ſettles upon that which followes.

and will watch] This is his Reſolve. He will be attent, he will be as a watchman or ſcout; and that is a vigilant and careful office: He muſt be quiet, and ſilent, and watch when others ſleep, and not diſturbing any without great cauſe: And he muſt be perſeverant, without wearying. See Iſaiah 21. 6, 7, 8.

to ſee] And hear: All his ſenſes muſt be imployed; and all little enough in this caſe.

what he will ſay] Not what the adverſaries will object in this caſe, and calumniate; They will be open mouthed enough: nor what the world will ſay, what will be the dictate of carnal reaſon, the ſenſe and cenſure of fleſh and blood, the ſpeculations and imaginations of mans brain, the judgement of his heart. Nor what Satan will ſuggeſt. All theſe will multiply diſtractions, and heap up confuſions in the ſoul. And they that yield up themſelves to them, undoubtedly and worthily periſh in them. But I will ſee what he will ſay, Pſal. 8. 5. 8. I will riſe up above the world; I will renounce the judgement of man; I will break through theſe ſnares of Satan; And in my minde reſolve to ſee what God will ſay unto me, in this point. He and his word ſhall be all in all unto me. And indeed this is the onely way; there is no other remedie to theſe tentations; this is the way we muſt fight againſt them. Gods word will be as a ladder, as wings to raiſe us aloft above the world; that from ſuch an height we may the better diſcern and judge of the paſſages here below. Let that obtain its authority with us, and we wholly depend upon it; and this will ſuffice us abundantly: nothing better for us then ſo to do.

unto me] Or, in me. Or, God would ſpeak unto me; namely, by inward revelation. See Hoſ. 1. 2. that I might anſwer to the people in Gods works.

and what I ſhall anſwer] Then I can; and not till then. When I have heard the voice of God in his word, I ſhall be then and thereby ſufficiently inſtructed what to anſwer in this intricate perplexitie.

when I am reproved] Or, when I am argued with. *Heb.* Upon my reproof or arguing. And alſo upon that denunciation, Chap. 1. 5, &c. Theſe reproofs are the aſſaults of Satan, the blaſphemous ſpeeches of wicked men, and our turbulent paſſions, that riſe up in us, and are our own Tempters. The ſumme of all is. That no judgement can be made of Gods providence in the government of the world, but by the light and verdict of God in his word. Unleſſe we ſubject our ſelves wholly to him, raſhneſſe and arrogancy will blinde us, and lead us into the ditch. See pſalm 73. 17.

v. 2. *And the Lord anſwered me*] Gods anſwer to the laſt expoſtulation and complaint. God in time will not fail to anſwer and ſuccour his thus waiting on him.

write] This relates to his prophetical office; and is for the uſe of the Church, and the edification of it.

the viſion] Even that admonition which hereafter follows; and that ſentence againſt the Chaldean, which from thence is denounced againſt him for his ſinnes, to the end of the Chapter; which ſentence is ſatisfactory to the Prophets grievance and complaint in the latter part of the former Chapter. Yet ſome upon weaker grounds extend and expound the meaning thus; I have not yet taken away the guiſt of propheſie from my people: by which I will cauſe you to know not onely ſuch accidents as do trouble them; but alſo what ſhall happen until Chriſts coming; which is called the end of the time of the Law. See Dan. 10. 14. Or thus, The matter of this viſion is not to take effect preſently, but in Gods due time.

plain upon tables] See Eſay 8. 1. &c. and 30. 8. as Deut. 27. 8. in great Characters; that at the firſt view with one blench of the eye a runner may read it. So plainly muſt this be written, that there might remain no doubt or difficulty in the meaning and truth of the viſion: and the matter of it be the more memorable, remarkable, and regardable.

v. 3. *yet for an appointed time*] We muſt wait and hope: God will try and exercife our faith and patience. We are too haſty and hot upon the execution and accompliſhment. But God muſt have liberty left him, to delay and defer it to his own time; and we muſt depend upon his power and pleaſure.

but at the end it ſhall ſpeak] It ſhall be ſure though ſlow; experience ſhall prove it: mean while we muſt not miſtruſt the truth of it.

though you tarry] And yet in the end of the verſe it will not tarry. The meaning is, though it ſeem to tarry in our haſty expectations; and God ſeem ſlow, yet it doth not tarry, at Gods time, nor is he flack; Heb. 10. 37. 2 Pet. 3. 9. we muſt not tie God to our rules, nor regulate him by our moody paſſions; but give that honour to his word and promiſes as abſolutely to reſt in them; knowing Truth it ſelf will be ſure to compleat the truth of them. And this indeed is the true nature of faith. We have need of patience, Heb. 10. 36. we muſt not caſt away our hope.

ſurely come] Heb. 10. 37.

v. 4. *Behold his ſoul*] He is not right and upright, who lifts up himſelf, and ſeeks to ſhift ſome other way; to ſtrengthen himſelf and gain ſafety and ſecurity by ſome other means. He ſhall miſſe his end, and be broken in his enterprize; he ſhall never be ſafe and quiet; He doth but torment himſelf in vain. The LXX. and Heb. 10. 38. thus; my ſoul ſhall have no pleaſure in him: wherein the Apoſtle is rather an expoſitor, then a tranſlator; not trying himſelf to the termes of a tranſlation.

But the juſt ſhall live by his faith] This faith in God, his word, and promiſe, is the onely true port and haven wherein he may ſafely and ſecurely anchor himſelf, againſt all the ſtorms and tempeſts formerly mentioned. See Eſay 30. 7. 15. and 7. 4. and 28. 12. It is not the inherent fidelity and integrity of his own heart and conſcience that doth it; but his faith in God, emptying himſelf of all mundane means, helps and ſtrengths; and truſting onely by his faith to the faith of God in his word and promiſes; This man ſhall live by it; and live too eternally; for otherwiſe all the bleſſings of this life were but poor things in themſelves, if they related but to this ſhort life onely: but theſe bleſſings are pledges and pawns of eternal life to the faithful. This text is famouſly alleaged in the New Teſtament, Rom. 1. 17. Gal. 3. 11. Heb. 10. 38. *S. Paul* extends the meaning from this life to eternal life; and argues from eternal life, to juſtification; becauſe they two are things ever conjoyned, never ſeparated; and that both are freely by faith, without the works of the law. He proves there is no juſtification by the Law, or our works of the Law. And therefore it muſt be revealed in the Goſpell; and be by Gods ſole mercy; and ſo by faith believing it:

as he proves out of this teſtimony of Habakkuk. And in the epiſtle to the Hebrews we are exhorted not to caſt away our confidence of heaven, and of our reward there; but patiently expect the receiving of it; for as much as the juſt in this world do live by faith; which ſhall ceaſe when fruition comes in ſtead of it. And thus in this verſe the Prophet oppoſeth the fact of the proud hypocrite, to the act and office of the juſt in theſe troublous times. Some make the former part of the verſe to relate to Nebuchadnezzars perſon, and his lifting up himſelf, Dan. 4. 30. And others render the ſenſe of the whole verſe thus; The remedies againſt theſe calamities of the Church, is not to ſeek out places to ſecure themſelves from Gods hand: as the Jews did, when they went into Ægypt, and other places, and there periſhed, nor much leſſe to ſeparate themſelves from the Communion of the Church by apoſtacy: theſe are onely damnable errours of carnall ſenſe, which God reproveth. But good ſouls having no other help, ſhall by a lively faith in God be maintained in the true ſpirituall life, which is the conjunction with God, and the feeling of his grace: and ſhall be defended from any thing which may urt their ſalvation.

his faith] The particle his is omitted in the Apoſtles citations, Rom. 1. 17. Gal. 3. 11. Heb. 10. 38.

v. 5. *yea alſo*] Or how much more.

he] The Babylonian; of whom he complained, Chap. 1. 12. &c. He ſhall be puniſhed; and ſo the Prophets grievance ſatisfied; and God be ſeen juſtly to govern the world.

tranſgreſſeth by wine] The Babylonians ſins for which he is ſentenced; drunkenneſſe, pride, and inſatiableneſſe: Or, he is drunk with pride, and inſatiableneſſe. Other thus; If I blame my People, that think to ſave themſelves by their cunning; how much more ſhall I condemn the Babylonians, who drowned in pleaſures, and made drunk with proſperity, do boldly contemn my threatnings? he ſeemeth to have relation to *Belſhazzars* drinking feaſts, Dan. 5. Or to the taking of Babylon in a night of great diſſoluteneſs. Iſai. 21. 5, Jer. 51. 39.

who enlargeth his deſire as hell] Prov. 27. 20. and 30. 16. The Babylonian hath been inflamed with an unſatiable deſire and ambition. See Eſay 5. 14.

but gathereth to him all Nations] Bringeth them into his ſubjection, and maketh a prey of their goods, Iſaiah. 10. 13.

v. 6. *ſhall not all theſe*] People whom he gathered and heaped to himſelf. Here his puniſhment begins; and not in the former verſe.

take up a parable] They ſhall taunt him with ſart and bitter jeſts and ſcoffs; and ſcofs; mock him, deride him. See Eſay 14. 4. Jere. 24. 9. 2 Chr. 7. 20. Such Taunts are lawfull where the caſe and cauſe deſerves it.

and ſay] It is in the ſingular number, he ſhall ſay, rather the Taunter, or happily the juſt man that lives by his faith, verſe 4. And thus Faith triumphs aforehand; the nature of it being ſuch as is deſcribed, Heb. 11. 1.

woe to him] Or, Ho he, which beſt agreeth with a ſcoff. The many ſins of the Babylonians, are reckoned up again, their unſatiable ambition, covetouſneſſe, bloodineſs, tyranny, inhumanity, rior, Luxury, idolatry; as the cauſes of Gods judgements againſt them.

that increaſeth] Conquering unjuſtly; and ſpoyling other nations, that he had no right to.

How long] Signifying that all the world ſhall with the deſtruction of Tyrants; And that mean while they are endured with much grief and inkommodie; as the troublers of the world, the perverters of all order and juſtice, by their ambition, covetouſneſs, and oppreſſion. And nature it ſelf dictates ſo much unto them; that they cannot ſtil continue ſo to do, it muſt have an end. And all this though we ſee it, and ſay it of others, yet we cannot ſee it, and ſay it, in, and of our ſelves, in cafes that are alike, ſo blinde are we at home, though quick-ſighted in other mens ſins.

thick clay] Namely with earthly riches, the deſire of which is the fouls enſnaring, or a burden which overcommeth and ſmothereth him alive, See 1 Tim. 6. 9. 10. They burden him, and make him a burden to himſelf.

v. 7. *ſhall they not riſe up?*] That is, the Medes and Perſians, that ſhould deſtroy the Babylonians? Jer. 50. and 51. Eſay 13. 14. 21. Chapters. The interrogation addes to the undoubted certainty of it.

ſuddenly] Though they thought themſelves ſo ſafe and ſure, that no ſudden miſchief could poſſibly befall them, but that they might timely withſtand it.

bite thee] A phraſe taken from hunting dogs.

v. 8. *Becauſe thou haſt ſpoiled*] Another cauſe of Gods juſt judgement upon the Babylonians: and that by way of Retaliation: ſee Eſay 33. 1. Jer. 25. 12. 14. Mat. 7. 2. Apoc. 13. 10.

all the remnant] Among the nations which thou haſt ſpoiled; or the remnant of the nations which thou haſt not touched.

blood] Heb: bloods. implying multitudes of bloody actions.

and for the violence of the land] Or, oppreſſing the land v. 17. the violent oppreſſion thou didſt bring upon all the world.

of the city] Babylon, that uſed the violence, or Jeruſalem ſpecially; and other cities that ſuffered and indured the violence. God the juſt Judge of the world, will in his time take due vengeance on all ſuch men, on all ſuch Kingdoms. Pſ. 94. 1.

v. 9. *woe to him that coveteth*] Or, againſt an evil gain Jer. 22. 13. Another cauſe of the judgement.

to his houſe] To encreaſe and eſtabliſh his eſtate, ſo that he might be out of all danger: ſo to enrich and ſettle himſelf, and his poſterity. But this evil covetouſneſſe, and wealth ſo evil gotten, ſhall prove evil and pernicious to him, and his houſe; as the next verſe doth further avow.

his neſt on high] Thus wealth puſts up with pride, and ſecurity; They make their riches their ſtrong Caſtle. ſee Pſal. 49. 5. 6. and 52. 7. Prov. 18. 8.

delivered from the power of evill] Heb: palm of the hand; alluding to that, Gen. 11. 4. Thus riches do intoxicate him.

v. 10. *conſulted ſhame to thy houſe*] In ſtead of edvancing and ſetting it up, ſee Prov. 11. 28. and 22. 16. Eccl. 5. 12. 13. 14. He ſpeaks here to the Babylonian; ſignifying that he, and ſo the covetous man in general ſhould thus ſpeed; The glory they hoped for, God ſhall turn to their ſhame: Their conſultations, and agitations, and machinations, wherein they were ſo active and induſtrious, day and night, ſhall have no better end.

by cutting off ſo many people] Though the Babylonian by this means thought to gather wealth, to raiſe his name, to become glorious, being ſo victorious; and that it was impoſſible it ſhould prove otherwiſe; yet for all this his hopes ſhould be fruſtrated and he ſhould reap ſhame in the end.

ſinned againſt thy ſoul] God ſhall return the evil upon thine own head. Thus wicked men hurt themſelves moſt in hurting others.

v. 11. *for the ſtone ſhall*] as it were to witneſſe that thou haſt built thy houſe with violence and rapine.

and the beame] Or, piece, or faſtning. Heb. The fragments or faſtening in brick wherewith they ordinarily built their houſes in Babylon, with timber among it; Gen. 11. 3. Others, the morter; which comes almoſt to the ſame ſenſe.

anſwer it] or, witneſſe againſt it: He may ſeem to allude to Reſponſories; as in Quires, and muſick; ſo the ſtone and timber ſhall anſwer one another, every part of the building accord, and bear concord in this, that it was built in blood; and that woe and ſhame ſhall be to him therefore.

v. 12. *woe to him*] This may be the cry and anſwer of theſe ſenſleſſe creatures: when the prophets of God, and God himſelf by their miniſtry, cries, admonitions and threatnings could not be heard. See. Luk. 19. 40.

with blood] Heb. bloods. See Jer. 22. 13. Ezech. 24. 9. Nahum 3. 1. Covetous cruel men ſuck the blood of the poor by their oppreſſions.

v. 13. *is it not*] Who can make any queſtion but that the ruine of Babylon, is a ſure foundation, and increate of which, ſo many nations, for ſo many ages, had contributed their labour; is a ſingular work of Gods vengeance. And that it is a righteous judgement of God, that ſuch a people ſhould ſo toyle tire, weare and weary themſelves, for their vain and worldly greatneſſe, and ſhould ſo periſh in it, and with it. God will have his turne; his hand ſhall be in it; that ſuch men as will ſo labour to be rich, with an evil conſcience, ſhall loſe the fruit of their labour, though they had all the world on their ſide.

in the very fire] Jer. 51. 58.

v. 14. *for the earth ſhall be full with the knowledge of the glory of the Lord*] Or, by knowing the glory of the Lord, by the juſt and powerful puniſhment of his enemies. Gods glory was clouded and darkened before, when his people, holy city, and Temple, were deſtroyed by the Babylonians: The knowledge of him, and his glory was then obſcured and lay hid. But when he ſhall deſtroy Babylon, and take vengeance on it, for his peoples ſake; then ſhall the knowledge of him, and of his glory be openly known, and fully manifeſted. Pſal. 9. 16. Then it ſhall be clearly ſeen that he governs the world; and is the juſt judge of it Pſal. 58. 11. and 9, 8. That place Iſaiah: 11. 9. mentioneth the knowledge of God in general, omitting this particular of his glory: And that hath reference to the abounding knowledge

of God in the dayes of the Gospel; more then in the time of the Law, whereof, See Jere. 31. 34. Joel 2. 28. 1 John 2. 27. Heb. 8. 11.

as the waters] Most abundantly. See Esay 48. 18. and 8. 7. 8.

v. 15. *Wo*] Another cause of Gods judgement upon Babylon.

to him] To the King, or Kings of Babylon, speaking of the Empire.

that giveth his neighbour] His fellow Kings, or neighbor Princes and confederates.

drink] In such manner as follows. The whole speech is metaphorical, or allegorical.

that puttest thy bottle to him] This may be understood in the proper sense, of the dissolutenesse of the Babylonian court; in the which they did filthy and dishonest acts. Or, rather figuratively of the dishonest practices, by which the Babylonian drew in other Princes and Nations for to joyn with him in his wars, upon hopes of sharing in the victories, spoiles, and prey, or upon other fair pretences bringing them to the same defires with him. Some translate it, not bottle; but thy heat, or thy wrath, or anger.

and makest him drunk also] With the Like covetous and ambitious desires.

that thou mayest look on their nakednesse] Fail them in the end, and spoil them, and bring them into ignominious slavery.

v. 16. *Thou art filled with shame for glory*] Or, more with shame, then with glory; abusing thy glory to thy shame. Or, exposing others to shame, to augment thy glory; not much heeding their shame, that they have suffained, for thy sake, so it may serve to the furtherance of thy glory.

drink thou also] Of the cup of Gods wrath, Jere. 25. 26. 27. Beare thou the same judgements.

uncovered] Be a shameful spectacle, uncircumcision was counted opprobrious among the Jews.

spring] A term taken from drunkards feasts; which do spoil the most adorned, and beautifull places. The meaning is, Gods judgements shall carry thee into most unworthy and infamous acts, Jere. 51. 57.

v. 17. *For the violence of Lebanon*] As he that felleth trees in a wood, is often times crushed by them: so thy oppression and violence will cause thy ruin. See Esay 14. 8. Ezek. 31. 16. Or, rather thine enemies shall hunt, pursue, and take thee, as the hunters in Lebanon with all eagernesse and violence hunt the wild beasts. So that the violence which the Babylonians used against the Jews, and Jury, should be requited with like violence used by their enemies against them. The meaning of the words is obscure. Of Lebanon. See on Zechary 11. 1.

and the spoil of beasts which made them afraid] This likewise is obscure, and subject to various sense. The most likely is this, That as oft times wolves and other ravening beasts, are surprized in the greatest heat of their slaughter; which blindeth them; and they terrified thereupon; so the like shall happen to thee.

violence of the land, &c.] See on verse 8.

v. 18. *What*] Here is another cause of Gods judgements upon Babylon: and withall a close intimation that all these judgments denounced against Babylon shall come, not from vain images, and imaginary deities of the Heathens; as their Nemesis, or Astræa; But from the true Jehovah, the Lord God of the Jews, dwelling in his holy Temple.

profiteth] A scoff at the Chaldeans vain confidence in their idol. It profiteth neither it self, nor its worshippers; But fills them, and deludes them, with a false expectation of help by it.

that the maker thereof] What deity can the maker and graver bring to such materials? what deity can arise from the handy-craft of man? He can grave the mettle, wood, or stone; but cannot change the nature of them. It is fill but a graven image, and no more.

teacher of lies] Idols are so called, Jere. 10. 8. 14. Zach. 10. 2. because that according to the opinion of idolaters, they are remembrances, and visible documents of an invisible deity: and in the mean time, they cause mans minde to go astray from the true and saving knowledge of God revealed in his word: imprinting false opinions of God in him; bringing him down to sensible things; and not raising him up to spiritual ones. See Isaiah 44. 10. 20. Men herein to bewitch and blinde themselves with false and foolish imaginations; as if purposely they meant to deny their own reason and understanding; their prejudicate opinion, false fancy; and meere illusion, must prevaile against it. See Isaiah 40. 18, 19, 20, 21. and 44. 18, 19, 20. yet Papists call them Lay-mens books.

the maker of the work] Hebr. the fashioner of his fashion.

trusteth therein] A prodigious error, a stupendious stupidity, to give divine worship, to put trust, and affiance for help, and succour, in the workmanship of his own hands. Psal. 115. 8. and 135. 18. Jer. 10. 14.

dumb idols] It is but metall, stook, or stone still; it cannot speak; the workman with all his skill cannot change the nature of the stuffe and matter, wherein he works. Psal. 115. 5. and 135. 15, 16, 17. Jer. 10. 6.

v. 19. *wo*] He sharply enveighs against this blockishnesse in man to have such conceipts of blocks; as if any divine vertue lay hidden in them. It is but wood, but stone still, for all that.

Awake] To help me. See 1 Kings 18. 27. Thus prayer proper to God, they exhibit to idols.

It shall teach] That is, counsell and direct thee. Though otherwise it be a teacher of lies, yet it self shall suffice to teach thee this, that it is dumb and senseleffe. There needs no other; there can be no better teacher. But they are bad scholars, their superstition sets them a madding.

Behold] Calls them to consider; to shew themselves men; and to see the grosse cozenage of Satan.

laid over] Foolish idolaters think the better of their idols, if they be finely garnished. Papists have finer cloathes for their images on their greatest festivals.

no breath] See what they are within. Psal. 135. 17. Look to that.

v. 20. *But the Lord*] Opposing the true God, and the worship due to him, to those false idols, and the truft put in them. Having overthrown the errour, he then establisheth the truth.

is in his holy Temple] Not included in images: neither was there any image made of him in his Temple. But such manner of worship in types and ceremonies, as his holy word and Law warranted and prescribed; expreffly forbidding images. Psal. 11. 4. Deut. 4. 12. The meaning is, He liveth and reigneth in heaven, in glory; and is present in grace and Spirit in his Temple: and it is fitting that all the world should submit to him, in all humility. Thus he sheweth the Churches happiness; and duty in these troublous times; by meditation, of Gods presence, and glory; thereby comfortably to expect deliverance in his time; and mean while to possess their soils in patience.

let all the earth] *Heb.* Be silent all the earth before him, Zep. 1. 7. Zach. 2. 13. Though all men rage against him, yet he can soon silence them. Psal. 2. 1. 2. 3. 4. 5. The Jews therefore should feare nothing; for all the fury of their enemies; but know they are safe under his protection; and in silence submit to his power, and judgements; and subject themselves to him in patience, and obedience.

CHAP. III.

Verse 1. *A Prayer*] He prayes himself; and instructs his people to pray unto God: and so herein prescribes them a form of Prayer: set forth not unlawfull. Herein he sets forth Gods glorious greatnesse and wonderfull acts; against his enemies, and for his Church. Whereupon he concludes with the triumph of his Faith in the midst and height of all afflictions.

of Habakkuk] For himself, and the people; for then it was penned; that thereby they might preferve and exercise their faith and piety, in the times of their captivity and misery; and not fall away to Heathenish superstitions.

upon Sigionoth] Or, according to variable songs, or tunes, or Musicall instruments, called in *Hebrew*, *Sigionoth*, The meaning of this term is not certainly known. See Psal. 7. 1. *Heb.* wandering or ignorances.

v. 2. *O Lord I have heard thy speech*] *Heb.* They report, or, thy hearing. Namely, thy voyce in the precedent prophesie concerning the ruin of thy people, and the ruin of Babylon.

and was afraid] At the threatnings of such grievous judgements. See Esay 19. 16. Amos 3. 8. This is a signe of humiliation and penitency: as not to fear Gods threatnings in his word, is a signe of Atheisme and Infidelity.

revive thy work] Or, preferve alive. Continue thy Church, and thy work of grace in thy Church. See Esay 45. 11. Though they seem destinated to death and destruction, yet revive the state and being of thy Church and people. And this he calls Gods work in a singular and eminent way. Esay 60. 21. and 61. 3. The works of his wisdom, mercy, goodnesse, is more seen in his Church; then in the creation of all the world besides.

in the midst of years] During the seventy years of captivity; which is the midst of years between two equal compasses of 490. so many being before the 70. from *Samuel* to *Saul* (the first king, and so many after the 70. till Christs death and resurrection who is the Prophet, Priest, and King eternal, of his Church. Thus some. Though others much rather fore-cast that partition of the midst of years, between two four hundred and nineteen, as less warrantable (considering themselves with this, that when the years draw neer, as *Aquila* hath it; in a fit time of his appointment; even in the midst of those troubles, and years of troubles (in the captivity specially) God would preferve alive his Church, & revive his work of grace in; and not take it away, as it were in the flower of her age, coming on towards maturity at the coming of Christ. LXX. very corruptly thus, in the midst of two beasts; whence the erroneous opinion sprang, That our Saviour was born between an ox and an asse.

make known] To thy Church, and others; by thy word, and works; Let it be actually seen, that it is thy work; and leave not off thy work in the midst, before thou hast brought it to perfection.

in wrath] Thou art justly angry for our sins. Thus he maketh confession: And yet this wrath relates rather to the sins, then to the persons of his faithful people; and shews rather their sense and apprehension; then his affection, who corrects them as a father for their good.

remember mercie] Thus he falls to prayer. And pleads only mercie and free grace; according to his own merciful promises in his gracious covenant. And thus he reconciles together thefe two contraries, wrath and mercie. A famous sentence, and useful is this against tentations to despair.

v. 3. *God came*] Deut. 33. 2. Judg. 5. 4. Psalm 68. 8. He describes the glorious bringing in of Gods people into the land of Canaan under *Joshua*: inferring thereby, that as God had miraculously brought his people into that country; so he might bring them in again, notwithstanding all lets and hinderances.

from Teman] This word signifieth the south; and a place in Edom, which was upon the south part of Jury. Amos 1. 12. within whose territories lay a great part of that wilderness through which the people passed, Judg. 5. 4.

Paran] Mention is made in Scripture of the plain, mount, and wilderness of Paran. It likewise is on the south coast of Judea. Here *Ishmael* dwelt, Gen. 21. 21. And *Hadad* took it in his way when he fled from *Solomon* into Egypt, 1 Kings 11. 18. It is neer mount Seir, Gen. 14. 6. And the third station from mount Sinai, Numb. 12. 16. and 33. 16, 17. Whence is that Deut. 33. 2. The Lord came from Sinai, and rose up from Seir unto them, he shined forth from mount Paran, and he came with ten thousands of Saints: from his right hand went a fiery Law for them. To which text the Prophet here alludes. Radeth was in the edge of it; whence *Moses* sent the spies, Num. 13. 26. And *David* fent to *Nabal*, 1 Sam. 25. 1. 4. 5. The prophet here mentions the famous history of Gods glorious manifestation of himself, and giving his law to the Jews, and taking them into his covenant and care at mount Sinai; to confirm thereby the faith of his people, that they should still be safe under his protection. And that he who did such famous things for their ancestours, would still be mindefull of his Covenant then fo gloriously made, and not suffer them to perish in the midst of their calamities amongst their enemies. See Judg. 5. 4, 5.

Selah] See on Psalm 3. 2. and 9. 16. Some make it a note of perpetuity, some of verity, some of musick and melodie, for the elevation of the voice.

His glory covered the Heavens] He insisteth upon this famous history at large; that they should call it to their mindes in their extremest miseries; and thereby assure themselves that God would not forget, what then he had so graciously and gloriously done of old for them; and not once imagine that he would now utterly forsake them.

full of his praise] Of his noble acts, worthy to be praised in all ages, and at all times. Others, of his brightnesse.

v. 4. *as the light*] Of the sun or moon. See Job 31. 26. Esay 30. 26.

horns out of his hand] Or, bright beams out of his side. Whereby is meant a power omnipotent, that was joyned with his brightnesse; which was hid to the reft of the world, but was revealed, and yet but in part, in mount Sinai to his people.

hiding of his power] Or laying up of it. There his secret power lay hid. As Psalm 31. 19. yet in some kinde hid from the world. *Aquila* and *Symmachus*, thus; and he put an hiding.

v. 5. *Before him*] Thefe scourges went before him, and behinde him; as his officers and executioners of his vengeance, where and how he pleased, whithersoever he went. And this he applies to his present purpose; Gods arming himself for vengeance on his enemies; and for the defence and salvation of his people, verf. 12, 13. See Psalm 18. 7. &c.

burning coals] Or, burning diseases. The Devil faith the *Trent* translation.

at his feet] At his progresse, when he went forth.

v. 6. *He stood*] He openly shewed himself, as a man doth standing up on his feet.

and measured the earth] Some thus, He stood as it were in the frontier, to mete out the country of Canaan, for his people, Exod. 15. 17. Others extend it to all the world; as being the supreme king of all the earth, to mete out, and distribute it to whom and what nations he will, Acts 17. 26. He shewed then his right and power fo to do, as being the Creator of all.

and drove asunder the nations] The Canaanites, say some. See Exod. 15. 15. Josh. 2. 9. and 5. 1. Others thus; such a power of God then appeared, as was able to shake all the world.

and the everlasting mountains] All worldly heights, which seemed immutable melted before him.

perpetual hills] Which have never changed either place or form, since their creation. See upon Gen. 49. 26. Deut. 33. 15. Some understand here the Canaanites that were the inhabitants of mountainous and hilly Palestine; so restraining the words to the present point in hand. By all this the prophet would lift up the hearts of the faithful to this affiance; that the same hand and power of God would be seen for their deliverance, which their forefathers had experience of in dayes of old.

his ways are everlasting] To him merely belonged to move everlastingly in the actual exercise of his power, to do whatsoever he pleaseth; either in an ordinary way, or in an extraordinary, strange, and wonderful manner, for the preservation of his Church and people.

v. 7 *I saw the tents*] That is, all the neighbouring nations; as the Arabians dwelling in tents, were terrified at the peoples passage through the wilderness. See Exod. 15. 14, 15. Num. 22. 3, 4. Josh. 2. 9, 10. 11. Others think he hath relation to the discomfiture of *Cushan Rishathaim* by *Othniel*, Judges 3. 10. And of the Midianites by *Gideon*, Judg. 7. 21, 22. And thus also, by recording these other histories of Gods deliverances of his people; the prophet would persuade them that God is still the same and will be ever like himself, in keeping his covenant, and saving his people; and therefore that in their greatest extremities, yet they never should despair; but lift up their heads, by cherishing their faith and hope in so great and good a God.

Cushan] Or, Ethiopia: so named of *Cush* the eldest son of *Cham*, or *Ham*. This lay most what between Arabia, and Egypt? Rich with Topaz, and other merchandise, Job 28. 19. *Zera* their king came against *Asa*, with an army of a thousand thousand, and three hundred (thousand) Chariots, 2 Chron. 14. 9. *Tirhakah* their king comes up against *Sennacherib*, 2 Kings 19. 9. The Assyrian first, and the Babylonian after subdue them, Esay 20. 3. Ezek. 30. 5. *Ebedmelech* the Ethiopian helped *Jeremie* Chap. 38. and 39. And the Eunuch which was treasurer to *Candace*, the Queen of Ethiopia, was baptized by *Philip*, Acts 8. some understand some of the former texts of Ethiopia beyond Egypt, south of Egypt, called now *Prester Johns* country: and that *Zera Tirhakah*, and *Candace* reigned there.

in affliction] Or, under affliction, or vanity.

the curtains of the Land of Midian] This land was thus named from Midian, the son of Abraham, by Keturah; Gene. 25. 1. 2. 4. and 1 Chr. 1. 32. 33. It lay between Judea, and Egypt: and had for its borderers the Ishmelites, (the posterity of *Abraham* by *Hagar*); the Edomites, and Amalekites; both which came of *Esau*; And the Moabites, which came of *Lot*. It abounded with Dromedaries, and exercised Merchandise. *Hadad* king of Edom smote them, Gen. 36. 35. In the time of *Moses*, He fled thither; served there, and married *Tzipporah* the daughter of *Jethro*, or *Hobab*, a prince and priest of Midian, son of *Reuel*. There was mount Sinai; and the burning bush. Yet the Elders of Midian joyned to the Moabites against the Israelites, in the wilderness, Numb. 22. And for beguiling them in the matter of *Peor*, and in the matter of *Corbi*, the daughter of a prince of Midian, upon the counsel of *Balaam*, *Joshua* by *Moses* command slew five kings of Midian, and wofully destroyed the nation; Numb. 31. And the land was given to the Tribe of Reuben, Josh. 13. 21. In the time of the Judges, *Gideon* delivered the Israelites out of their hands, and slew the two princes *Oreb*, and *Zeeb*, and *Zebah* and *Zalmunna*, the two kings of Midian; Judg. 6, 7, and 8. Chapters, whence is that Psalm 83. 9. and Esay 9. 4.

v. 8. *Was the Lord displeased against the rivers?*] The Red sea; and Jordan, when he divided them? The interrogation addes weight; that is, was nothing lesse then so; that such a displeasure and anger had been against all fence.

thou didst ride] As a General, marching in the head of his army: and so didst use all the elements as instruments for the destruction of thine enemies. The meaning is, that God was not angry with the waters of the Red sea, nor Jordan; but that by this means he would destroy his enemies, and deliver his Church, Psalm 114. 5. In illse, thus; Every time that thou hast shewed thy self, as it were in battle array, it hath always been for the deliverance of your people. These were testimonies of thy grace and favour towards thy Church and people, to deliver them out of extreme dangers, and to provide for their safety. And therefore, from those examples, his people now

now being their posterity, and within the same covenant, may have strong hope and expectation of sufficient help and deliverance in like times of need.

thy chariots of Salvation] Or, thy chariots were Salvation.

v. 9. *Thy bow*] A figurative terme: taken from that that in those countreys the archers did use to carry their bows in certain cases; and it signified that Gods power was manifestled, himself armed for war against his Churches enemies, & for their defence, which should fill heathen his people to expect his aid in the greatest dangers. Some translate thus; By thy bowe the channel (of the waters) was made naked, or bare; that is open to be seen

oaths of the tribes] For the promises which by oaths thou hast confirmed to the Tribes. For he had not onely made a covenant with *Abraham*, but renewed it with his posterities; that the posterity might as well trust to it; as the Patriarchs themselves; they being alike interessed in it. Others by oaths understand, terrible curses and threatnings against the enemies.

thy word] Firm and irrevocable; Thy word given and passed for it, as we say; said, and done; no place left for any doubting.

Selah] See on verse 3. and Psal. 3. 3.

Thou didst cleave the earth with rivers] Or, thou didst cleave the rivers of the earth. *A poetical hyperbole.* That is, thou didst cleave the earth; and causedst waters and streams to come forth every where. Relating chiefly to that Exod. 17. 6. 1 Cor. 10. 4.

v. 10. *The mountains*] Psal 114. 4, 5, 6, 7, 8. In all the elements God set marks of his fatherly love and care for his people; that nothing should hinder; but all further the passage of his people.

The overflowing of the waters] Thou poureedst down from heaven a strange and fierce rain, Psal. 77. 17. This hath chief relation to the waters of the red sea, and Jordan: they passed by, and hindred not the Israelites to passe through them.

The deep uttered his voice] A poeticall representation, as if the sea had required mercy and pardon of God, feeling it self strucken by his hand; Or rather, the sea made a noise, which it lift up his waves on high, and divided it self to make walls and banks, that the people might go through between them on foot; and testified, as it were, by voice and signe the readinesse of its obedience to God, for his people to passe through it.

v. 11. *The sun and moon*] This referres to that which was done by *Joshuah*, Joshua: 10. 12, 13. Or it may be a continuation of the fore-going representation.

stood still] Otherwise more then wonderfull is the swift motion of that great body of the sun.

at the light of the &c.] Or thine arrows walked in the light. Some thus; At the light of the sun so standing and shining; thy arrows, those hailstones, Joshua 10. verse 11. and those spears, and weapons of thy people, went apace, among, and against thine and their enemies. Others referre this to the pillar of fire, that went among the Israelites; though not so likely, or suitable to the words; Nay, rather the sun and moon stood still, as amazed to see, and give way, to Gods warning for his people against the enemies.

arrows they went] Joshua 10. 11. Namely, of thy delightings.

v. 12. *Thou didst march through the Land*] Of Canaan. Here now follows what God did for them in the Land.

in indignation, &c.] In indignation and anger against the Canaanites and Amorites; and all the enemies; God did march against them, tread them down under their feet, as the mire in the streets, and thrash them, as with flails. Thus God did it. They got those wonderfull victories against those warlike Nations; not with their sword, or their bow; but by the arm of the Lord. Josh. 24. 12. Psal. 44. 3. As the promise was, Exod 23. 23. 27. 28. Deut. 7. 20. See the like Isaiah 41. 2.

v. 13. *Thou wentest forth for the salvation of thy people*] Here he shews the direct end of those his former great and glorious doings; even the salvation of his people. And so this is appliable to his people now; his people, by the same free grace of choise and adoption.

for salvation] Repeated the second time; as the thing, principally, or onely intended, by all those miracles, and wonderfull dealings. And therefore the faithfull now have no cause to despend or despair; having so many monuments and documents of his faithfull covenant and Love.

with thine Anointed] Or, of thine Anointed. Expounding thus, that thou mighest redeem Christ from death, by his resurrection. Or, for thine Anointed, Jesus Christ. So the sixth Greek edition. However, Christ the ground of the Covenant, and of Gods Love to his people, and care of their salvation. God in and through the person of the Mediator did all those former great things for them. In a subordinate way this may be understood of *Moses* and *Aaron*; or *Joshua*; persons consecrated by God, to be instruments of his peoples deliverances and victories. See Psal. 77. 20. Isaiah 63. 11. Signifying yet that there is no salvation but by Christ, typified by those anointed ones. Some stretch this to *David*, and his time: as that also which followeth.

Thou woundedst the head] Thou destroyedst *Pharaoh*, King of that wicked countrey, Egypt, with all his army; even as a man wounded in the head; or an house which was overthrown to the very ground, or from the top to the bottom: so thou hast destroyed the enemies. There was no power, no Potentates that were not overthrown, in favour of his people.

by discovering] *Hebr.* Making naked: from bottom to top; utterly rooting out the enemies.

Selah] See on verse 3.

v. 14. *Thou didst strike through with his staves*] Causing his enterprise, and the preparation which he made to follow thy people, to be the occasion of his own ruine striking him through with his own weapons. As *Pharaohs* pursuite was the occasion of his own fall; Exod. 14. Or, as the Midianites set their swords one against another, Jud. 7. 22.

the head of his villages] Namely, of all the Land of Egypt, (and Canaan also, as some think) inhabited, as the most part of Africk is in castles, and villages; See Isaiah 18. 2. striking through the severall provinces, even to the hamlets, and villages; so as no place or corner was left safe and free. Some translate thus. Thou hast cursed his scepters, and the head of his villages; meaning of the enemies.

they came out as a whirlwinde] *Heb.* were tempestuous; when the enemies set on thus furiously, ragingly.

to scatter me] Thus the Prophet takes upon himself the person of the people of God.

their rejoycing was] As coming not to fight, or battell; but to take the spoil and prey.

as to devour the poor secretly ?] To swallow up them than were so poor in strength, not able to resist them, but seeking rather to hide themselves from them; Being far from any relief, or assistance. A term taken from high-way robbers. Psal. 10. 8. when all humane help failed them, God from heaven defended them: And so his power was the more evidenced thereby.

v. 15. *Thou didst walk through the sea*] Or, Thou didst tread upon the sea.

with thine horses] Whereby are meant the windes, or the clouds; as Psal. 104. 3 Or, the hoast of Angels, who are Gods horsemen; Psal. 68. 17. Or rather this refers and relates to that miraculous passage through the red sea; a miracle so memorable, and ost to be recorded; sufficient to fix their faith on Gods power, for their future deliverance.

heap] Or mud.

v. 16. *I heard*] The denunciation of thy horrible judgements upon thy people, so different from those thy ancient deliverances, hath quite dismayed me. This takes up again that verse 2.

quivered at the voice] Not of thy glorious judgements upon the enemies of thy people formerly recounted; but of thy fearfull threatenings against thy own people. See chap. 1.

rottennesse] My spirit is grieved and consumed therewith; various expressions how deeply he was affected, and afflicted, at Gods threatned judgements and vengeance against his people, for their invincible obstinacy in their sins. How should the sinners themselves have trembled?

that I might rest in the day of trouble] The faithfull can never have true rest, except they feel before the weight of Gods judgements: they fear before trouble, that they may be quiet when it comes. Others thus, hearing that I must rest satisfied in the day of trouble; that it will not be prevented, but will certainly come, and I must be contented therewith.

when he cometh up] The Chaldean against Judea.

invade them with troops] Or cut them in pieces; cut them off. 2 Kings 24. 2, 3. &c. and 25. 1.

v. 17. *Although the fig-tree*] The conclusion of this Prayer; wherein in his own example, and for a pattern to the faithfull, he elegantly sets forth the triumph of his Faith, in and over all these most sad and fearfull calamities.

shall not blossome] He see forth at large the grievousnesse of the judgements impendent. All fruits shall fail; all cattle shall be cut off; famine, and sword shall devour all; the Land shall be waste. See the Lamentations of *Jeremiah* throughout.

v. 18. *yet I will rejoyce in the Lord*] For all that, yet there is matter enough of joy in the Lord. The faithfull hoth may be, and will be, not onely patient; as *Aaron*, Levit. 10. 3. and *Eli*, 1 Sam. 3. 28. and *Job*, chap. 1. 21. and *David* 1 Sam. 30. 6. 2 Sam. 16. 10. Psal. 39. 9. But will rejoyce also in these tribulations; Rom. 5. 3. Acts 5. 41. Heb. 10. 34. James 1. verse 2. Rom. 8. 35. &c. Knowing they come from a loving Father; and work together for their good. Heb. 12. 6, 7, 8. Apoc. 3. 19. 2 Cor. 4. 17. The Prophet declareth wherein standeth the comfort and joy of the faithfull, though they see never so great afflictions prepared; namely, in Gods most certain

tain promises of deliverance, chap. 2. 4. This is the triumph of Faith. See Psal. 46.

in the God of my salvation] Here is the firm faith and anchor-hold of the godly; and a cause more then sufficient of their joy, against all the miseries of the world, and malice of Satan. Psal. 3. 5, 6. and 27. 1.

v. 19. *The Lord*] He seeks not his comfort and encouragement else-where; He needs not. Gen. 15. 1. Psal. 16. 5, 6. Lam. 3. 24.—34.

like hindes feet] He will at last do his people that favour, as to lee them scape, and save themselves in the Church under Gods protection: as the hinde, hunted, and followed by huntsmen, retireth into her covert. See 2 Sam. 22. 34. Psal. 18. 33.

mine high places] See Isaiah 33. 16. and 58. 14. Deuteronomie 32. 13.

To the chief singer on my stringed instruments] See Psal. 4. 1. The chief singer upon the instruments of musick shall have occasion to praise God publikely in the Church, for this great deliverance of his Church. Yea and I will sing this also on my stringed instruments: even in the midst of these calamities

stringed instruments] *Hebr.* Neginoth.

ANNOTATIONS

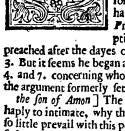
On the Book of the Prophet

ZEPHANIAH.

The ARGUMENT.

ZEphaniah *threatneth Jerusalem and* Judah *with utter desolation; and that for their notorious sins, which therewithall he chargeth upon them. Then he exhorts them to Repentance to prevent the judgements, before the decree bring forth, and the fierce anger of God come upon them. And he warnes them of it by denouncing Gods judgements upon many of their neighbouring Nations and enemies, whom he names; to serve for examples to them: And to serve also for their comfort, in that many of them are thus plagued of God, for their wrongs done against his people. And after taking up again a sharp Reproof of the sins of Jerusalem, of her Princes, Prophets, and Priests, and their impudent obstinacy in them, notwithstanding the examples of judgements upon others; He yet concludes with a Promise of deliverance and restauration at the last; Bidding them to wait for it and his great and gracious dealings in it, against their enemies and for his remnant; and to sing and rejoyce at it; as serving but for a Type of the glorious Promises of Evangelicall Blessings in Christ. Generally thus; He Threatneth, in* Chap. 1. *Exhorteth,* Chap. 2. *And after a Reproof, he comforteth* Chap. 3.

CHAP. I.



ZEphaniah] Of the Notation of his Name; of his Tribe, Life, and death there is no certainty.

in the dayes of Josiah] This shews his Time; that he was co-zaneous to the Prophet *Jeremiah*; and a little before the Babylonish captivity: and so hath the last place among the small Prophets that preached before the captivity. It is not expressed that he preached after the dayes of *Josiah*; as *Jeremiah did*, chap. 1. 3. But it seems he began after the Reformation by *Josiah*, vers. 4. and 7. concerning whom, and what he preached, appears in the argument formerly set down.

the son of Amon] The pious son of an impious father. And haply to intimate, why the Prophet and the good King, could so little prevail with this people for Reformation: they being so long hardned in the custom of sin under the raigns of *Amon*, and *Manasseh*.

v. 2. *I will utterly consume*] Hebr. *By taking away I will make an end.* A threatning of the countreys desolation by the Chaldeans. Either he began with doctrine and exhortation before; or seeing and well knowing the forelorne estate of the people in sin, notwithstanding all that good *Josiah* could do for their reformation; He joyns with *Jeremiah*, even to bein thus roughly, to threaten and thunder against them for their sins: And notwithstanding their invincible wickednesse, yet neither the good King, nor he desert their station, or slack their pains: but faithfully discharge their duties and functions, in their severall places.

all things] He specifies the severall sorts and kindes in the next verse.

the land] *Heb. The face of the land.*

v. 3. *man*] The wicked man: for him only he mentions in all the judgements following throughout the Chapter. See c. 2. verse 3.

and beast] And he addes the fowls, and fishes. A kinde of amplification, very frequent amongst the Prophets. See Jere. 4. 25. & 12. 4. Hos. 4. 3. This to some seemes unreasonable: see Ezec. 18. 20. But we are not rashly to judge of Gods judgments. And these creatures were made for the use of man: Psa. 8. Why may not God justly punish man in taking them away? the Apostle tells us, They do suffer in a kinde for the sin of man: Rom. 8. 19. 20. 21. 22. But then if these plague-tokens of Gods anger be thus set, and appear upon these creatures for the sin of man, what burning wrath abides the sinners themselves?

and the stumbling blocks with the wicked] Or, idols, the idols and all the objects and instruments of idolatry; by which men were induced to sinseven to their own ruine. See Deut. 7. 25. Ezek. 14. 3, 7. Hab. 2. 18. some thus; that the rubbish and remainders it self shall not escape this vengeance. Others, That the consuming of these creatures in this manner shall be a stumbling block to the wicked; they shall take scandal and offence at it: they reading the words thus, *And they shall be stumbling blocks to the wicked.*

cut off man] This repeated here, and prosecuted in the verses following, as being the main intent of the prophet, and the cause and occasion of Gods anger upon the other creatures.

v. 4. *I will also stretch out my hand*] This phrase expresseth Gods more then ordinary manner of dealing in wondrous judgements. See Exod. 3. 20. and 7. 5. and 15. 12. Deut. 4. 34. Eiay 5. 25. and 14. 27. and 25. 11. This should have startled these sinners so much the more.

upon Judah] The kingdom of Israel and Samaria were now destroyed, and captivated. And Judah escaping them, thought it self now safe and secure; yet that should not serve their turn.

Jerusalem] That holy city, that thought her self so safe; as being the seat of the kingdom of *David*, and of Gods worship; having in her the Temple, Arke, Altar: yet all this was but vain confidence. Her inhabitants were those wicked men, verse 2.

the remnant of Baal] That which remained since *Josiahs* refor-

reformation, 2 Kings 23. 3. 4. 5. which they had kept so close that he could not spy out. This prophesie then was after *Josiahs* reformation. Thus they doted on, and acted idolatry closely, when they durst not do it publikely, for fear of the good king; he having destroyed the means and monuments of idolatry out of the Temple, and all open known places. Of *Baal*. see on Hosea 13. 1.

Chemarim] Which were an order of superstitious Priests, appointed to minister in the service of *Baal*; and were as his peculiar Chaplins; read 2 Kings 23. 5. Hos. 10. 5. They were somewhat like to Monks or Anchorites in former times. Though *Josiah* put them down, 2 Kings 23. 5. 20. yet some would remain. So hard it is to make a through reformation: which should make Magistrates and Ministers so much the more diligent therein.

with the Priests] Idolatrous Priests, Jer. 8. 1, 2. 1 Kings 12. 32. and 13. 2. 33. and 2 Kings 17. 32. Or Levitical Priests, but corrupted by idolatry. 2 Kings 23. 8, 9. or by a wicked life, Zeph. 3. 4.

v. 5. *And them that worship*] Here he chargeth the whole people; who were so farre from gratefully and joyfully embracing the reformation by *Josiah*; that they would not be brought from their idolatrous worshippings.

the hoast of heaven] Sun, Moon, and stars. They sinned not onely in *Baal*; but multiplied other idolaries. In these heavenly bodies for their excellencies, Heathens thought some deity to be in them. The sun was accounted God. The Persians worshipped him. The sun or moon called the Queen of heaven. God forewarns the Jews of this idolatry, Deut. 4. 19. See Job 31. 26, 27. yet see how they fell into it, 2 Kings 23. 11. Jer. 19. 13. and 7. 18. and 8. 2. and 44. 17. 19. 25.

upon the house tops] See 2 Kings 23. 12. Jer. 19. 13. And so upon hills, and generally the places of their idol-worship were called high places, as 2 Kings 12. 3. Belike grosly imagining that those places were nigher heaven, and that their gods might the sooner see their care in serving of them.

that worship, and that sweare by the Lord] This singly considered in itself is commanded; Matth. 4. 10. 2 Kings 17. 36. And swearing is a kinde of his worship, Deut. 6. 13. and 10. 20. Isaiah 45. 23. and 65. 16. Thereby we acknowledge an omnificence and omnipotence; which are proper to God; calling him in an oath, to witnesse, and to revenge.

by the Lord] Or, to the Lord. This comprehendeth the whole profession of true religion, Psal. 63. 11. Isa. 19. 8. and 45. 23. Some think that swearing to the Lord may have relation to the renewing the covenant by *Josiah*. 2 Kings 23. 3.

and that swear by Malcham] *Milcom*, or *Molech*. This was the idol and abomination of the Ammonites; 1 King. 11. 7. 2 Kings 23. 10. 13. and Jer. 49. 3. So called likely because they reputed him as their king; *Melech* signifying a King. See Amos 5. 26. and the Annotations there. and 1. 15. Jer. 49. 3. Now to swear by idols was expressly forbidden; Josh. 23. 7. Jer. 5. 7. and 12. 16. Amos 8. 14. This were to impare divine worship to them. But here is their further sin; They would joyn these two together. They would joyn light, and darknesse together; God, and *Belial*; the Temple of God, and idols. This was death in the pot. They would not seem clean to renounce the true God, and his worship, but would adde thereunto, and mix therewith this idol-worship; yea, they would worship God in this idolatrous way, as the Israelites did, and as Papists doe: they pretend, and happy friend, this way to worship the true God; but he counts it abomination, when any part of his worship is imparted to idols or images, they would divide the worship, some to God, some to idols; as the pretending Mother would have the Child divided: but God will have all, or none at all. They devise will-worships out of their own brains, without and against his Word and Law; but obedience to his Will and Word is the thing which he absolutely requires, without any warping to the left hand, or to the right: see Hos. 4. 15. 2 Kings 17. 33, 34, 41.

v. 6. *And them that are turned back*] Treacherous Apostates.

not sought the Lord] Proud contemners of him: He and his worship was easie to be found, if they would have sought and enquired thereafter, as being clearly set forth in his Law: but they willingly and maliciously blinded themselves, fought to extinguish all true Piety, and to bury his spiritual worship in and under their own outward superstitions; active in the one, and dead in the other: And such men chiefly are those foresaid idolaters, and their like.

v. 7. *Hold thy peace*] Zechariah 2. 13. Let every one in humility adore Gods judgements, without any murmuring or contradiction. Psalm. 39. 9. Or thus, Thou idolater think not to plead thy cause, or help thy self, by any thing thou canst say or doe; the matter is at an end: Doe thou now prepare thy self to undergoe the doom and judgement: see on Hab. 2. 20. The Prophet then tells them, That he doth not seek to terrifie them in vain, they were not to despise the judgement threatned, experience would soon school them in the contrary.

at the presence of the Lord] In whose presence all things are naked, and lye open, Heb. 4. 11, 12.

is at hand] The execution is in hand, and at hand: It is but a foolish fancy to hope for delayes, or to think to put it off: No way left but speedily to prevent it with serious repentance; or quietly and patiently to submit and undergoe it. This day began at the death of *Josiah*.

hath prepared a sacrifice] Differing from their sacrifices, wherein they so much trusted. This is more just in it self, and more pleasing to God, Isa. 1. 24. Jer. 46. 10. A great slaughter, as it were, to prepare a Banquet which he intends to make for the Chaldeans, who are, as it were, Guests: Or, for the Fowls of the ayre, and for the ravening Beasts, as Isa. 34. 6. Jer. 46. 10. Ezek. 39. 17. Revel. 19. 17.

he hath bid his guests] *Hebr.* sanctified, or prepared; the Ægyptians first, the Babylonians most, 2 Kings 23, 24, 25 chapters. These prophane enemies then must the Jews acknowledge to be, as it were, the Lords Priests and sacrificers, to slay and devour them for their sinnes, that were by Gods Covenant and calling, an holy and royall Priesthood to him: see Isa. 61. 6. 1 Pet. 2. 5, 9.

v. 8. *In the day*] ver. 9, 10, 14, 15, 16, 18.

punish] *Heb.* Visit upon; see Exod. 32. 34. Levit. 18. 25. Isa. 13. 11.

the Princes] Not the vulgar sort onely, but the great ones, Princes and Peers, which think themselves exempt and out of reach, and abuse their place and power, and instead of governing their inferiours, are ill examples unto them, and so doe most hurt; for Magnates are Magnetes: these shall not goe unpunished.

and the Kings children] See this executed, Jer. 39. 6.

cloathed with strange apparell] Courtiers, Matth. 11. 8. Gallants, and other, which did imitate the strange apparell of other Nations, to win their favour thereby, and to appear glorious in the eyes of all others: read Ezek. 23. 12, 14, 15. fumptuous men, such as *Dives*, Luke 16. 19. and those proud Dames, whose Wardrobe is inventoried, Isa. 3. 16, &c.

v. 9. *That leap on the threshold*] This was indeed a very frequent superstition amongst the heathen idolaters, upon many occasions: as 1 Sam. 5. 5. 1 Kings 18. 26 But because that agreeth not with this place, it seemeth to be a proverbial kind of speech, to signifie great mens Officers, who by an absolute power went into other mens houses, against whom no doors were shut, and there insolently and insultingly preyed upon the poor, spoiled and abused them at their pleasure: See Hos. 5. 10.

violence and deceit] The two wayes of undoing and oppressing the poor, for their Lords advantage, Jer. 5. 27. Micah 6. 10.

v. 10. *There shall be the noise*] *Hebr.* Voice: signifying, that all the parts and out-sides of the City of *Jerusalem* should be full of out-cryes and clamours, by reason of the Chaldeans, who should assault it on all sides: See Jer. 39. 3.

from the fish-gate] The City *Jerusalem* is thought to consist of three Towns, whereof one belonged to the Tribe of *Judah*, viz. the south Town, and was won by *David*, and called his City, 2 Sam. 5. 6, &c. The other common to *Judah* and *Benjamin*, and the third to *Benjamin* onely, wherein were the Castle or Tower, and the Temple. Or else of two Towns, whence the word is of the duall number, besides the Castle or Tower aforesaid: See en Judges 1. 8. This Fish-gate seems to belong to the City of *David*: of this Gate see 2 Chron. 33. 14. Neh. 3. 3. This may seem to be called the first Gate, Zach. 14. 10. to make a difference between it and this second Gate.

the second] This seems to denotate the other Town of *Jerusalem*, 2 Kings 22. 14.

from the hills] As the hills of *Gareb* and *Goath* on the North and West side of *Jerusalem*, where the Fort and Temple was, and the Dung Gate on that side of the City where it did seem the Chaldeans did also endeavour to force the City: see Jer. 31. 39. & Neh. 3. 13. & 12. 31.

v. 11. *Maktesh*] Or rather the low place: This is meant of the street of the merchants, which was lower then the rest of the place about it, in the hollow of the three towns: and was between the sheep-gate, and the gate of *Ephraim*: and where also were the Goldsmiths and Apothecaries, Nehemiah 3. 8. 32. Those might think themselves the safest there, being within the bosome of the whole citiy: yet that should nothing avail them: On all parts, in all places, Jerusalem should be full of out-cries, and howlings: being taken by the Chaldeans: no place should

should be left for any refuge or escaping.

merchant people] The word also bears an allusion to the Canaanite; and may intimate that they, or their merchants were no better then the Canaanites, nor more to be regarded.

bear silver] Hereby is signified the rich trading, which was in that place; to which money was carried in great burdens. But their riches and coin, gotten likely, as merchants much do, not the faireft way, should not now avail them, verse 18. See Isaiah 2. 20. and 13. 17. Ezek. 7. 19. Prov. 11. 4.

v. 12. *search Jerusalem with candles*] I will search out their sins moft narrowly, that their closest sins shall not escape me; and I will punish them as throughly. God search all things; But this is spoken after the manner of men, the better to expresse what is needfull for us to know. Or, I will cause the Chaldeans to seek out the most hidden things that be in Jerusalem, and that most exactly. As Luke 15. 8.

settled on their lees] *Hebr. curded, or thickned.* A phrase taken from such liquors, as grow thick when being poured out of one vessel into another, they stand long; Jer. 48. 11. To signifie, either the gathering together of riches in Jerusalem; which for many years before had not been taken, nor pillaged; And their drunken delight in them, and careleste supine negligence, which they had contracted by them: Or the stupidity and carnall security of the inhabitants; stiffy sticking in their sinnes; boldly scorning God and men. To which seems to be referred the following words of the profane men; who denied Gods providence, or took no notice of it. See Psal. 119. 70.

that say in their heart] This expounds the former words. Though they are ashamed to say it openly; yet such are the thoughts, reasonings, and resolutions of their hearts. See Psal. 10. verse 11. 13. and 14. 1. and 53. 1. and 35. 25. Eccles. 2. 1. 3. 15.

The Lord will not] This is in issue plain Atheisme, to deny him to be the governour and judge of the world, or to heed mens affairs; This makes him a meere idol. And this opens the sluce and flood-gate to let in a sea of sinne; drownes all conscience, and sense of right or wrong, good or evil. This is a devillish sinne; and that in Gods own people: no marvail then if God be so fierce and furious against them.

v. 13. *Therefore their goods*] All shall easily fall into the enemies hands.

not inhabit them] Deut. 28. 30. 39. Amos 5. 11. See the Annotations there.

v. 14. *The great day of the Lord*] The grievousnesse of the judgement is here more largely set forth; and God afferted to be the Author of it. And good is it to see and consider Gods hand in all judgements and punishments; and well to weigh the terriblenesse of them.

is neer] This is much and often pressed against the foolishnesse of those that would still put off the evil day. Though they could see no signes of it yet appearing or approaching; yet it could and would come, as lightning; as Matth. 24. 27.

the voyce] The Chaldeans shall come so suddenly, that the first news that shall be heard of it, shall be the terrible cryes of the tumult of the Captains and Souldiers, being already at the gate. Or the noise, of that fearfull day of the Lord is very neer.

the mighty man] Who now boasts of his might and strength. Now the Prophets cry to them, and they will not hear: But then the scene shall be changed. As Proverbs 1. 20—29. Micah. 3. verse 4. Even the mighty shall cry mightily, Jer. 6. 26.

v. 15. *That day is a day of wrath,*] Strong expressions of Gods vengeance. Not good for man to fight or encounter the weight of his wrath. See Jeremiah 30. 6. 7. Joel 1 15. and 2. 11. Amos 5. 18. and the Annotations there. All this makes against the vain confidence of the profane contemners of God: Against those who have so long abused his patience. He will now make bare his arm, and make known the power of his wrath. See Esay 33. 14. Deut. 4. 24. Malachi 3. 2. As also against those whose Hypocrisie is their Religion and sanctity; and yet willingly delude themselves to think God in a sort tyed to them; and so sooth up themselves in a pleasing hope of pardon: They shall now finde and feel the wofull experience of the contrary.

v. 16. *against the fenced cities*] They hoped by these to make good a defensive war. But these should not be able to shelter or succour them.

high towers] Or, Angles which are the places of the city most fortified; and built usually upon corners of the walls. See chap. 3. 6. No way left but by speedy and hearty Repentance to prevent all this.

v. 17. *And I will bring distresse*] To assure them still that God was the Generall in the armies of their enemies.

like blinde men] They shall be amazed and unprovided of counsell and advice; no more knowing what they do, or how to escape, then blinde men. As Genesis 19. 11.

against the Lord] The quarrell is the Lords; the quarrell of his Covenant. The enemies are but his instruments.

as dust] In most abundant and base manner.

as dung] See Psalm 83. 10. Esay 5. 25. Jeremiah 9. 22.

v. 18. *Neither their silver*] See on verse 11. Mountains of gold and silver shall not stop the current of his justice.

devoured by the fire of his jealousie] Chap. 3. 8. Fire devours all before it; the more matter, the greater flame. All their hopes should fail them, and be as the spiders web; as the brooks of Teman; as the reed of Egypt. See Ezech. 36. 5. Prov. 6. 34.

CHAP. II.

Verse 1. *Gather your selves together*] All your affenities wherebey you shall endeavour to defend your selves, shall bee but like great bundles of stalks and flax, to bee consumed altogether by the fire of Gods wrath, Chap. 1. 18. for preventing whereof hee exhorteth them to other manner of Assemblies; for humiliation and repentance, Joel 1. 14. and 2. 15. Or thus, Gather your selves together in assemblies to examine your selves, and your sins, to mourn and repent; as 1 Sam. 7. 6. search your selves, recollect your selves, your thoughts, wayes, and works; your state, and present danger; sift and fan your selves, Matth. 3. 2. 10. 12. A seasonable exhortation to repentance, to prevent the execution of the judgements. So that God thunders in threatnings; but it is that he might spare his hand in the execution. In his threatnings he shewes the more care of us, and the more mercie towards us. And he doubles the exhortation to drive it home.

not desired] Or, not desirous, not desirable; not as *Daniel* was, Chap. 9. 23. and 10. verse 11. not worthy to be desired. This the more sets out the freeneffe, and greatneffe of his unwearied mercie, that deals thus with such a nation. See Deut. Chap. 9. and Jer. 3. 1. A great comfort to the sinfull sons of men.

v. 2. *Before the decree bring forth*] This verse may be joyned with the next, thus; Before Gods decree against his people be put in execution, you believers shall flie to his grace, by prayer and conversion. Or rather relating to the former verse, the nation not desired, thus; Gods threatnings by his Prophets are not words of course, words of winde; but things decreed; yet so as they are but in breeding, (a pregnant similitude is this) as the fruit in the womb; yet there is hope and remedie, yet he holds his hand; yet the birth and bringing forth may be prevented. And this *Before* is thrice taken up in this verse, to make them look to it in time; to lay hold on the acceptable time; before the door of mercy be shut. See 2 Cor. 6. 2. Matth. 25. 10.

the day passe as the chaff] The day come that shall san and winnow you as the chaff; do ye therefore first fanne your selves: the day wherein the chaff shall be scattered; and ye as chaff, by the blast of the Lords anger, shall soon and suddenly be disperse; as Thistle-downe upon the mountains. See Esay 17. 13. and 40. 24. Psalm 83. 13.

come upon you] And again repeated. For come it will; though for a time delayed; a time to wait for your repentance, Rom. 2. 4. Esay 30. 18.

v. 3. *seek ye*] Thrice repeated in this verse. To shew the earnestneffe of the prophet; and the neeefity of the duty incumbent on them.

the Lord] His will, pleasure, favour.

all ye meek of the earth] He knew, and saw the most did not so: as Isaiah 1. 4. The most still the worst; yet the prophet not discouraged thereby in his calling: He knew there was still an holy seed. He turns himself to this small remnant. As in a case somewhat like, Jeremie 5. 4. 5. These must not look after the multitude: That were to harden, and hearten them in their sinnes: They must doe otherwise. The meeke is a Title which is ordinarily given to good men, Psalm 25. 9. and 37. 11. Matthew 5. 5. He counsels and exhorts them for

their

their good. See 1 Pet. 5. 6. They are men flexible; specially upon chastisements; Jeremie 31. 18,19. The wicked are otherwise, even hardened by them; Jeremie 6. 29. 30.

which have wrought his judgement] Which have framed your lives according to the righteous judgements and statutes of his Law; which have lived uprightly and godly according as he prescribeth by his word.

seek righteousnesse] Even these meek godly ones, must persist and persevere, must increase in so well doing. We are imperfect all, and lyable to the Lords corrections; the best must increase in goodnesse; and specially when Gods judgements are impendent. And thus they must seek the Lord in righteousnesse, not in ceremonious superstitions; as the manner of Papists and hypocrites is. They must go on as they began, in the reall points of righteousnesse and meeknesse.

it may be] This notes rather a difficulty, then a doubt; and that rather in the thing it self, then in the love of God. And this the more commends Gods grace and mercie towards his; whiles in the same word he thunders still against the wicked. See Exodus 32. 30. Joshuah 14. 12. 1 Samuel 14. 6. Joel 2. 14. Jonah 3. 9. Amos 5. 15.

hid] Saved and defended under the wing of his protection; or more gently dealt withall. See Ezekiel 9. 6. Esay 27. 7, 8. Hab. 3. 2. Jer. 10. 24. and 30. 11. Job 23. 6. Ezra 9. 13.

v. 4. *For Gaza*] Gaza with her towns and villages, was a citie, and Lordship of the Philistines, 1 Sam. 6. 17. Allotted to the tribe of Judah, Joshuah 15. 47. yet Anakims left in it, Joshuah 11. 22. Judah took it, after *Joshuahs* dayes, Judges 1. 18. yet it seems soon after lost it. *Samson* went thither when the Philistines had regained it; and upon his shoulders carried away the doors, posts, bar of the gate of the citie, Judges 16. 1. 3. He was after bound and imprisoned there, and did grinde in the mill; and it seemes there pulled down the house upon the Philistines and died, verses 25. 30. It was nigh Hebron, Judges 16. 3. And it seemes there was an house of Dagon there. *Pharaoh* smote it, Jeremie 47. 1. And *Hezekiah* in his time, 2 Kings 18. 8. And *Nebuchadnezzar* after; Jeremie 25. 20. and 47. 4. 5. Zechariie 9. 5. And in the New Testament, next unto it *Philip* baptized the Eunuch, Acts 8. 26. By the examples of the judgements of God upon Gaza and the neighbouring Nations that hereafter follow, which were to be inflicted upon them before Jerusalem overthrow, The Jews are moved to repentance. Or, as some take it, this is a consolation to the Church, that God will revenge their wrongs upon these nations, and utterly destroy the Philistines, and all other enemies of the Church, without hope of being restored; But he will preserve some seed and remainder of his people to re-establish them in the appointed time. And therefore every one should endeavour to be of that blessed number.

shall be forsaken] The word alludes to the name of Gaza. And the like allusion is used to the names of the places following. It was laid waste in manner formerly shewed.

Ashkelon] Another of the five cities and Lordships of the Philistines. See 1 Sam. 6. 17. Allotted to Judah. And though gained after *Joshuahs* death; yet soon lost again. *Samson* went thither, and slew thirty Philistines to compasse so many changes of raiment, Judges 14. 19. It was made a desolation, most what as Gaza was. See Jer. 25. 20. and 47. 5. 7. Amos 1. 8. Zech. 9. 5.

Ashdod] Another of the five cities and Lordships. There *Dagons* head and hands were cut off before the Arke of the Lord, 1 Samuel 5. 14. *Uzziah* took it, 2 Chronicles 26. 6. and *Tartan* under the king of Assyria. In other things the case of it was, as that of Gaza, and Ashkelon. See Joshuah 11. 22. and 15. 46, 47, Jeremiah 25. 20. Amos 1. 8. and 3. 9. Zach. 9. 6. This likely is that Azotus Acts 8. 40.

at the noon day] Openly. The citie forced and taken by assault and storming: and the inhabitants led into captivity.

Ekron] Another of the five Cities and Lordships: Gath is omitted. From Ekron the Ark was sent to Bethshemesh, 1 Samuel 5. 10. and 6. 16. *Beelzebub* was their God, 2 Kings, 1. *Samuel*, and *Saul* afflicted them. They were in the same state, and did undergoe the same changes and conditions, as the former cities did. See Joshuah 13. 3. and 15. 45, 46. Judges 1. 18. All these were neighbour cities; and lay between the Tribe of Judah most; and the midland West sea.

of the sea coast] Verse 6. Where the Philistines land was, 1 Sam. 30. 14. 16. Ezek. 25. 16.

Cherethites] They lay between the Amalekites, and the south part of Judah, and of the Philistines, 1 Samuel 30. 14. Ezek. 25. 16. These are usually coupled with the *Pelethites*; Both sorts being valiant men, like the Praetorian souldiers; and seem to be chosen by *David* for his guard, and *Benaiah* was captain over them. See 2 Sam. 8. 18. and 15. 18. and 20. 17. 1 Kings 1. 38.

the word] As formerly against his own people. Ye shall not go free for your wrongs done to my people. The Prophet, and the people were to assuage their sorrowes with this consideration of Gods plaguing their enemies.

Canaan the land of the Philistines] Of which the Philistines were apart. But unjustly possessed by them, Joshuah 13. 3. See Genesis 10. 14. 19. Of the Philistines, see on Zechariie 9. 6.

v. 6. *sea coast*] Verse 5. Waste and void of culture; and fit only for sheep and shepherds.

v. 7. *Remnant of the house of Judah*] Remnant that should flee into neighbour countreyes, and so escape from being carried into exile and captivitie; and so might more easily and speedily return again. Of these God will have a care, for all their paucity. A seed and remnant he will still preserve, to be his flock; and he will provide for their secure feeding; even in the countreyes, and by the ruines of their enemies. Some thus; He sheweth why God would destroy their enemies, because their countrey might be a resting place for his Church, at their returne from Babylon. Some apply this, and the last words of the ninth verse, to the Jewes possessing of those places; in this sence, that they should belong to the Church, and bee joyned unto it in the spirituall kingdome of CHRIST.

for the Lord their God, &c.] Or, when, &c. Thus he mitigates their wofull sorrows with this salve of their returne, as Nahum 1. 12. His grace and mercy should overpower all obstacles and impediments that might stand in the way of their returne. Let them but patiently wait Gods own time for it.

v. 8. *I have heard*] Now he comes from the Philistines to the second example, viz. of the Moabites, and Ammonites. These were borderers on the south, and south east part of Judea.

the reproach of Moab] See on Amos 2. 1. God took notice of it, though they thought not so.

the revilings of the children of Ammon] See on Amos 1. 13. Though these two nations came of *Lot Abrahams* Nephew, yet were they ever bitter enemies against their kinsmen the Jews, Jeremie 48. 27. Ezek. 25. 3. Whence is that, Deuteronomie 23. 3, 4.

and magnified themselves against their border] These nations presumed to take from the Jewes that countrey which the Lord had given them. Jeremie 48. and 49. 1. See Deuteronomie 38. 8. and 27. 17. God peculiarly assigned to *Abraham*, and his posterite the land of Canaan. They would repeal Gods decree.

v. 9. *Therefore, as I live saith the Lord of hosts, the God of Israel*] He not onely hears and sees, but he revengeth also; and he swears he will; to assure his people of it; and to shew that he is provoked to wrath, by their reproaches and revilings of his people; whose God he avows himself to be; and a God of power to defend them, and avenge himself and them, of his and their enemies.

Moab shall be as Sodom] Esay 15. and 16. Chapters. Jer. 48. Ezek. 25. 8. Amos 2. 1.

Ammon] Jer. 49. 1. &c. Ezek. 25. 2, &c. Amos 1. 13.

breeding of nettles and salt pits] Waste and barren. See the like expressions, Esay 5. verse 6. and 34. 13. Prov. 24. 31. And Judg. 9. 45. Ezek. 47. 11.

the residue] And he addes the remnant. See on verse 7.

v. 10. *This*] This is an explication of that verse 8.

for their pride] Esay 16. 6. Jer. 48. 29. Their pride should have this fall, Prov. 16. 18. and 11. 2. and 18. 12.

against the people] Thus tender is God of his people; their reproaches thus take with him. They need not fear that in their calamities he doth or will forsake them, Isaiah 43. 2.

v. 11. *The Lord will be terrible unto them*] To the Moabites, and Ammonites; however now they sleight him, and his people too.

famish] Make lean, shall melt away like fatnesse.

all the gods of the earth] Taking away their worshippers, and their sacrifices; that name and fame which now they have; and the trust which the idolaters put in them.

and men shall worship him] Gods rising glory shall cloud them. The chief end of all these terrible judgements shall be to root out those peoples Idolatries, and to cause the true God

God alone to be worshipped. Which hath been accomplished under Christ Jesus.

all the isles of the heathen] Far Countries, especially beyond the Sea. So greatly shall Gods glory appear in the reduction and restauration of his people; and avenging them of their enemies, that the fame of it shall spread abroad to the outmost Nations, and cause them to give glory to him; to the flighting of their own idols. And This makes way to that which follows.

v. 12. *Ye Ethiopians*] Likely the Ethiopians neer Moabs and Ammon. Some take it for the Ethiopians beyond Egypt; and make here an argument thus; if the Ethiopians so far off, much more Moab, and Ammon, that were nigh at hand.

North] Assyria, and Nineve, were North of Judea.

v. 13. *Assyria*] Esay 10. 5. 12. Ezech. 31. 3. Nahum 1. 8. & 2. 10. & 3. 15. See on Hos. 7. 11.

Nineve] See on Nahum 1. 1. And on Jonah 1. verse 2. The destruction of Nineve, and the Assyrian Empire, happened, as is thought, in the time of Jehoiachim, after Zephaniahs prophecies. See Nahums prophecie.

a desolation] As is largly set forth in the next verse.

v. 14. *And flocks*] The building of Ctesiphont is thought to have occasioned this utter ruin, as Authours report it. Here are various and vehement expressions of the dreadfull face of her desolations; Thus God staines all worldly glorie.

Cormorant] See Esay 13. 21. 22. & 14. 23. chap. 34. 11. 13. 14. 15. Apocalypse. 18. 2.

lodge in the upper lintles] Or, knops. Or, Chapiters. See upon Amos 9. 1.

for he shall uncover] Or, when hee hath uncovered. Her roofe, and all her timber-work being burnt down, there shall remain nothing but walls of ruined houses.

v. 15. *This is the rejoycing city*] So Populous, and pleasant before, now left to this desolation, to these inhabitants. The Jewes then should patiently bear their miseries when God would thus avenge them. 2 Theff. 1. 6. 7. He prizeth them far above other Nations Esay 43. 3. Wherefore, rejoycing so much of her strength and prosperity, should be thus made waste; and Gods people delivered.

I am] Esay 47. 8, 10. Apoc. 18. 7. Like cases to this. But for all this the Jews were no wayes to doubt of her future ruin. Pride did swell her up, and made her as the swelling in a wall, which portends the downfall of it. See on verse 10. Kingdoms must not glory too much in their own potency; but be sensible how subject they are to mutability and change; and make their main dependency up on God, and his favourable protection.

how is she] Men should wonder at it, as a thing almost incredible. But God would deal wonderously against her.

shall hiss, and wag his head] In scorn, horrour, and dildain. 1 Kings 9. 8. 9. Job 27. 23. Jere. 19. 8. and 49. 17. and 50. 13. Lamentations 2. 15. 16. Ezechiel 27. 36. She should be an ignominious spectacle to all people. Thus deer to God is the salvation of his people, now and ever. And thus dolefull the state of the enemies thereof is, and shall be to the end of the world. See it in the downfall of spirituall Babylon, Apoc. 18.

CHAP. III.

Verse 1. VVO] The Prophet returns to Jerusalem; And threatens and thunders against it; against the sinfull forlorn Body of the People. And addes Promises full of consolation to the holy Remnant.

to her that is filthy and polluted] Or, gluttonous. *Heb. cram. Or crop.* The same word is used, Levit. 1. 16. Jerusalem is thus here stiled. For all that she is so oft called the holy city, Psalm 15. 1. Jere. 48. 2. and 52. 1. Yet she is thus changed; as Esay 1. 21. Jere. 2. 21. 23. Polluted, for all her ceremonious washings, cleansings, purifyings; polluting Gods pure and Spirituall worship.

oppressing City] That is, Jerusalem. Oppressing by force and fraude; breaking the second Table of the Law; as well as the first. The Trent Translation is usually so erronious, as neither here, nor elswhere, do we use to mention it. See Levit. 19. 13. Deut. 28. verse 29. Jer. 21. 12. Ezech. 22. 29.

v. 2. *She obeyed not the voyce*] Namely, Gods voyce, calling her to repentance, by his servants. Here begins the enumeration of her sins, the causers of Gods wrath. She yeelded not docility, and submission thereunto. Gods voyce and word had not it's due power and authority with her. And this was the root of her rebellion. See Nehe. 9. 26. Jere. 2. 27.

received not correction] Or, instruction. verse 7. Neither by Reprehensions, nor Punishments: They were incorrigible. And thus evilly it was with a people protesting themselves to be the people of God. See Psalm 50. 17. Prov. 5. 12. Jere. 2. 30. & 5. 3. & 7. 28. & 32. 33. and 35. 13.

she trusted not] Diffidence and Incredulity. Another rise and inlet of sin. She trusted in man, in the reed of Egypt; in her own wayes, wisdom, riches, and strength; in vanity, lies, falthood; rather then in the Lord. See Jere. 17. 5, 6, 7, 8. 2 Chron. 20, 17. 20.

drew not neer] He tyed himself by Covenant to her. And in that notion gave her his Law and ordinances; onely desiring her to cleave to him; Deut. 10. 20. and 13. 4. Yet the fell from him, and apostatised, ettranged her self from him more and more, shunned him; like a wilde beast the would not be tamed and managed by him.

to her God] As he offered and tyed himself to her; and she made a profession of him in words, though in works she denyed him so to be. A more honourable title for her then she now deserved.

v. 3. *Her Princes*] He comes now from the body of the people, to the Heads of them; to the King, and Courtiers; to the Princes, and Peers.

are roaring Lyons] Prov. 28. 15. Micah. 3. 9. 10. 11. Ezech. 22. 27.

her judges are evening wolves] Jere. 5. verse 6. Ezech. 22. 27. Hab. 1. 8. Psal. 104. 20. Inraged then with hunger for want of prey all day. And if the Governours and heads were thus, what then were the body of the common people?

the bones till, &c.] Or leave not, which are even raging with hunger; being so greedy that they eat up bones and all; and that speedily, presently; such is their voracity.

the morrow] Or, *in the morning*.

v. 4. *Her Prophets*] As the Princes, so the Prophets, and Priests were. See Jere. 23. 11. &c. Ezech. 22. 25. 26. & 34. 2. &c. Hos. 9. 7, 8.

light and treacherous persons] Or bold, in feigning prophecies of their own inventions; uttering them, and boldly maintaining of them. Unmeet things were these for men in their places.

her Priests] Gives them the Titles they were known by; though they deserved them not. The more was their shame appearing by these titles. The like titles give we to undeserving persons.

the sanctuary] Gods Temple, and the service of it; and so all sanctity; whatsoever was holy.

violence to the Law] Ezech. 22. 26. The Tribe of Levi was by Gods gracious providence dispersed to teach it; Gene. 49. 7. Compared with Deut. 33. 10. See Levit. 10. verse 11. 2 Chron. 30. 22. and chap. 17. 7. &c. Yet see how they degenerated here. And so Malachi 2. 4—10. And Chap. 1. 6. &c. And thus deeply and freely the Prophet chargeth the Prophets and Priests ordained by God in their offices, that they overthrew and destroyed the Law; by their evil examples, and corrupt doctrines, wrefting the Law; we see then Church-men may erre; and are to be reproved. And alike boldly he dealt against the Princes; neither are they exempted from the Prophets rebukes and condemnation. And he speaks against them all, he opposeth his single self against all their multitudes. But where then was Gods Church upon earth, when the common people, the heads in the Common-wealth, the Prophets, and Priest in the Church, were thus corrupted among the Jews? yet God preserved his Remnant, his holy seed, Esay 65. 8. The faithfull still do and must continue faithfull for all that; as Elias, 1 King. 19. 14. and Joshua resolved, Josh. 24. 15.

v. 5. *The just Lord is in the midst thereof*] The Hypocrites brag of much of this; of his being and dwelling amongst them, in his Temple, and Ordinances: and of his word and promise to that end. Jere. 7. 4. Psal. 132. 13. 14. The Prophet grants it; but to a far other end, then they made an account and use of it. He is in the midst of them, a just Lord, nigh at hand, and ready to revenge their fins.

he will not do iniquity] He will not deny his justice, his nature, for their sakes: he will not subscribe to their iniquities: though he wink at them a while, yet he will not be like them: he will not do iniquity. God who hath chosen Jerusalem, for the place of his residence, and manifestation in the world, cannot in justice suffer these sins to escape punish-

ment. This indeed ſhould make the people not to do iniquity, becauſe the Lord among them is juſt. But if they do, he is juſt, and hath juſt cauſes to puniſh them.

Every morning] *Heb. morning by morning.* As Exod. 16. 21. That is, every day, even in the morning, (which ſeems to have been the ordinary time for the Prophets preaching) he doth denounce to them his judgements to come; and repreſents unto them thoſe which he had already executed upon other Nations; to call his people to repentance. See 2 Chron. 36. 15. 16. Jer. 7. 13. and 11. 7. and 25. 3.4. &c. 29.19. and 32.33. 35. 15. he will ſpeedily get upon the bench, and proceed in judgement againſt them.

he faileth not] For his part, both to admoniſh and reprove them; and alſo to correct and chaſtiſe them. Eſay 5.4. He ſtill uſeth both the word, and the rod.

but] Matt. 23. 37. Jere. 5. 3. Eſay 9. 13. For all that, they are ſtill ſorlorn and deſperate. See Jere. 6. 15. and 8. 12.

v. 6. *I have cut off the Nations*] By the deſtruction of other nations he ſheweth, that the Jews ſhould have learned to fear God. And that God intended ſo much in making theſe Nations to be Examples to them. This ſhould have been a ſchooling to them.

Nations] Not one, but many. He gave them many Examples, one after another.

their towers] *Heb. Corners.* See Chap. 1. 16. Becauſe towers were ſet in Corners of City walls. The *Hebrew* word may alſo be taken for *Princes and Lords*, Judges 20. 2. 1 Sam. 14. 38. He ſets forth the grievouſneſs of theſe judgements upon theſe nations; the rather to move his people thereby to repent. Theſe were not Common judgments, nor Common examples; but extraordinary.

that none paſseth by] See Eſay 33 8. & 34.10. & 60.15. Jere. 51. 43.

v. 7. *I ſaid*] I looked, I expected; as, Eſay 5. 4. Wherefore when I looked? Luk. 13. 6. Not, but that God is omniſcient: all things are preſent with him; he knoweth mans heart, and his thoughts long before: He is never fruſtrate, or diſappointed in his expectation. But he ſpeaks here improperly; takes upon him the perſon of a man, ſpeaks after the manner of men; as men would do in this caſe, the better to expreſs the juſtnes of his expectation; and the ſtupendiouſneſs of theſe ſinful Jews, what man would not expect as much in the like caſe? This then relates not to Gods ſecret knowledge and counſell; but to the nature of the thing it ſelf.

ſurely thou wilt fear me] Learn by their examples; and by the prophets often preſſing and applying of them. And great reaſon for this aſſurance, when our neighbours houſe is on fire, we fear. By other mens harms, we learn to beware. And yet more; judgement doth uſe to begin at the houſe of God, 1 Pet. 4. 17. Yet here it is otherwiſe. And theſe Heathen Nations had leſs light, and were leſs guilty. And if it were thus done to the green tree, what will be done to the dry? And if a Father beat his ſervant before his childe for a fault grievouſly; and to warn the Childe; if he will take no warning, what may he expect?

thou wilt receive inſtruction] Elſe we kick againſt the pricks. And elſe it were ſtupendious ſtupidity, prodigious obſtinacie. like that Eſay 1. 5. Jere. 6. 28. 29. 30. They are paſt all hope.

ſo their dwelling ſhould not] So, upon her repentance, ſo long, and ſo many wayes expected, ſhe ſhould have been ſpared: God was ready to to do, however they deſerved otherwiſe; Or if chaſtiſed; yet but ſparingly: at moſt; Eſay 27. 7. 8. God changeth or retracts here nothing of his unchangeable will; but ſhews the conſtancie of it, that he was reconcilable upon their change and repentance, thus; Though I brought Jeruſalem into great miſeries, by reaſon of their ſins: yet will I ſave Jeruſalem from ſinall ruin, if ſo be ſhe will be converted.

but they roſe early] He was ſlow to puniſhment; but they ſpeedy to provoke him, and haſten on the puniſhment; they inſtantly and inceſſantly corrupted themſelves, and all their wayes more and more; They were moſt earneſt and ready to do wickedly, notwithſtanding Gods judgements, Iſai. 1. 5.

v. 8. *Therefore wait ye upon me*] Some take this as ſpoken to the wicked Jews; thus; I have hitherto wooed you, born patiently, and dealt mildly with you. But now, ſeeing all is in vain, I will ſend Prophets no more, I will not word it with you any more: Expect me to come armed againſt you, to be amongſt you as a ſalvage bore, or beare, your laſt end is come upon you. Others, as ſpoken to the Godly remnant, the faithfull among them; thus; do ye at leaſtwiſe patiently beare the calamities coming; and fix your affiance, and waiting upon me, who will deſtroy all theſe nations your enemies, verſe 8. And after gather in all people and convert them to me; that together with you, they may call upon my name, and ſerve me, verſe 9. 10.

riſe up to the prey] As the lyon rouzeth up himſelf to the deed.

for my determination is] My right; my decree.

to powre] See Jere. 6. 11. Lam. 2. 4. and 4. 11. Eſay 42. 25.

for all the earth] And then ſurely the Jews among them. Others thus; when firſt this whole land of the Jews hath been devoured.

with the fire of my jealouſie] Chap. 1. 18. Deut. 29. 20. Pſal. 79. 5. Ezech. 16. 38.

v. 9. *For then*] Then, after thoſe judgements executed; and ſin puniſhed.

will I turn] This ſeems ſpoken to the holy remnant, for their conſolation in the midſt of all theſe calamities. As his threatnings are directed to the body of the wicked.

to the people] Gentiles, as well as Jews; as after appears. So that no fear for all thoſe judgements, but God will ſtill have his Church.

a pure language] *Heb. lip*, This ſeems to reach to the time of the Meſſias; when the face of the earth ſhalbe changed, by the converſion of the Gentiles, and by their ſanctification in heart, and tongue. See Eſay 18. 19. Chapters. By communicating my Spirit unto them, I will change them in the ſpirit of their minde: that being purified by faith, in word, and work, they ſhall purely ſerve me.

call upon the Name of the Lord] Prayer is a peculiar gift and grace of God, a ſpeciall part of his worſhip and ſervice. The Prayer of all Heathens, and all wicked men, is not true Prayer.

with one conſent] *Heb. with one ſhoulder.* A phrafe taken from oxen, which are yoaked together. See Zach. 7. 11. Jere. 32. 39. 1 Tim. 2. 8. Seeking and ſtudying to help and aſſiſt one another in Gods ſervice. See Eſay 2. verſe 3. Pſal. 122. 1. Zech. 8. 20. 21. 22. 23. Jere. 31. 6. Matth. 11. verſe 12.

v. 10. *From beyond the rivers of Ethiopia*] This ſeems to be underſtood of Ethiopia beyond Egypt. Of Ethiopia. See on Habakkuk 3. 7. This Ethiopia hath two very great rivers; And hence *Nilus* comes. Meroe is it, or part of it, or adjoyning to it: thus Geographers differ. See *Strabo*, book 17. and *Pliny* in his naturall hiſtory book 5. chap. 9. *Zere* in the time of *Aſa*: and *Tirhakah*, in the time of *Sennacherib*: and *Candace* mentioned, Acts 8. Are thought to have reigned here. See Eſay 18. 1. 2.

my ſuplicants] Some understand by this the Gentiles to be called, and converted: thus, even by the farthermoſt countreys, which have leaſt knowledge of me, and of my grace, will I be ſerved and worſhipped. See Iſaiah 18. 7. Act. 8. 27. Others, of the diſperſed Jews: that they ſhall return to their land, and there worſhip the Lord: and make one body with the converted Gentiles.

the daughter of my diſperſed] This moſt properly agrees to the Jewes: though ſome ſtretch it to the Elect, aſwell Gentiles, as Jews, diſperſed throughout the world.

ſhall bring mine offering] deſcribes Gods Spiritually worſhip by thoſe legall Ceremonies then in uſe: as other Prophets alſo uſe to do.

v. 11. *In that day*] The happy ſtate of the Church in that day is here ſet forth: in that the wicked ſhall be taken away out of the midſt of them: and themſelves ſhall be holy and happy.

ſhalt thou not be aſhamed for all thy doings] O my Church, I will take away that ignominie from thee, under which thou haſt ſuffered for the ſhamefull evils done in thee, whereby the very name of Jews is become odious and reproachfull. The ſhamelesſe evil doers I will purge out of thee, and take them away. This ſtands well with that Rom. 6. 21. Jer. 31. 19.

wherein thou haſt tranſgreſſed againſt me] When there are but a few godly left, and mixed among multitudes of grievous ſinners, they lye under the imputation of the common infamy and reproach with the reſt, as if alike faulty with them. We call a City and Nation ſinfull, as Iſa. 1. 4. where the moſt ſo over-cloud the few that are godly therein, that they lye hid, as it were, and buried among them, that they appear nor.

for then I will take away] Then, by my foreſaid heavy judgements, I will take them away, that thou ſhalt not be aſhamed for their ill doings: cleanſe thee of them, as chaſſe with a fan, and leave thee as pure Wheat, Mat. 3. 12. & c. 13. 30. Mal. 3. 18. & 4. 1, 2.

that

that rejoyce in thy pride] Pride themſelves to be the onely people of God; had commonly in their mouths that, Jer. 7. 4. Exod. 19. 6. no other Temple of Gods worſhip in the world; they the onely people; God had no Church without them; ſmoothing up themſelves; and ſheltering their ſins under this pretext, as if thereupon they might live and do as they liſt.

haughty becauſe of my holy mountain] Haughty in their pride, puft up with it, ſwollen big, becauſe of my Temple, and their many prerogatives by it. Pſalm 48. 2, 3. and 46. 4, 5. and 68. 16. Eſay 8. 18. and 27. 13.

v. 12. *I will alſo leave*] God will ſtill leave a remnant, preſerve his Church.

an afflicted and poor people] This is many times the ſtate of Gods Church; God tames his Church by the croſſe.

and they ſhall truſt] This ſhould comfort them againſt their paucity, and the deſtruction of the reſt; They ſhall be holy, as gold purified in the fire; They ſhall truſt in God, reſt and rely only upon him, and his grace, and not truſt to that proud and vain boaſting of the haughty hypocrites: They ſhall faithfully ſerve him, and be freed of that ſhame which by reaſon of thoſe tranſgreſſors formerly lay upon them. Some more largely expound the verſe thus; Out of the carnall and rejected Iſrael, and out of loſt mankinde, will I deliver mine elect, and believers, which are poor and wretched in the worlds eſteem. See Eſay 14. 32. Zach. 11. 11. and 13. 9.

v. 13. *The remnant*] Though few, yet not to be the leſſe eſteemed, Luke 12. 32. And the purging of the Church, whereby they were brought to this paucity, is a matter of great worth and moment, to have the tranſgreſſors taken away tharabinted and prophaned Gods holy Name.

ſhall not do iniquitie] Perfection not intended: but integritie and ſinceritie.

nor ſpeak lies] Inſtanceth in one kinde for all the reſt, verſe 9. See James 1. 26. and 3. 2. 1 Pet. 3. 10. Apoc. 14. 5. and 21. 27. and 22. 15.

None ſhall make them afraid] Safety and ſecurity is promiſed; temporal bleſſings. See Levit. 26. 6. Jer. 46. 27. Job. 11. 19. yet this is promiſed not ſo much ſimply and abſolutely, as comparatively and conditionally, as all temporal bleſſings are. Some more largely extend the meaning of the verſe thus; The true believers choſen out of all the world, being regenerated by the holy Ghoſt, ſhall live in puritie, ſinceritie, and innocencie, like Chriſts true ſheep, fed by the word of truth, and kept ſafe under his protection; without any other devices or cunning.

v. 14. *Sing*] The Prophet exhorts this holy and happy Church to rejoyce and praiſe God, for theſe his ſpiritual bleſſings. He after doubles and trebles the exhortation, becauſe it is hard in the black night of calamities, to ſpy out the light of comfort; and this appearing but afar off. And yet it is neceſſary for our preſent ſupport: and meet that we ſhould be thus affected at Gods mercies, and be anſwerable in joy and thanks and praiſe thereunto.

O daughter of Zion] Eſay 12. 5. 6. and 54. 1 and 25. 9. and 66. 10. Jer. 31. 7. Habak. 3. 18.

v. 15. *hath taken away thy judgements*] That is, the puniſhments and viſitations for thy ſins: and conſequently thy ſins, the cauſers of them.

thine enemies] As the Aſſyrians, Chaldeans, Egyptians, and other nations. They were but as rods in Gods hand: Iſa. 10. 5. 7.

the King of Iſrael] The Lord God: and Jeſus Chriſt the King of his Church. Pſalm 149. 2. Iſaiah 44. 6. Zech. 9. 9.

in the midſt of thee] Sometimes he ſtands afar off; Pſal. 10. 1. and 22. 1. Ezek. 8. 6. But here in the midſt of thee; preſent and ready to bleſſe protect, and defend thee under the ſhadow of his wings, and in the power and grace of his Spirit, to comfort and ſtrengthen thee, Ezek. 39. 29.

evil any more] Jer. 23. 4. Amos 9. 15.

v. 16. *It ſhalbe ſaid*] By way of common congratulation of all.

Fear thou not] Afore they were in fears and troubles. But now the caſe was changed; See Eſay 10. 24. and 35. 3, 4. and 40. 9. and 41. 10. 14. Jer. 46. 27.

Let not thine hand be ſlack] Or, faint, be not diſcouraged ſtrengthen thy ſelf in faith, and in perſeverance, in all the duties of thy calling: not fearing any harm which may happen to thee: not ſlack, without vigor and agility: as fear makes them but active rather in well doing.

v. 17. *The Lord thy God*] The reaſon of that in the former verſe. He will not be ſlack, or idle, but able, and active to ſave thee.

he will rejoyce over thee with joy] Theſe expreſſions concerning God are taken from men, to make known his minde unto us. Words full of comfort to the Church, ſhewing the infinite neſſe of Gods tender love and condeſcention to us. Pſal. 103. 11. 13. Eſay 49. 15. And all little enough to raiſe up our faith, hope, and love in him. The bleſſings here, and in the former verſes took their riſe at their return from Babylon; but are carried on to CHRISTS firſt and ſecond coming.

he will reſt in his love] *Hebr. Will be ſilent.*

He will joy] His delight ſhall be in thee, in loving thee, and in doing thee good, Jer. 32. 41. Ezek. 20. 40.

v. 18. *that are ſorrowful for the ſolemn aſſemblie*] For the loſſe and want of theſe ſolemn aſſemblies, upon the Sabbaths, and other feaſts, and times of Gods worſhip. Theſe they moſt highly prized, and joyed in: and the want of them was their ſorrow and lamentation. See Pſalm 42. and 84. and 137. Lam. 1. 4. and 2. 6, 7. and 4. 1. and 5. 18. And the more, becauſe the adverſaries in their exile mocht at their Sabbaths: Lam. 1. 7.

who are of thee] Thy true and genuine children: as John 1. 47. This ſorrow for the lack of Gods holy ordinances, and want of his worſhip, is a ſure ſigne of a true childe and member of the Church.

the reproach] *Hebr. The burden upon it was reproach.*

a burden] As Pſalm 42. 3. 10.

v. 19. *at that time*] My appointed time. Not ſo ſoon haply as your haſty deſires would have it, to whom ſpeed it ſelf ſeems a delay: But I know nine one time beſt: ye muſt ſtand upon your tower and watch, and patiently wait for it.

I will undo] Think not this impoſſible to be effected: all obſtacles I will remove: all thy perſecuters I will perſecute. See Eſay 10. 25, 26.

ſave her] I will deliver the Church, who now is afflicted, as Micah 4. 6, 7.

that halteth] Ezek. 34. 16. Micah 4. 7. Even the weakeſt, and unableſt to help her ſelf. Ezek. 37. This reſtauration ſhall be like a reſurrection from the dead.

get them praiſe and fame] *Heb. I will ſet them for a praiſe*, I will make them celebrious and famous; and that even in the lands, and in the mouthes of their enemies that had reproached them: yea a praiſe to himſelf; Jer. 13. 11. and 33. 9. Eſay 62. 7.

in every land] As among the Aſſyrians, Chaldeans, and Grecians, which did mock them, and put them to ſhame.

where they have been put to ſhame] *Heb. Of their ſhame.*

v. 20. *will I bring you again*] See Nehem. 1. 9. Zach. 10. 8, 9, 10. Micah 4. 6. into your countrey which is the type of the Church. But he will gather your enemies as ſheaves into the floor, Micah 4. 12, 13.

a name and praiſe] See on verſe 19. Repeats it for their aſſurance; becauſe in the eye of fleſh and blood it was a thing ſo incredible, Eſay 60. 15. 18. & 61. 7. and 62. 7.

captivities] Plurally. They were ſo greatly diſperſed and ſcattered; as if there had been many and many captivities. See Eſther 8. verſe 9. and 9. 2.

before your eyes] They ſhould be eye-witneſſes of ſo great a reſtauration and glorious ſalvation.

ANNOT-

ANNOTATIONS

On the Book of the Prophet *HAGGAI.*

THE ARGUMENT.

After the seventy years Captivity, foretold by Jeremiah, *were expired; and the Jews were returned from Babylon; and yet the Temple for many years unbuilt; God raised up some Prophets, among the rest,* Haggai, *and* Zechariah; *to exhort them to* reedifie the Temple, *and to reestablish his pure worship.* Haggai *sharply reproveth them for regarding their private commodities, more then the publick good; building their own Houses, with neglecting the Lords House; and sheweth, that the plague of famine sent among st them, was a just recompence of their grosse ingratitude in omitting that work, to effect which, God mightily wrought their deliverance from* Babel. *Yet if they will up and build, God would be with them, with his Word, and Spirit. And albeit that House they builded were far* lesse stately *then the former built by* Solomon, *and nothing in comparison in their eyes, who had seen both; and for which many were grieved; the Prophet* comforteth *them, and all the Elect, in assurance that the* glory *of this latter House should be greater then the glory of the former: For* Zerubbabel *the signet, that is, Christ (who was to come of* Zerubbabel *) should be born and* come *into their reedified Temple, and by his presence advance it to greater glory then ever the former had; who by the Father is appointed king of his Church, yea, King of kings, and Lord of lords; and who also should shake the Heaven and the earth: the Heaven of Jewish ceremonies, and earth of profane Empire, by setting up his Kingdom in spiritual worship; bringing all Nations under his Power: and subverting all power contrary to his.* Haggai *expoundeth* Daniels *sevens, that the Jews should build a Temple,* Chap. 1. *that Christ the desire of all Nations, should come into it: and so, by his presence there, make that Temple more glorious then* Solomons, Chap. 2. *His whole Prophesie is within the compasse of somewhat lesse then* four moneths. *And was upon four severall dayes within that time: Namely in the second yeer of* Darius, *moneth six, day first,* Chap. 1. 1. *and day.* 24. Chap. 1. 13. 15. *And moneth 7. day* 21. Chap. 2. 1. *And moneth 9. day* 24. Chap. 2. 10 18. 20.

CHAP. I.

In the second yeer of Darius] Ezra 4. 24. and 5. 1. Zech. 1. 1. who was the son of *Hystaspis*, and the third king of the Persians; as the most, and best think. Others take him to be *Darius Nothus*, the sixt king of the Persians, that succeeded *Artaxerxes Longimanus*, being his base son, and was father of *Artaxerxes Mnemon*. See Annotations on Dan. 9. 25. This man, whether the sixt king, or rather the third, knew that Gods wrath was upon his predecessors for hindring the building of the Temple. In his second, the Temple is taken in hand again, and finished in his sixt; Ezra 4. 24. & 6. 15.

sixt moneth] See the end of the Argument of the Book.

the word of the Lord] Whose Ambassadour and Messenger *Haggai* is, v. 12.

by Haggai] *Hebr.* By the hand of *Haggai*, Ezra 5. 1.

to Zerubbabel] Whose Chaldee name is thought to be *Shashbazzar*, Ezra 1. 8, 11. & 5. 14, 16. Of *Zerubbabel* see Neh. 12. 47. Hag. 2.4,23. Zech. 4.6,7,9,10.

the son of Shealtiel] So v. 12, 14. & 2.2,23. Ezra 3.2,8. & 5.1. & 12.1. Mat. 1.12. Luk. 3.27. yet he seems to be the son of *Pedaiah*, 1 Chron. 3.17,18,19. and grandchild of *Shealtiel* or *Selathiel*: Grandchildren are sometimes called by the names of sons in Scriptures, and one man sometimes by two names.

governour of Judah] So v. 14. & 2. 2, 21. Or, Captain of the people of the Jews, by the Kings of *Persia*, after their return out of captivity, likely called the *Tirshatha*, Ezra 2. 63. as *Nehemiah* is called, Neh. 8. v. 9. & c. 10. 1. Thus though the Kingdome was gone, Ezek. 21. 26, 27. yet the government remained in that Tribe, according to the prophetical promise, Gen. 49. 10.

and to Joshua] The high Priest, Zech. 2. 1.

son of Josedech] Or, *Iehozadak*, which *Iehozadak* went into captivity, 1 Chron. 6. 15. His Father *Seraiah* the high Priest being slain by *Nebuchadnezzar* at *Riblah*, 2 Kings 25. 18. 21.

the high priest] So v. 12, & 14. & 2. 2. Zech. 3. 1. 8. he was the twenty fourth in number from *Aaron*, 1 Chron. 6. 3,---16. These two, both Governour and high Priest, were good men, yet needed incitation and encouragement; and the Prophet is directed to them, as being by their places and persons the best Directors to the people. Some make them to be very long liv'd.

v. 2. *Thus speaketh*] Here is his warrant; he brings nothing of his own.

this people say] They were but a parcell that came, in respect of the rest that stayed behinde; yet these that were forward to come, were backward in the building of the Temple. the fault is laid upon the people.

the time is not come] Some think the seventy yeers of captivity not ended till now. But that is a grosse errour, Ezra 1. 1. Dan. 9. 1, 2. Isa. 44. 28. This indeed is the excuse of the Jews, arising out of diffidence and difficulties; pretending, no doubt, the many inhibitions of the former Kings of *Persia* against the building of the Temple, Ezra 4. v. 5, 6, 7, 8. 21,---25. Neither yet that they had heard any thing from the new King *Darius* to warrant them to build, so that they feared they might be charged by their enemies with rebellion against the King, if they should set upon the work without his leave and authority; and that they had formerly begun to build too soon, and were inhibited for their haste, Ezra 3. 8. with chap. 4. 1, 5. And having already the Altar for Sacrifices, they might now well enough build their own houses, and expect a fitter time to build the Lords Temple more sumptuously: and as if by those lets, which had been an hinderance to them, God had shewed that he would have the work put off till another time. Yet all this frees them not of their carnall affection to their own ease, and of the neglect and contempt of Gods worship; in that they sat down so quietly and contentedly so long a time under these interdicts, without due labouring to have them removed.

v. 4. *Is it time for you*] The Prophets reproof of that Pretence, verse 2. A sharp pointed reproof by the interrogation.

O ye] Silly worms; ye ungratefull wretches; ye so lately and gratiously delivered from exile; and brought back into your own country; and that for this very end, as appears in *Cyrus* his own edict, Ezra 1. verse 2.

to dwell &c.] To dwell and delight your selves in your seeled houses; to adorne them; to be thus addicted to your own private commodities, and pleasures; and to be so ungratefull

full to God, as not to let him have his House; but to let it lie waste: shewing thus, that they fought not onely their necessities, but their very pleasures before Gods honour. *David* did otherwise, Psal. 132. 2.---6. 2 Sam. 7. 2. Let not us be so ungratefull for our deliverance from our spiritual captivity under the Romish Babylon, as not to build up an house and spirituall Temple to God in our souls.

v. 5 *Consider your ways*] *Hebr. Set your heart on your ways.* Deceive not your selves, but weigh the matter better, ponder and seriously consider, verse 7. and 2. 15. 18. *See* Ezek. 40. 4. and 44. 5. Dan. 6. 14. and 10. 12. weigh your ways, your works: your thoughts, ingratitude, and profanenesse: your carelessnesse, whereby you have provoked my judgements: weigh Gods works and dealings with you here upon, 1 Cor. 11. 31.

v. 6. *ye have sown much*] Deut. 28. 38. Mich. 6. 14, 15. Consider the plagues of God upon you, for preferring your policies, and carnall desires, to his religion: and because ye seek not him first of all. If God and his word, and authority prevail not: nor the Prophets sent by him, yet let experience the Mistris of fools school you.

ye eat, &c.] These things come not by chance, but Gods hand and curse is upon you, and all your affairs: God promised to multiply thele earthly blessings upon them at their return, Hos. 2. 21, 22. and by the generall promises in his Law, Deut. 28. 3, 4, 5, 8. But now he denies them the fruit of the earth, or else denies his blessings on them, takes away the natural vigour & strength from his ordinary blessings, chap. 2. 16.

he that earneth wages] You have not reaped any profit or benefit by all your labours; see Zech. 8. 10.

with holes] *Hebr. Pierced through.* A proverbiall kind of speech: thus Gods malediction and curse was upon all their wayes, and the works of their hands, Deut. 28. 16, 17, 18, 20. & chap. 11. 17. see Amos 4. 6, &c. All this should have been a warning to them; a sufficient warning of Gods anger against them for this very cause.

v. 7. *Consider*] See on v. 5. see Phil. 3. 1.

v. 8. *Goe up to the mountain*] God comes, as it were, with sword in his hand, to punish your cunctation and contempt: the end of his punishing is, to turn your carelesse slacknesse into an industrious diligence; meaning that they should leave off their own Commodities, and goe up to the mountain, and goe forward in the building of Gods Temple, in the setting forth of his Religion.

and build the house] God is so earnest for the Temple, because besides the exercises of piety in it, and many promises made to it, it had in many things relation to Christ, and to the Temple of God in heaven.

and I will take pleasure in it] That is, I will hear your prayers according to my promise, and be propitious to you and your services therein: see Zeph. 3. 17. Tit. 2. 14. 1 Kings 8. 29. and 9. 3. The cover of the Arke had the name of the Propitiatory.

and I will be glorified] In my services there, and I will shew my glorious power and goodnesse in blessing you and your affairs, and in defending you, and will give you cause to honour and serve me, and my enemies to fear me, 1 Sam. 2. 30.

v. 9. *Ye looked for much*] You hoped for a great harvest, by reason of the great likelihood that was of it; but your hopes were vain: ye were eager after much, but had little; God cursed their blessings and expectations, as Mal. 2. 2. & 3. 10, 11. They were pinched and pined away in their wants, because they defrauded God of his due worship.

blow upon it] Or, *Blow it away*: As the winde scatters the chaffe and thistle down; as ye doe snuffe and puffe at my services, Mal. 1. 13. so I blast your own endeavours and acquisitions.

why] Not that he doubts, but that they might not doubt of the cause wherefore they should be monitors sufficient to themselves: But this implies and argues a stupidity and blockishnesse in them.

because of mine house] Here is the cause.

And ye run] Eagerly pursue your own private ends, and affairs. Every one is most carefull of building his own house, and looking to his own particular businesse: run after them: and are so slow for my house, and worship. This shewes their little care of serving God.

v. 10. *Therefore the heaven*] Levit. 26. 19. Deut. 28. 23. Heaven, and earth, by their dewe, and fruits, heed not mans sustenance: But God useth them as his ordinary instruments, whereby to provide for the sustenance and relief, or for the punishment of man.

v. 11. *And I called for a drought*] See Jer. 14. 3. 4. He brings droughts, and rain: he restrains, and poures out his bottles of the cloudes at his pleasure. As he dealt with *Gideons* fleece, Judges 6. 27. 40. See 1 Kings 17. 1. 2. Kings 8. 1.

v. 12. *Then Zerubbabel, &c.*] His Ambassage had its effect. These two heads were good men; and good leaders to the rest; who were the more willing to follow so good guides.

obeyed] And went freely about the reedifying of the Temple, Ezra. 5. 2.

the voyce] He insists the longer upon this, the more to asseri the authority of his calling. And somwhat the rather because they had wanted Prophets awhile before.

and the words of Haggai] He distinguisheth not between Gods word, and his, as if he brought any thing more or lesse then Gods word: But between the Author, and minister of the same word. As in that, The sword of the Lord, and of Gideon, Judge 7. 20. And the people believed God, and his servant Moses, Exod. 14. 31. And so Act. 15. 18. And not as some Papists would thence collect, That God thereby leaves some part and power to his Church, to addle of their own, beside and beyond the warrant of his word: Against that wherewith he shuts up all, Apoc. 22. 18. 19. See Deut. 5. 32. So often repeated, and 1 Cor. 11. 23.

God had sent him] God is heard in the voyce of his messengers, when he speaketh to by the mouth of man.

and the people did fear before the Lord] As the word of the Prophet, as if God had appeared to them face to face, and spoken to them, mouth so mouth.

v. 13. *Then spake*] This seems to be on the 24. day of the sixth moneth, verse 15. Till when they continued building, for the space of about three weeks. But then likely at the discouragement given by *Tatnai* and others, Ezra. 5. 3. They began to faint: whereupon this encouragement and promise is renewed. Or else, thele 23. dayes passed since that verse 1. before they could unanimously fit and prepare themselves to the building; and now began first to set upon it. And yet the foundation of the Temple is said to be laid on the twenty fourth day of the ninth moneth, Chap. 2. 18. It may be, then finished, not then began to be laid. And he animates them the second time, that their alacrity might increase in the work, by this promise thus renewed.

the Lords messenger] Or Angel. Not that he was so by nature, but by office, Mal. 2. 7. He asserts the right and authority of his calling; requires reverence and obedience to be yielded to him, not as a private man, but as Jehovahs messenger and Ambassador.

I am with you] God offers and promises his help. Without his assistance, all is vain; Psalm 127. 1, 2. But his help is allsufficient: as if he should say, ye shall go through with it, notwithstanding any obstructions and opposition whatsoever. See Exod. 3. 12. and 4. 11, 12. 15. Matth. 28. 20. 2 Cor. 12. 9.

v. 14. *And the Lord stirred up*] Afresh, to go on in the work: which declareth that men are unapt and dull to serve the Lord; neither can they obey his word, or his messengers, before God reform their hearts, and give them new spirits, John 6. 44. The word and all ouerward ordinances are in vain, unlesse God clothe them with his power, and fill them with his Spirit, 1 Cor. 3. 7. He subdues us unto him, and makes us docible and pliant, by the secret instinct of his Spirit. He gives to us, and freely works in us by his grace, both to will and to do; to endeavour and persevere, Phil. 1. 29. and 2. 13. yet he pleaseth to work ordinarily, by his word, and ordinances: And therefore on them we are to attend; or rather on him in them. The first rise of new life, and saving grace is not in our natural powers and strength, in our dead estate in sin: but meerly in his purpose and pleasure, Rom. 9. 16.

of Zerubbabel] See on verse 1. The highest powers are not exempt; but the Prince and the high priest himself, submits and subjects to the Prophet.

and did work] Jam. 1. 25. John 13. 17. and finished it with speed; Ezra 4. 24. and 6. 15.

v. 15. *In the twenty fourth day, &c.*] Twenty three dayes being now past since that, vers. 1. See Annotations on vers. 13. yet some conceive this to be the day, that they first began to set upon the work. See also Chap. 2. 18.

CHAP. II.

In the seventh moneth in the twenty first day] That is 27. dayes since the second message, Ch. 1. 15. and 51. dayes since the first message, Chap. 1. 1. in the second yeer of *Darius* his reign, Chap. 1. 1. see the end of the Argument of this Book.

by the Prophet Haggai] *Hebr. By the hand of the Prophet Haggai.*

v. 2. *speak now*] See on Chap. 1. 1.

residue of the people] But a remnant or small number of them did then return. Another number after with Ezra, Ezra 7, 8. Chapters. And yet multitudes behinde as appears in the Book of Esther. So flow they were to return; so little zeal, and piety was in them.

v. 3. *who is left*] Here he meets with a new tentation that hin-

hindered them in the building. Satan will cast in the way of well-doing more rubs then one. The former was their neglect and contempt of Gods worship, preferring their own covetous desires, and carnall pleasures before it. Here is pretended a Religious zeal of Gods glory; thus, *Solomons* Temple was glorious: And the promises of, the Prophets *Isaiah, Jeremiah, Ezekiel*, are, That the second Temple to be built after the return should be rather more glorious. But that which they began now to build was far inferiour. And therefore sure they were not in the right way, but should desist from going on in this building. Thus cunning a crafts-master is Satan.

that saw] *Haggai* by the judgement of all commenters spake of men that had seen the former Temple, in age of discretion. See Ezra 3. 12.

as nothing?] In comparison of *Solomons* Temple. Ezra 3. 12. so then; and so here now; Their present proceedings were like those poor beginnings. A much like tentation is now a-dayes, when some forsake the Church because of that high perfection, which they require, but do not see in it. They insist upon that Ephes. 5. 27. They fancy a new world here wherein the Church must be thus glorious; and otherwise they will separate, and break the unity of the Church, forsake the Assemblies. See Zech. 4. 10.

v. 4. *Yet now be strong*] We see how needfull it is often to renew exhortations and encouragements. Josh. 1. 6. 7. 9. and 23. 6. Deut. 31. 6, 7. Ezra 10. 4. Isa. 35. 3, 4. Zech. 8. 9. 13. we must simply and manfully obey God, and his word; and so exercise and inure our hope as patiently to expect Gods own time to fulfill what he hath promised; though the effect of them do not yet answer our present desires.

and work] That is, go forward in building the Temple.

I am with you] He gratiously repeats it again. See on chap. 1. 13 This shews that this strength is to be sought of God. The promise of his presence is to be joyned to the Precept. The Precept of it self shews not what we are able to do, but what we are bound to do; and the Promise directs us to whom, and where we are to seek for strength to do it.

v. 5 According *to the word* Some would understand this of that eternall word; John 1. 1, 2, 3, 4. 1 John 1. 1, 2. Prov. 8. 22. And so that 2 Sam. 7. 21. And these would deduce from this verse a testimony for the Trinity of Persons. But this seems more acute then found. The plain meaning appears in the words following.

that I covenanted with you] According to my promise made at that time with your fathers, and you in them. So that here in effect he promiseth no new thing; but will perform what he promised of old. He calls them back to the ancient covenant, as to the fountain, whence all particular promises, as rivolets, do flow: as the manner of the Prophets is to do. God redeemed not their Fathers, to cast off the children, but to continue his grace in them to the end: which end is made up in Christ. Seeing then they were to hope for and expect the accomplishment of that felicity, which God by his Covenant had promised them; either God and the Covenant should fail and disappoint them, or else they must cheerfully go on in the work to build the Temple.

my Spirit remaineth] My power to strengthen you, and carry you on against all tentations, and obstructions; my Spirit of grace, light, vertue, and holinesse. See Isaiah 63. 11. Neh. 9. 20.

v. 6. *For thus saith*] This sentence depends upon the foresaid Covenant: And thereupon it begins with a particle causal.

yet once] This one, and once onely, repetition of the Covenant shall be needfull, and the Renovation, and confirmation of it by the Gospel.

it is a little while] Some refer it thus to the time, that God will soon change the face of things to the better; they must give place to patience for a while. Some to the present state of things, and case of the Temple; that though this Temple be not so glorious; yet that is but a little matter; let them not judge of it by the present view and shew, but cast the eye of their minde to that hidden glory not yet appearing, but in time shall. Those magnificent promises and prophecies touching the Temple of God, and the kingdom of *David*; though neither appeared now in any luster, yet in their time should have their due and full accomplishment. Others refer it to the Covenant of God, and his dealing then with his people when he brought them out of Egypt; That though that was great and wonderfull; yet but little to this, to his bringing of Christ; to his coming, and the administration of his Gospel. compare Rom. 8. 3. and 2 Cor. 3. 6, 7. and Hebr. 7. 19. with 2 Cor. 3. 6.--18. Hebr. 8. verse 9. &c. Jer. 31. 30. &c. Ezek. 36. 26. &c. This one onely renewing of my Covenant by the Gospel of Christ shall be needfull. That Covenant with you, when ye came out of Egypt, was not available. And to this meaning it seems the Apostle bends, in alledging this place, Heb. 12. 26.

and I will shake the heavens] He shook the earth, when he brought them out of Egypt, and Babylon. But now he will do something greater then that. As if he should say, Rest not upon these poor and weak beginnings, the day of small things; But consider rather how great the Lords power is. He hath done much formerly for the deliverance and refiauration of his people: He will do greater things; He will shake heaven and earth, and all, rather then your enemies, or any thing else should hinder him in his time from that full and glorious refiauration of his Church, whereof the Prophets so much prophesied. In the coming of Christ and the preaching and administration of the Gospel, the power of God doth much more illustriously appear, then formerly it did; He now speaks from heaven unto us; and that by his own son, Hebr. 1. 1, 2. and 2. 2, 3, 4. and 12. 25. Some expresse the sense thus, not much differing; As formerly when I gave my Law, I appeared in terrible Majesty; so in the Messias his time, I will manifest the mighty power of my Spirit, by the preaching of the Gospel: from whence shall follow great commotions, to the ruining of the devils kingdom, and confirming of Christs, by removing of the leaven of ceremonies under the Law, by calling and gathering together all mine elect. See Joel 3. 16. Hebr. 12. 26, 27.

v. 7. *And I will shake all Nations*] By the power of my spirit, and the preaching of my Gospel. I have the mindes of all mortals in my hand, to turn as pleaseth me. And this shaking, if not perhaps taken literally, like that Math. 24. 6, 7. and verse 22. of this chapter, seems to import a supernatural confusion of their mindes, whereby he drawes and drives his elect into the fleecy-fold of Christ. Great is our naturall averseness, obstinacy, and hatred against the spiritual Kingdom of Christ. God shakes the will, and subdues, and changeth it, and then we willingly follow Christ, and receive his yoak.

And the desire of all Nations shall come] Namely, *Christ*, desired of the faithfull in all Nations. Though some, not so well, understand this of the elect of all Nations, the desirable ones among them. Or, their desires all shall be to come; they of all Nations with all their desires shall come.

And I will fill this House with glory] By Christs bodily presence. Or by the glory that the accession of the Gentiles shall bring unto it; verse 9. See Isaiah 66. 11. 12. 22. Or thus, to the like effect. This needified Temple shall be honoured with Christs bodily presence; and the spiritual Temple, which is the Church, shall be honoured by my presence in Spirit, and by the abundance of my graces, by the light of my word, and vertue of my Spirit.

v. 8. *The silver is mine*] If I pleased, it were an easie matter for me, to beautifie this Temple, with precious ornaments, like unto the first; for all silver and gold is in my power, and at my dispofall; but I do prepare endlesse glory, far greater then that, for it, when the full time is come.

v. 9. *The glory of this Latter*] He sixeth upon this conclusion; & relates principally to the excellency of the gifts and saving graces of the Spirit that should then abound in the dayes of the Gospel. See on Joel 2. 28. The Lord by his Prophet here hath no reference to *Herods* new Temple, more large, sumptuous, and magnificent, then that of *Solomon*, if the story of it be true. Such outward splendor dazles the eyes of the minde, and by the cunning of Satan withdraws men by such carnal and grosse imaginations, from the due regard and esteem of those heavenly spiritual ornaments of the Temple, which God here aims at. The Disciples and Apostles themselves were too much led aside that way; Mark 13. 1. Acts 1. 6. and rested too much in an earthly Temple, and Kingdom.

I will give peace] Peace and prosperity; But chiefly the preaching and enjoying of spiritual peace, Phil. 4. 7. founded upon the reconciliation of men with God, through Christ who is our peace; and did shew himself in this house. All shall be after a while, when Christ shall bring with him the fulnesse of glory; when God the Father in the person of his Son, shall appear therein.

v. 10. *In the twenty fourth day of the ninth moneth*] Sixty three dayes since the last message, in the 1. verse of this chap. And all that follows relate to this; verse 18. and 20. so the beginning and ending of *Haggai's* prophesie, or of Gods word, and speaking to him, is contained within the compasse of little more then one quarter of an yeer; viz. of three moneths, and three weeks, and three dayes; or one hundred fourteen dayes. See the end of the argument of the Book.

v. 11. *Ask now the Priests*] Whole office was to teach the Law; Levit. 10. 10, 11. Deut. 33. 10. Mal. 2. 7. Math. 8. 4. And to whom it belonged to answer in doubtful cases: and concerning questions of the Law. Ask them this question, concerning this ceremony.

Concerning the Law] It was not in their power and pleasure to answer what and how they list; They were tyed to the Law. Isa. 8. 20. Deut. 17. 11. and 21. 5. and 24. 8. Ezek. 44. 24. All authority in the Church must be subjected to, and regulated by this rule.

v. 12. *If one bear &c.*] The first question: whether shall it be holy that is to touched? or the person that bears that holy flesh, or piece of a sacrifice, be holy thereby?

shall

shall] Not thus; shall the holy flesh so touching become prophaned thereby?

No] A right answer. For that holy flesh or sacrifice was not ordained by God to that end; by the touch of it to hallow that which before was common and prophane. Sacrifices and their flesh were ordained to another end and use.

v. 13. *If one that is unclean, &c.*] If a person legally unclean shall touch any thing that is not unclean, shall it by that his touching of it become unclean legally?

it shall be unclean] A knowing and true answer; according to the ceremonial Law. See Levit. 15. and chap. 22. 5, 6. Numb. 19. 22. Hence is that saying of those proud hypocrites, Esay 65. 5.

v. 14. *So is this people*] The Prophet applies the former doctrine to his present purpose, even in the same manner, because this people is of an unclean conscience, all that they do in my outward worship is also unclean, Titus 1. 15. Or thus; As by carrying or touching an hallowed thing according to the Levitical ceremonies, a man or the thing touched is not made holy thereby: but if a man that is Levitically unclean do touch them, they are made unholy thereby. So this people were not made holy by use of these holy ceremonies; but rather the holy ceremonies polluted by them, by reason of their personal uncleanesse. The issue and end of all is this; That they might see and be convinced hereby that all their ceremonious services of God, and all their actions are unholy, and defiled, unlesse they procede from a pure and sincere affection of the heart, from persons purified by faith, and sanctification. From an impure fountain nothing can flow but what is impure; James 3. 11. 12. 1 Tim. 1. 5. The fountain whence, and the end wherefore, determine the nature of our actions, and services. The very Heathen, both Poets, and Philosophers, saw and acknowledged, That the wickednesse of the worshippers defiled the sacrifices, and services of their idols; and made them unacceptable. *Non benè cœlestes impia dextra colit.*

offer there] Even upon that altar which they have built, Ezra 3. 2, 3. And so when they have built the Temple; they must chiefly look to this necessary admonition and doctrine; That they stick not in outward ceremonies, and Levitical services, and rest onely in them; themselves mean while being unholy: but that by them they rise up higher, principally to have a care of Gods spiritual services, and that he being a Spirit be served by them in spirit and truth.

v. 15. *and now I pray you*] Verse 18. and Chap. 1. 5. He insists so much upon this point, because they were so much addicted to these earthly commodities; and therefore this argument likely would best work with them: and yet they were for all that so dull of apprehention, and so blinde, that they could or would not see these manifest things; Gods plain judgements upon them, upon the fruits of the earth, and the labours of their hands, for their neglect of *building Gods house*. He calls therefore upon them for consideration. And to consider, not any deep mysteries of religion; He speaks wisdom among them that are perfect, 1 Cor. 2. 6. but here he deals with carnal worldly men in a way suitable to their state & capacity, 1 Cor. 3. 1

from before a stone] Namely, before there was any hand set to the work of rebuilding the Temple, interrupted for many years after their return from Babylon. See Ezra 3. 8. and 5. 2. the foundations laid, but then the building left off.

v. 16 *since those dayes*] Or, that since, since you have discontinued building, and taken no care of My Temple; and have profaned my service, all your hopes of abundance and prosperity have failed you; and ye received a curse in stead of a blessing.

when one came] Usually they could guess neer upon the point. But now they were so far deceived, that they might easily discern thereby that Gods extraordinary hand was in it, and his malediction and curse lay upon their basket and store. chap. 1. 9. Zech. 8. 10.

v. 17. *I smote you*] Or, That I smote you that is your fruits.

with blasting] Deut. 28. 22. 1 Kings 8. 37. Amos 4. 6. Gene. 41. 6.

and with hail] God used divers judgements, that they might have less cause to attribute them to fate, or fortune; to the stars, or any secundary causes.

yet ye turned not] God still hath his finger upon this sore. Complains of this; as here; so Esay 9. 13. Jer. 3. 10. and 5. 3. and 8. 5. Hos. 7. 10. Amos 4. 6. And he often requires the amendment of this fault; makes many promises to them, if they will, Jer. 3. 1. 7. 14. 22. And threatens if they will not, Jer. 15. 7.

v. 18. *from the four and twentieth day*] He is at it again, because of their dulness and blockishness. See on verse 10. and on verse 15. It seems then on this day they began first to build upon those old foundations laid, Ezra 3. See on chap. 1. 13. 15. It is our bounden duty diligently to mark and observe Gods judgements in, and upon the world; specially among his own people, the Church.

v. 19. *Is the seed yet in the barn?*] Either in the blade; or rather not yet sown, being the ninth moneth about our November, in winter time, which agrees well with all that follows in the verse; when nothing yet appeared, and when between that and harvest time there might come and intervene blastings, and droughts, and weets, and vermine; as verse 17.

from this day will I bless you] Yet for all these Casualties he foretels, now five moneths afore harvest; that from the time they began to build the Temple, God will bless them; albeit as yet the fruit was not come forth, yet in the gathering they should have plenty: thus suddenly, and beyond their hope and expectation, God would turn their dearth to plenty, and abundantly bless them. This should be a signe and assurance to them; as that Judg. 6. 21. 37. 1 Sam. 10. 2-8. And thus God by his temporall blessings gives incouragements to us for well doing. We have need of all helps: And Godliness hath the promises both of this life, and that to come, 1 Tim. 4. 8.

v. 20. *And again*] The second time, on the same day. See on verse. 10.

of the moneth] Namely, of the foresaid ninth moneth.

v. 21. *I will shake the heavens*] God by his prophet now proceeds further to a gratious and spiritual promise and prophesie, which properly belongs to the kingdom of Christ. The sum is; That God will overcome all enemies, and remove all difficulties, and obstructions, which Satan and all the world can possibly lay in his way when he comes to restore his Church, and constitute Christ the Head of it. Under the term of shaking here, God speaks not of his ordinary power and might; not simply challenged to himself the rule and command of heaven and earth: but he signifieth that he is in hand with some memorable work which shall astonish with wonder the minds of men, and be enough to shake heaven and earth. The beginning and preambles of it did but then appear when he brought his people back from Babylon: They were then in effect but in a weak, poor, and almost miserable estate: but the full end and perfection of this here spoken of, could not then be seen; It was afterwards to be effected. The Jews then at this time were to conceive more in their minds, then what they saw with their eyes; the time of their compleat Redemption was not yet Come.

v. 22. *And I will overthrow*] Nothing shall stand in his way.

the throne of kingdoms] All power and height, contrary to Christs kingdom, which I have established for ever, over all the world. Others thus, there shall be no lett or hinderance when God will make this wonderfull restitution of his Church, but he will rather overthrow, destroy, and bring down all Crowns, kingdoms, nations, strengths, then that his Church shall remain in that low and base estate.

by the sword of his brother] Hereby is signified the conflicts of the kingdoms of the world, stirred up one against another by Gods providence and judgement. Matth. 24. 7.

v. 23. *In that day*] Of that glorious restauration of my Church. Here is the reason of that former wondrous action of God.

will I take thee O Zerubbabel] Plain it is that this was not performed in the person of *Zerubbabel*; or but very poorly, as in the Type. In his person is Christ defigned, as under many like figures in the old Testament.

as a signet] Account thee precious. The meaning is, I will appoint Christ, who shall come forth of thee according to the flesh, Luke 3. 27. and whose figure thou art, Zech. 4. 12. to be my sacred King, whom I will inviolably keep by me, and love: which is the signification of this proverbiall terme, of making and keeping as a signet. Cant. 8. 6. Jer. 22. 24. See Isaiah 42. 1. And by and and under him I will make up this glorious restauration of my Church. By the power of the Gospel, and the breath of Christs mouth, 2 Cor. 10. 5. 2 Thes. 2. 8. I will make a change, and renew all things in Christ; of whom *Zerubbabel* here is a figure: for in the Messias his times not onely the earth and earthly Emperours were shaken, but also the Heavens or the old Ceremonies, that figured & typified out the doctrine of the Kingdom; that such as should not be shaken might be setled, *Heb.* 12. 26. I will shake other Kingdoms, to establish this eternal Kingdom: Heaven and earth shall yeild reverence to this Kingdom of Christ. And finely his coming brought, and wrought, a wonderfull change; made, as it were a new creation: He reconciles all things, in heaven and earth, Colos. 1. 20. He overcame the devil, brought life and immortality to light, and gave out such documents and demonstrations of the Grace and power of God, as might fill heaven and earth with wonder and astonishment; who could have imagined such a change?

for I have chosen thee] The free election and sole godnesse of God, in his free Covenant with mankinde, and *Abraham*, and *David*, establishing in him as the Type, this eternall and Spiritual Kingdom; and as the ground and means of all; The choosing of Christ, is the reason of all this. Of this choosing of Christ; See 1 Chr. 23. 6. Isa. 43. 10. Mat. 12. 18. Luke 23. 35. 1 Pet. 2. 4, 6.

ANNOTATIONS

On the Book of the Prophet

ZECHARIAH.

The ARGUMENT.

ZEchariah *was sent of the Lord to be Co-partner with* Haggai, *to confirm the same doctrine, and to help on the work of building the Temple, and setling Gods service. The Holy Ghost spake by* Haggai *in a plain way of preaching; but altereth his style in* Zechariah *who hath many visions of high and mysterious meaning, whereby to set out the doctrines and prophesies he was to declare: How marvellously the Son of God, Head of the Church interceded with his Father; And had formerly saved his Church, in all Tryals and Troubles; and punished her enemies. And being consulted about their present Fasting, He answers, that God requires good works and holinesse. And he shews that their Fasting should be turned to Feasting and joy in the Lord, upon the Promises of such mercies as they might hope for, beeing truly penitent, and constantly pious; as well in Temporals, until the* Messiah; *as in Spiritual ones, after his coming. Whose coming is plainly and particularly specified; as also his Death and Passion; his Kingdom and Priesthood; the coming of the Spirit; the power and spreading of the Gospel; the calling of the Gentiles, and establishing of his universal Church. But the carnal and unbelieving Jews, unthankful to God, and enemies to his Christ, would cause the desolation of their citie and Nation by the Romans; and for killing the Lord of Life they should be cast off from the Covenant of Grace, until the time appointed for their conversion.*

To open some difficulties of this Prophet, and to make him more easie, observe that Zechariah *telleth; Christ is an Angel and* Jehovah, *whom Angels attend,* Chaldeans *chiefly, had been horns to push and scatter Judah, Israel, and Jerusalem: Persians were Carpenters to fray them, and to beat down their strength; that scattered Judah might come to their country again,* chap. 1. *Jerusalem shall be builded; that Christ is a fiery wall to his Church; and that Jerusalem, the Church under Christ shall be inhabited as towns without walls, and so in the number to come to it would be incompassable,* chap. 2. Joshua *the High Priest was a Type of Jesus, the true High Priest of his Church,* chap. 3. *The golden candlestick hath two Olives, which stand before the Lord of the whole Earth, signifying the Church supplied with sufficient Graces: whence all which filled with Grace testifie and bear witnesse to the Truth are for number termed two, as* Apoc. 11.3.4. chap.4. *The Ephah, and woman, shew the sinfulnes of Babel,* chap. 5. *By four charets coming out of mountains of brass, and horses of diverse colours, are meant Gods armies, and attendance of Angels, diligently running up and down the earth, and executing his commands. Mountains of Brasse are signes of the most powerful and unsearchable providence; from whose secret, most firme and inevitable counsels and decrees do proceed: Horses represent swiftnesse and speed: Divers colours, divers sorts of administrations for Judah at home, and yet in Babel to comfort and keep them, lest they should seem cast off. So that in God we see Foresight,* Power *and Readinesse to help, and keep them wheresoever they are, Angels being his Ministring spirits, for their good, who are Heirs of salvation,* Heb. 1. 14. *and for to plague their enemies. And so Persians, who had conquered the Babylonians, (as they of Babel had mastered the Assyrians, who had formerly brought under them the Syrians) should be plagued by* Javan, *that is Greeks: And then after* Javan, *that is,* Ezekiels Gog-Magog, *in two Kingdoms, Syria and Egypt, the* Seleucidæ *and* Lagidæ, *should be plagued by the Romans for their wrong done to* Judah: *the pride of Assyria should be brought down, and the sceptre of Egypt depart away,* chap. 6. & 10. *Babel had been as a pit without water, whence God had brought up Israel, prisoners of hope, calling on the rest to return,* chap. 9, *Christ the king of his Church will come lowly, riding upon an Asse,* chap. 9. *yet strengthening his people to tread down their enemies,* chap. 10. *shall be sold for thirty pieces of silver: and breaks his shepherds staves of Beauty and Bands,* chap. 11. *shall be pierced: and they that do it, shall mourn when they consider it. See* Acts 2. 37. Apoc. 1. 7. chap. 12. *He the Shepherd shall be smitten: and the Apostles, the sheep shall be scattered,* chap. 13. *And Jerusalem shall be destroyed: the Lords feet standing on Mount* Olivet *to see it done. On Mount* Olivet *Christ told the same thing to his Disciples,* Matth. 24. 34. *There he was taken by the Jews, who brought him to his death: and there about fourty years after the death of Christ, will the Lord stand, not as an adversary to, but as an helper of the Romans, to revenge his Sons blood, by destroying the Jews Citie, Temple, and Nation. And lastly a new Jerusalem shall be built, whither all Nations shall come from year to year, to worship the King, the Lord of hosts, and to keep the feast of Tabernacles: and as* Isaiah *also foretold,* Etay 66. 23. *from one new moon to another, and from one Sabbath to another shall all flesh come to worship before me, saith the Lord. And this could not be properly at Jerusalem; but in every place, where God was purely worshipped under the* Messiah. *This is the summe of* Zechariah. *He prophesied (as* Haggai *did) in the reign of* Darius, *(in whose sixt year the Temple was builded and finished,* Ezra 6. 15.)

He

He Prophesied in this Darius

- *his*
  - *second year* { *eighth moneth*, chap. 1. 1. / *eleventh moneth*, 24. *day*, chap. 1: 7.
  - *fourth year*, 9. *moneth*, 4. *day*, Chap. 7. 1.
- *He speaks in*
  - *Types, partly*
    - Hortatorie { *Generally, to all the People*; chap. 1. and 2. / *Specially, to* { Iosua, chap. 3. / Zerubbabel, chap. 4.
    - Monitorie, *Concerning False Prophets*, chap. 5.
    - Consolatorie, *Concerning Christ*, chap. 6.
  - *Plain speech, Handling their State*
    - *Present, in Answering the Question of their Fasting*; chap. 7. and 8.
    - *Future*; { *Under Christ* { *Incarnate*, chap. 9. and 10. / *Crucified*, chap. 11, 12. 13. / *After Christ*, chap. 14.

CHAP. I.

IN the eighth moneth] Haggai began in the sixth moneth; Hag. 1. 1. See Ezra 5. 1. When as the Jews were in ill state, through famine; and the work of the Temple but newly taken in hand.

in the second year of Darius] See on Hag. 1. 1. For the other dayes, and years of the Prophesie of Zechariah, when they fell out, see on verse 7. and chap. 7. verse 1.

came the word] To him as a Prophet, to preach it to the people. And this phrase and expression is common among the Prophets.

unto Zechariah] This is most likely to be that Zecharias mentioned, Mat. 23. 35. Luk. 11. 51. Though his death, and the manner of it, be not recorded in the Old Testament; he being contemporary with the last Prophet, & his fathers name the same here and there; and the temple built in his dayes, Ezra. 6. 14. Whereas That Zacharias, 2 Chron. 24. 20. 21. Was the Son of Iehoiada the Priest, and was slain by the command of Joash king of Judah, many ages before this Prophets time.

the son of Iddo] Ezra. 5. 1. and 6. 14. Not that Iddo the Seer and Prophet, 2 Chr. 9. 29. & 12. 15. & 13. 22. For this lived many ages after that time.

the Prophet] This relates not to Iddo, but to Zechariah.

v. 2. *The Lord hath been sore displeased*] *Heb. with displeasure displeased.*

with your fathers] He speaks not of foraign Nations; but calls them home to domestical examples; and seeks to affright them with Gods judgements; that they should not provoke him as their Fathers had done, whom he so grievously punished. Heb. 10. 30. Of this fore displeasure the Babylonish captivity was an history sufficient. The intendment of this narrative follows in the next verse.

v. 3. *Thus saith the Lord of hosts*] This name is thrice taken up in this verse; to adde the more force to his doctrine and exhortation; to gain it the more entrance into their hearts: as giving them thereby well to know with whom they had to deal.

turn ye unto me] Turn from your sins. They did not build the Temple; they had strange wives; they were growen secure and careless; notwithstanding all their plagues in the Babylonish captivity, they had little Religion or piety left among them. Now God exhorts them to repent, to turn from their sins to him, as Mal. 3. 7. Thus God seeks & sues first, and would prevent them by his grace; and he would have his former fore displeasure to school them to it. They, and their fathers had sufficiently tasted therof; Their sense and experience should learn them better obedience, and to make better use of Gods rods and punishments. Heb. 10. 30. And thus should Gods judgements upon our fathers, or us, work with us, else God complains the more, as Amos 4. 6. &c. And we are left inexcusable the more. But the question is, can we our selves, of our selves, turn unto God? Answer; God requires nothing of us, but what natural reason it self doth tell us that he justly demands, and we in duty ought to perform. But if all this were now in our own power, then the Grace and assistance of the holy Ghost were in vain and superfluous. The use of the Law in such like precepts, and exhortations, is not to shew us our own strength, power, and ability; but our disability; to shew us our duty; to reveal sin; and increase it, to work wrath, to be our school-master to whip us to Christ; to make us look our abroad for a Physician; to seek strength and help elswhere. But then saith the Papist, God in his gospel promiseth help, if men by their naturall endeavours prepare themselves to it, and so in a kinde of congruity do merit it. *Ans.* So the rise and original should be in mans free-will, not in Gods free-grace; and the main work of conversion likewise should be the act of man, not the work of God, or gift of his Grace: God according to them never giving or working more by his grace in us, then the *ability only*, and the *act it self* after that ever left to the power and pleasure of man himself. A thing contrary to the doctrine of Gods free Election, Grace, and Glory; to the Nature of him, and his decrees; and the whole current of the Scriptures: Rom. 9. 15. &c. Phil. 2. 13. Joh. 6. 44. 65. Act. 13. 48. Eph. 2. 8. 9. 2 Tim. 2. 25 Briefly the meaning of these words is this, let your fruits declare that you are Gods people; and that he hath wrought in you by his Spirit, and mortified you, for else man hath no power to return to God, but God must convert him: as Jer. 31. 18. Lam. 5. 21.

and I will turn unto you] I will again make you feel the effects of my grace and favour, Micah. 7. 19. I will be reconciled unto you, and bless you. After their return from Babylon, for their renewed sins he renewed his wrath; and punished them with famine and otherwise, Hag. 1. 6. 9. 10. 11. & c. 16. 17. Now upon their turning to God, he would turn away those punishments, and turn unto them in much favour, and manifold blessings upon them.

v. 4. *Be ye not as your fathers*] They boasted much of their fathers: And they would do as their forefathers had done, Jer. 44. 17. Indeed Custom of sin by continuance derived from our forefathers, and their example; makes it become almost a law unto us. But this is no good shield or shelter for us. Psa. 95. 8. 9. 2 Chron. 30. 7. 8. Nay rather it kindles Gods anger the more. They are much reproved for it here.

unto whom the former Prophets have cried] Here was Gods love and care in sending them: and the Prophets faithfulnes in discharging their duties, 2 Chr. 36. 15. Jer. 7. 25. & 25. 3. & c. 32. verse 33. & 35. 15.

turn ye now from your evil wayes] Isai. 31. 6. Jer. 3. 12. and 18. 11. Ezek. 18. 30. Hos. 14. 1.

but they did not hear] So greatly were the Prophets, and Gods word in their mouth, contemned. Such was their ingratitude in not answering Gods love, and care of them. Though they could not deny, but were convinced of the evilness of their wayes, yet they shut the gate of Gods grace, and turned their back from him. Jer. 2. 27. & 32. verse 33.

v. 5. *Your fathers where are they*] Some understand these words, as a reproach against their fathers, & against the false prophets in the next words. Others, as Gods insultation over the Jews, in these words; and their answer in the next words, that the true prophets were dead, afwel as their fathers: And Gods reply in the sixth verse. But the playneft meaning, is to take all in this verse by way of concession, both your fathers, and also the true prophets, are dead and gone; but mark what follows.

v. 6. *But my words*] Though they are dead, yet they took not away with them the memory of my words, and doings. The remembrance of them should not fall out of your minds.

did they not take hold of your fathers?] Were my words dead? was I vain in my threatnings? did I not put in execution what I spake by my prophets? felt not your fathers the effect of my words? why then do not ye take warning by them? we must not obliterate the memory of Gods judgments: but make our use of them, as 2 peter 1 15. & 2. 6. as Heb. 11. 4. Such monuments of Gods exemplary judgements speak out for our amendment.

take hold] Or overtake. That is, overtake and catch them; as hunts-men the prey; or one enemy another in flight, though they fought means to make their escape. The accomplishment then of their prophesies after their death hath shewen sufficiently that their words dyed not with them: and your fathers in their calamities acknowledged as much, and began to turn to God: and it is fitting for you to follow them therein, and to accomplish it.

They returned] It may be, repented, or were better advised, and came to the right knowledge of their estate, as Mal. 3. 18. at least wise were brought to that confession following.

like as &c.] Lam. 1.18. and 2. 17. Or, at the worst, this confession God extorted and wrefted from them, forced them to acknowledge thus much; God, not fate or fortune to be the Author of their punishments; and secondary means to be but his instruments. God by them doing the thoughts of his own counsel and will; and that they did deservedly endure them, and were broken by them. And might not all this be sufficient instruction to their posterity, good lessons for their children?

v. 7. the twenty fourth day of the eleventh moneth] In the third moneth after the former date, verse 1. And this moneth containeth part of January and part of February. And this date here continues and contains all that follows to the seventh Chapter; all being but several parts, one after another, of a various vision continued. And was that day two moneths after *Haggai* ended, Haggai 2. 20.

in the second year, &c.] See on verse 1.

v. 8. I saw] A vision here goes with the prophesies as an explication of it, and a seal of the certainty and truth of it. The particulars follow after.

by night] The usual time for visions. Yet some apply this to imply the obscuritie of the vision: as also the myrtle trees, a black or dark wood, and a shady tree; and likewise the bottom, or profound and deep place. But we must not too particularly allegorise or descant upon each syllable in this vision: and then the general meaning will be plain enough. The place of this vision where it was, is not set down: yet it appears that *Zechariah* was now in Jerusalem; Chap. 6.10, 11. Ezra 5. 1. and 6. 14. though likely this vision might seem to him to be in Babylon.

a man riding] The Son of God appearing in humane shape, as Chap. 3. 2. Captain of the Lords host, Josh. 5. 14. in likenesse of an horseman, ready appointed to make out for his; who as Archangel, Jude 9. and captain of their host or chief, sendeth his angels, and they give him an account, verse 11. He is called an Angel, verf. 9. 11. 13. 14. 19. and the Lord, verse 20. And he stands hard by the prophet, verse 10.

upon a red horse] Why red? in the same fence that this colour is given to his garments, Isaiah 63. 1, 2, 3. &c. and to the Angels horse, Revel. 6. 4. Some interpret it to be of a fiery colour to signifie Gods fiery anger against the enemies of his people; the execution of which he came to tell the Prophet of.

among the Myrtle trees] Which represents the Church, compoled of low and weak and plants, but holy and precious ones, as the Myrtle tree is, Rev. 1. 13. See Neh. 8. 15. Isaiah 41. 19. and 55. 13.

in the bottom] By this property of the Myrtle tree that delighteth in valleyes, and sea-shores, and rivers sides, is signified the lowly and abject condition of the Church in this world; and particularly the subjection it was then in, under the Persian Empire.

behinde him] That is, behinde the man riding on the red horse, as attendants, captains, and scouts.

red horses] With horsemen upon them which were created Angels, Ministers, and warriors under their head. See Psalm 68. 17. and 34. 7. Iob 1. 6. and 2. 1. Now by these colours, it seems, may be understood the Angels several services; the red ones for punishment, the white ones for grace, and the speckled ones for chastisement in visitation.

speckled] *Or bay.* Some by these understand the various estate of the people of the Iews, mixed of gladnesse and sadnesse, as it then stood.

v. 9. The Angel] The same as was among the Myrtle trees; namely, the Son of God, who appeared in this vision in both these qualities, of head of the Church on horseback, and of her Prophet in shape of an Angel, verse 13. 14. 19.

v. 10. These are they] Angels whom God pleaseth to use as his Ministers.

whom the Lord hath sent] God the Father hath sent them by me, the word of God, and revealer of his will to all his creatures, and the Mediator of his Church. The Lord sits not idle in the heavens; but sends, and sees, and orders the affairs of mankinde; useth these as his messengers, posts, curritors, scouts.

to walk to and fro] Diligent in their employment, Heb. 1.14. and so is Satan in his sinful way; Iob 1. 7. and 2. 2. 1 Pet. 5. 8.

through the earth] The whole earth, to search and see the state of all Heathen nations, as well as of the Church; and to make relation to God of it. Not yet that God omniscient is ignorant of any thing, Heb. 4. 13. or needeth the ministery of Angels, as kings on earth do need the service of their officers, and attendants; But that he pleaseth to use them as witnesses and Ministers of his will; And here taking upon him the person of man, the more familiarly thereby to impart his minde unto us; and to assure us of his care of humane affairs; and to shadow out thereby in some fort the greatnesse of his Majestie, by the example of earthly kings, whose glory is in the multitude and magnificence of their attendants.

v. 11. And they answered] So ready are the Angels unsafte to answer the minde of Christ, and to give account of their service and employment.

we have walked] *An* example of obedience, Matth. 6. 10.

all the earth sitteth still] All other nations, the Eastern people, and all other countreyes about Iudea, are in peace and prosperitie: onely thy people cannot recover themselves of their late calamities.

is at rest] Or is inhabited.

v. 12. The Angel of the Lord] Namely, the Son of God, who is Intercessor to the Father for the safety of the Church. This shews the tendency of the vision, whence is easie to gather the whole sum of it.

How long.] A complaint in prayer. As is usual in prayers. So Psalm 6. 3. and 13. 1. 2. and 74. 10. and 79. 5. and 90. 13. The Saints on earth out of the infirmity of the flesh oft complain of Gods cunctation and delay in sending succour; their preproperous zeal sometimes pours out their cares, and exonerates their griefs and sorrows into the bosom of God; yet with submission to the will of God. The wicked do it with murmuring and repining. The Angel of the Covenant here doth it in most holy manner. As likewise Matth. 26. 39. 42. 44. Heb. 5. 7. He doubts not here, but urgeth the accomplishment of the promise.

Mercy] This is the true plea of prayer: And the thing that must overfway the Churches sins.

these seventy years] Ier. 25. 12. and 29. 10. Dan. 9. 2. of the captivity, as Zach. 7. 5. according to the foresaid Prophecie of *Jeremie*: the ruines of which lasted yet, though the people were set at liberty, long before. They which make the seventy years to be but now ended, at this very time, do thereby make the complaint and grievance to be unjust. Some indeed observe two seventies; reckoning one from the first of *Nebuchadnezzar*, or fourth of *Jehoiakim*, to the first of *Cyrus*, or *Darius* the Mede, upon the taking of Babylon. The other from the destruction of the citie and Temple of Jerusalem in the eleventh of *Zedekiah*, to this second year of *Darius Hystaspis*. But the former in all probability and reason is here related unto, as being the principal. Here we see the Angel alledgeth Gods promise, as the ground of his prayer. And so the godly use in prayer to alledge unto God the Promises he hath made them. They prescribe not any thing to God, or limit the Holy one of Israel; but produce his word as their warrant, and truth to his truth in his promises. And indeed this is the basis of our faith and hope in prayer. But childishly hence do the Papists gather, that we may, and must pray to Angels. There is indeed an holy kinde of Affociation between Angels and us, in our head Christ, John 1. 51. They are ministring spirits for us, and our Patrons in a kinde, if we will so call them; and by their ministery to God, seek to comfort us the more, in assurance of his care over us. The servant of *Elisaeus* was much animated when he saw the mountain full of horses and chariots of fire round about his Master, 2 Kings 6. 17. But this is no warrant for us to pray to them. And yet more childishly do they make a leap from Angels, to Saints departed for our praying to them. God alone must be prayed unto; it is his proper service. And so here the Angel of the Covenant, our Mediator prayes to him.

v. 13. The Angel that talked with me] This is the man that riding upon the red horse stood among the Myrtle trees, verf. 8, 9. The Angels, curritors, or scouts, make their report to him, verf. 11. He prayes and complains to the Lord, verf. 12. And the Lord here verse 13. answers him: whereupon he gives a charge and command to the Prophet to proclaim God merciful promises to Jerusalem, and Zion, and the cities of Judah, verf. 14, 15, 16, 17. including his sore displeasure against their enemies.

with good words] With such promises as tended to the relief of the present miseries they were in. This seems to allude to that, Esay 40. 1, 2. These words of comfortable promises, of his propensity and kindnesse towards them, must suffice to support their patience and hope; and animate them to go on in the building. It seems the Prophets former objurgation, verf. 2. 7. took some good effect: and thereupon this consolation follows. After their long time of sadnesse for their desperate evils, now the fit time of gladnesse and comfort was come, Psalm 102. 13.

v. 14. Cry thou] With courage, alacrity, and boldnesse; with a loud voice. See Esay 30. 7. and 58. 1: Matth. 3. 3. Luke 8. 8.

I am jealous] The sum of those good and comfortable words, verse 13. which were given to the Angel for the use and behalf of the people. God speaks of himself, as usually in Scripture, in the person of a man, of a dear loving husband, Chap. 8. 2. Ioel 2. 18. See Exod. 34. 14. Esay 9. 7. Though for a time God defer his help and comfort from his Church, yet this declareth that he loveth them still most dearly, as a most merciful father his children, or an husband his wife; and when it is expedient

expedient for them, his help is ever ready. And this should stop our over hasty wishes; and be our stay and support in the mean time.

v. 15. Very sore displeased] He meets with an objection, and answers that doubt and complaint, why the Nations of the earth were so quiet and at rest, and Gods people only in affliction: He shews their rest, and ease, and prosperity, was but a carried one; as all such is which flows not from the love and favour of God: we must wait a while, and look to the end of it. Psal. 37. 1. &c. And we shall see enough of Gods fore displeasure in it. See Mal. 1. 4. Nahum 1. verse 2. They shall in the end pay deerly for their ease, and jollity. Ezech. 25.

but a little displeased] I was willing to punish my people by their means, and absolutely resolved to so do; Jer. 14. 11. and 15. 1. Ezech. 14. 14. But yet with a moderation; a little times befitting the end, which was to correct them; and according to my mercy toward them; remembring my Covenant toward the remnant, though the body of the forlorn and desperate sinners were destroyed.

and they helped] The instruments which I have made use of therein, have added their rage, and the excesses of their cruelty therettnto; not containing themselves within the limits of my revealed will, though they could not go beyond my secret permission. See 1 Sa. 24. 7. 8. Psal. 69. 26. God had his bridle in their jaws. And he speaks not so much of what they did, as with what cruell minde, and to what destructive end they did it.

v. 16. I am returned] I went away and hid me, from it; in my anger. Hos. 5. 15. But now I make an end of my chastisements, and am come again with many comforts, and tender mercies to relieve it.

with mercies] Gods mercies are the fountain and foundation of all our hopes; the remedy of our miseries, most necessary to be tendered to, and pondered by, the faithfull, to cheer up their souls, and support them in the midst of their infirmities and calamities.

My house shall be built in it] Now the acts of comfort do come in, and flow from his mercies. For indeed his mercies, and reconciliation are the onely cause of building his house, and preserving his Church in the world; for their sins deserve it should be rooted out yet out of Gods mercies it shall be built; notwithstanding all the opposition of all the enemies. See Ezra. 4. 5. and 6. Chapters.

a line shall be] That is, her buildings shall be re-edified, and made up again. Hag. 1. 13. Neh. 3. 4. and 6. Chapters.

v. 17. Cry yet saying,] verse 14. now the second time.

my Cities] He extends the promise to other cities of Judea besides Jerusalem, not this only of Jerusalem; but others also round about, of inferiour note. Neh. 3.

through prosperity] *Heb. good.* that is plentiful increase of men, cattell, and all manner of fruits of the earth, as Chapter 2. 4.

shall yet be spread abroad] Enlarged, multiplied; yea, and loaden, pressed, burdened with plenty and prosperity. Notwithwithstanding the mean and poor estate which the whole countrey is now in, it shall be replenished with such abundance, that your places and presses shall be full and run over, as vessels and fountains that have more then they can hold, as Prov. 5. 16. See Esay 49. 18. &c. and chap. 54. 1. 2. 3.

Yet] This particle is used four times in this verse. To note the stability of the promise, and assurance of performance. Notwithstanding all, and all Manner of lets and hinderances, interruptions, and discouragements, past, and present; yet God will carry on, and now accomplish his work.

comfort Zion] Shall confirm and renew the right and privilege which he had granted her, of being the place of his residence. See Isaiah 14. 1. Zachariah 2. 12. Esay 49. 13. & 40. 1.

choose Jerusalem] Speaks not here of eternal Election. Rom. 11. 29. But of their temporall estate, and being in the world; affectly of their condition in outward respects, differing so much from what formerly it was: not yet excluding his inward and Spiritual blessings. Thus God rejects; and choooseth again; Jere. 3. 8. & 31. 37. Lam. 5. 31. When we turn our selves from God; and he turns his face from us, we can think no other but that we are cast off; Jer. 33. 24. Hos. 9. 17. Upon their conversion, God is said to choose them again, and return with his Blessings to them.

v. 18. Then I lift mine eyes] Another vision; or part of the former; seen of it self.

four horns] Signifying the Churches enemies; which the hath, and shall ever have in the world. We must not think it a strange thing to see it so now. They as horns shall push at her, and bruise her. See Psal. 22. 21. Jere. 48. 25. 1 King. 22. 11. These four respect not the four Monarchies; But their present enemies, & neighbouring nations compassing them about on the four corners of the world, *viz.* The Syrians, Assyrians, Babylonians & Persians, from the North; the Ammonites, and Moabites from the east; the Edomites, & Egyptians from the south; and the Philistines from the west. All which appears in Jeremy and Ezechiel. Some conceive these horns to be Iron horns; such say they, as warriers did wear upon their helmets, see 2 Chro. 18. 10. However, fit workmen are brought in to break them.

v. 19. What be these] What do these signifie? what is meant by them? the Prophet is desirous to learn: And reapes the fruit of his desire, a ready information.

v. 20. And the Lord shewed me] The Angel that talked still with the Prophet is here called the Lord Jehovah. Christ our Mediatour is God, the Son of God. He here executes his office of Mediation: neither ever was, or can be the Church without him. Through him the Head, are the Godly all joyned to God, and reconciled to him; neither can they be any other ways.

four Carpenters] These Carpenters or Smithes, as 1 Sam. 13. 19. Are a figure of the instruments, which ruined those enemies, that persecuted the Church; and declare that no enemies horn is so strong, but God hath an hammer to break it in pieces. Gods remedy is ready at hand: and as many Remedies as there are maladies. He can make her enemies ruine one another, to work her deliverance. Let this consolation adde patience to the Church; as knowing that the gates of hell hall never prevail against her. But though the be a little flock, yet she shall be preserved amidst many heards of roaring Lyons, and ravening wolves.

v. 21. So that no man] So that they have easily brought it to pass to scatter Judah, seeing none had power to resist them.

to fray them] See that in Judges 7. 19—22. And that 2 Kin. 7. 6. 7. A Panick fear. See likewise that, 2 Sam. 5. 24. And that 2 Kings 19. 7. 9.

to cast out] So to fray them, as to cast them out, and eject them; not only out of the land of Judah, and their tyrannical possession, and oppression of it; but also out of their own lands, and dominions.

CHAP. II.

Verse 1. [*Lift up mine eyes again*] In a vision. And this much makes to the same purpose as the former did, and serves to confirm it. Looking upon the present state and face of things, as they now stood, the restauration of Jerusalem, according to the many glorious promises made thereof, was a thing very hard to be believed. This other vision is therefore afforded, to strengthen it. And we are admonished to lift up our eyes in vision Spiritually to view, and consider of it.

a man] A created Angel, in the shape, not substance of a man. Thus God deals, the more familiarly to converse and communicate his minde to man. Some understand this of the Son of God in humane shape.

with a measuring line] See Ezech. 40. 3. and 47. 3.

v. 2. Whither goest thou?] Attention, and diligent inquisition is to be learned by the example of the Prophet. So Act. 8 34. and 16. 30.

to measure Jerusalem] Whose building was promised, chap. 1. 16. And this is the main end of this vision; now that the four horns by the four carpenters were scattered; and the hinderances of building it, removed.

to see] That the builders, whom God the master builder will use in it, may see the due measures of it.

v. 3. The angel that talked with me went forth] Chap. 1. 9. 14. 19. It seems towards Zechariah who stood somewhat a far off: verse 4. Christ drew neerer, the better to speak unto me; happily if the other Angel had not proffered his service to Christ.

and another Angel] A created Angel. Their prompt and proffered obedience. See on chap. 1. 11.

v. 4. Run.] So Christ faith to the created Angel: He that was the Son of God, commanded the other, who was but a creature, to expound the vision of the line to the Prophet.

young man] Zechariah. He seems then to be born in Babylon; and not to live there till his old age, as some have imagined: but that he came thence a young man, being such now in Jerusalem or Iudah, in the second year of Darius, c. 1. 7. Or this may happily relate to his mean condition in comparison of the Angels among whom now he did converse.

saying] Here is Gods care of his Church in using and employing his Angels thus in the Ministery and service of it. And Gods readinesse to grant the requests of his people, and to instruct them when they desire to learn.

Jerusalem shall be inhabited as towns without walls] Jerusalem had been a famous City, made up of three townes, famourzed by heathen writers among the Chiefest Cities, of the East. See Lam. 1. 1. and 2. 15. & 4. 12. Now it lay ye in ruins. And after

after this upon the rebuilding of the wals by *Nehemiah*, much adoe there was to get it inhabited. Neh. 7. 4. & 11. 1,2. but a few returned from the Babylonish Capativity; they saw themselves far from what the glorious promises of the Prophets foretold: Hereupon they might fie down in sadnesse, if not fink in despair. God here by his Angel and Prophet meets with this fore temtation, renewes the glorious promise fully, tels them no wals shall be able to contain so great multitudes; the Angel may leave off his measuring, and measuring-line. Isa 49. 19, 20, 21, 22. And they should not measure things by what they saw, but what they were yet to hpe for; not tye up those promises to so short time, but yet wait a while: The number of those that shall come thither shall be so great, that it will be impossible to compasse the City with wals large enough. Figurative terms, to signifie chiefly the infinite number of Beleevers which shall be called into the Church, by the preaching of the Gospel, chap. 1. 17. And thus this vision setteth forth the great and mervailous enlargement of the Church under the Messias. see Isa. 54. 2, 3. & 60. 4, 11. & 49. 20, 21. There is then one measure of *Jerusalem* before God, though another now in the eyes of men.

v. 5. *A wall of fire*] Shee shall be safe and secure, though without stone wals and bulwarks, Towers and fortification, ditches and trenches: God will be a wall of fire; that is, an impregnable wall and defence, which none can passe through, Isa. 26. 1. & 60. 18. to secure her, and confound her enemies.

The glory in the midst of her] My presence in Spirit, grace and power, shall make it glorious; as the presidence of a King is glory to the royall City, or as formerly in the desert, the glory of God shewed it self in the signs of the pillar, and of the cloud, Isa 60. 19. Though now never so few, never so poor and inglorious, yet then in me alone shall her glory be.

ho, ho] Most of the Jews returned not out of the Babylonish captivity, but stayed behinde, preferring their ease, their planting and commodities there, before the returning into a waste, desolate Country, attended with many troubles and dangers; forgetting thus the land of promise, and making themselves little better then the Heathens: such was their contempt of God and his worship, and their ingratitude for their freedome and deliverance. Here therefore they are reproached for so doing, and earnestly called upon to return from thence: and by this figure all the Elect are exhorted to leave the world, and the corruptions thereof, to come into Christs Church.

and flee from the land] Isa. 48. 20. & 52. 11. Jer. 50. 8. & 51. 6, 45. Revel. 18. 4. and from the evils present and to come, that shall betide them that abide there.

for I have spread you] *Babylon* cannot be your Country, nor a blessed and holy abode for you; seeing I sent you thither to exile and punishment, where you were cooped up, as Birds in a cage, or persons in a prison; wherefore when I set you at liberty, freely to fly away, as a bird in the open ayre, make use of my benefits; and doubt not, but as my justice punished you, so my mercy can repair you; he that gave the wound, can heal it, and can bring you again; you may trust his power and goodnesse, if you let not slip this acceptable time, and shut the gate of Grace against you.

v. 7. *Deliver thy self, O Zion*] Come forth speedily, see Jer. 51. 6, 45. Acts 2. 40. else the fault shall be wholly in thee, having those means afforded thee: Remember *Zion*, Psal. 137. 1, 3, 4, 5, 6. It is Gods rest and dwelling place, Psal. 132. 14. 1 Kings 6. 13. and why should the living stones of Gods spiritual *Zion* remain still in *Babylon*, as in another *Egypt*? Gods grace when he reacheth out his hand to help us, is not to be rejected.

v. 8. *For thus saith the Lord of hosts*] These and the like words are very often repeated in this vision, for the more assurance and confirmation of the severall things contained in it.

after the glory] Concise words and generall, wrapt up in some obscurity. Some thus; After the Jewes glory, or glorying over the Gentiles shall cease, then, &c. Some rather thus; After the glory of God now already begun to be shewed, in the bringing back the people from the captivity, God will not give over, nor make an end, till he perfect his work, build the Temple, and take such order with the heathen Nations, their enemies, that they shall not onely not hinder and obstruct the building, but become a spoil and prey to their servants the Jewes: and thus he argues from the beginning, to the proceedings and perfection; as if he should say, You see now the beginning of the glory of Gods gracious dealing with you, he will goe on, Psal. 138. 8. he will restrain the Nations from hindering of you, yea, they shall become a prey unto you; yet this Glory which doth but glimmer now, shall not receive its full lustre till the coming of Christ; then shall that mentioned in the fifth verse, most gloriously shine and appear.

hath he sent me] These are the words of Christ delivered to *Zechary*, by that created Angel that went out to meet Christ, the Angel of the Covenant, with this charge and message from Christ, put in his mouth, verse 3, 4. They are the words of the Son of God speaking of his Father. God the Father sends his Son against these Nations.

Toucheth the apple of his eye] Of his own eye, hurts himself, puts out his own eyes, doth thrust his own sword through his own heart; or rather toucheth the apple of Gods eye, as the meaning is, Deut. 32. 10. Psal. 17. 8. The eye is the tenderest part; we cannot endure to have it touched. So ye are so dear to God, that he can no more suffer your enemies to hurt you, then a man can abide to have his eye-ball touched.

v. 9. *I will shake mine hand*] Wherein there is a rod of Iron to rule, and crush the heathen, your enemies. Psal. 2. 9. And this notes the facility of the work in Gods hand, he hath long hands; as the phrase is of Kings; And the shaking of his hand shall serve the turn. As Isaiah 8. 17. His hisse is sufficient.

a spoil to their servants] They shall be your servants, as you have been theirs: a figure of the Churches victory over the world, which before had oppressed her, and kept her in bondage; for this cannot so well be applyed to all that time between their return out of *Babylon*, and the coming of Christ, as to the time of the Gospel and Christ, wherein the heathen Nations submitted their necks to the yoak of Christ, and his spirituall Kingdom.

and ye shall know] Experimentally; and this experimentall, practical knowledge is a thing distinguished in Scripture from a bare, literall, noetically, speculative knowledge, swimming in the brain onely, and not sinking into the heart; see Psal. 9. 10. Heb. 10. 34. Josh. 23. 14.

hath sent me] To declare, and perform these promises, as Mediatour, and protector of the Church. The Son of God is sent by the Father to the good of the Church. See vers. 11.

v. 10. *Sing*] He brings them here, as it were, into present possession and fruition of the promise; sets and placeth it before their eyes; so to fasten the truth of it in their hearts: And bids them therefore sing and rejoyce, as if it were already done; for he will not begin that which he doth not resolve to carry on to perfection. Let them then for the present return from Babylon, and go on with the building of the Temple; and sing in the assurance of these promises. See Isaiah 12. 6. and 54. 1. and 66. 10.

I come] Here Christ speaks; not God the Father, nor Angels, nor the Prophet. Here he is called Jehovah, the true and onely God; yet is sent by God, as Mediatour; and so inferiour to God, in the Person of the Mediatour. He was now come already. But here is noted a Progresse, and further procedure in his grace, far beyond the present.

And I will dwell] Typically in the temple, and on the mercy-seat. But really and substantially when Christ came in the flesh who is *Immanuel*, God with us; in whom, as in a Temple, the fulnesse of the God-head did dwell bodily; Col. 2. 9 And he by his spirit with his Church, to the end of the world, Matth. 28. 20. See Levit. 26. 12. Ezek. 37. 27. 2 Cor. 6. 16. 18.

v. 11. *And many Nations*] The voluntary submission of the Gentiles, joyning themselves to the Church of God. Thus Ratifying what many other Prophets had formerly foretold in their times.

In that day] Namely in the Churches reestablishment by the Messias, figured by the deliverance out of Babylon.

my people] As well as the natural Jew, according to the Law, Exod. 12. 49. shall make up one body of my Church and People.

dwell] See on verse 10.

Know] See on verse 9.

That the Lord of Hosts] Whose power, and work no creature can obstruct or hinder.

unto thee] As formerly to the Nations and against them; verse 8. 9. so now to thee. His Embassie is directed to, and for his Church; to be Head, and Patron, of his own peculiar People.

v. 12. *Inherit Judah his Portion*] Possesse and enjoy them: The Jews were his ancient inheritance, by his free and gracious Covenant with them; Deut. 9. 29. 1 Kings 8. 53. Psal. 74. 2. Jer. 10. 16. Herein blessed were they, Psal. 33. 12. And God will not forget them, Psal. 74. 2. and 94. 14. They seemed now to be cast off, lately expelled their inheritance, and land of promise, and yet now without Kingdom, Temple, and the worship of God, or scarce having a shadow of these. The Lord now takes off these discouragements, removes these obstacles, by his gracious promises here; He shall inherit Judah now; and which makes this promise full, he shall inherit all his elect which are the true spiritual Judah, and hold them for his proper and peculiar peoples; and as such which he shall love, govern, and preserve. See Exod. 34. 9.

In the holy Land] In Canaan now again; though for a time they

they were exiled out of it. And compleatly, in the Church of Christ, under the Gospel.

and shall choose Jerusalem again] This choise made of old. 1 Kings 8. 44. 48. and 11. 13. 2. Kings 23. 27. after their rejection for a while, shall now be in a fort renewed before the eyes of the world. The current of his grace towards her, which was formerly stopt by her sinfull courses, and interrupted, shall now flow freely again. See chap. 1. 17. Isa. 14. 1.

v. 13. *Be silent*] Thus he seals up the promises of this vision, flately extolling Gods Power, that his people should not once doubt or fear their accomplishments. As thus, Brag nor, threaten not, thou adversary; dispute nor, doubt nor, O weak men, who may not compare their wisedom, or oppose their strength to Gods, who is able, and well skilled, to bring to passe all his promises, against all oppositions and obstructions whatsoever. See Hab. 2. 20. Zeph. 1. 7. He insults in some sort over all the Churches enemies; Let them rage as they list, God will stop their mouths, and silence them.

For he is raised up] Awaked, as a man out of sleep, Psal. 78. 65. according to that exhortation, Isaiah 51. 9. Raised up, to succour his Church, make good his promises, and over-power any opposition whatsoever.

Holy habitation] *Hebr. the habitation of his holinesse*; that is Heaven, as it is interpreted, Deut. 26. 15. from whence God would now send help for his people. Or rather, the Temple, which was likewise Gods habitation. 1 Sam. 2. 29. and though now it were contemptible, Psal. 102. 14. not half built; yet was it holy. And thence God would arise, as out of a dream, and shew him self, for the defence of his Church: and more fully then, when he shall come, as it were, out of his closet, publikely to govern his Church by his Gospel.

CHAP. III.

Verse 1. *Shewed me*] In a vision. The end whereof is to shew That in the refutation of the Temple, & of the service of God, it was first of all necessary to have those persons which were to be imployed therein, reconciled to God, and clensed from the pollution which they had gotten in Babylon. And that likewise the Church represented here by *Joshua* a chief Officer of it, should be readmitted into Gods favour to the end that the service which the should yeeld to him, might be accepted, which is figured by a form of *Joshua*, his being by the Lord absolved, and afterwards sanctified.

Joshua the high Priest] Or *Josuah*; or *Jeshua*. See Hag. 1. 1. 12. 14. and 2. 2. Ezra 2. 2. and 3. 2. 8. and 5. 2. This chapter deals with the high Priest; The next, with *Zerubbabel*, the Prince.

standing] Like unto a man accused before a Judge; or, as some, ministring in his Office.

before the angel of the Lord] Before Jesus Christ, whose Type *Joshua* was, who is both Judge and Advocate, and defender of those that beleeve in him, in this judgement, 1 John 2. 1.

and Satan standing at his right hand] That is, an adversary: the adversary, the malicious accuser of the faithfull to God, against whom he complains, pretending to be zealous of having justice done, though he be onely moved through an envious and malignant rage, Revel. 12. 10. Psal. 109. 6. Job 1. 6. & 2. 1, 4. which act agreeth with his name in Hebrew in this place.

to resist him] Hebr. *To be his adversary*; to frustrate his prayers and intercession, by interposing his most bitter accusation against him and the Jewes: What this accusation was, appears plainly by the third and fourth verses; Satan still is the chief adversary of good and great men, of the Church, and all Gods people; to against *Job*, chap. 1. 9. & 2. ver. 3, 4. so against *David*, 2 Chron. 21. 1. he deals against chief men, as 1 Kings 22. 31. Luke 22. 31. see Ephes. 6. 12. We must know Satan is the chief adversary against whom Gods Church and children have to deal; it is he that useth the rage of the world, the madnesse of the people, to ruinate the Church: and this he doeth in all ages.

v. 2. *And the Lord said unto Satan*] Namely, the Son of God, who was before called Angel, before whom *Joshua* stood, he is ready at hand for the defence of his people.

the Lord rebuke thee] Not altogether unlike is that phrase Gen. 19. 24. the meaning is, My everlasting Father rebuke and confound thee in this malicious opposition which thou makest against his servant, justifying and clearing him against thy accusation; see Jude 9. the same words spoke upon another occasion: This increpation is doubled, to shew the earnestnesse of affection to have it done, and to intimate the facility of the remedy which is in the Lord to doe it; his increpation is sufficient to curb Satan, he unlooseth him and bindes him at his pleasure, Apoc. 20.

that hath chosen Jerusalem] Hereby is intimated and shewn the chief foundation and ground of the Churches absolution, here represented in *Joshuahs* person; which is, that God from all eternity hath out of his meer grace, without their merit, chosen his Elect to salvation, Rom. 8. 33. All affiance of salvation flowes from Election. And the salvation of the Church was the thing intended by the former rebuke.

is not this a brand] A speciall and choice piece, purposely saved and reserved by God for his speciall use and service.

plucke out of the fire] Out of *Ur* of the Chaldees, out of the Babylonian fiery furnace; now God will not forsake his own work, but make the end as good as the beginning, and preserve the high Priest, and the high Priesthood, against all thy machinations, malicious oppositions and accusations. Or more largely thus; This man, and this small company which *Joshua* represents, is a reservation of my grace, which I have reserved out of my people, whom I have caused to passe through the fire of my judgements, Amos 4. 11. see Rom. 11. 5. and therefore towards him and them my decree of Grace shall stand firm and invariable; why then goest thou about to resist him, and Gods known Will concerning him and them?

v. 3. *with filthy garments*] Or, vile garments: an ordinary signe of sin, as a white and cleer garment is a signe of Christs righteousnesse, put on by faith; and of the regeneration of the Spirit to newnesse of life. See Ezek. 16. 8. 10. Revel. 3. 4 18. and 7. 14. yet this seems to have a further relation to the present state and condition of the high priest, his garments belonging to him as High Priest, and the high Priesthood it self, were but base and contemptible now, to what they were before the Babylonish captivity: And so all things else nothing answerable to their expectation raised up by the glorious promises of the Prophets formerly made. This Prophet is mainly sent to lift up their dejected mindes, and to draw their eyes from the present face of things to expectation of better; from the day of small things, to the dayes of great and glorious things; which were not yet to foon, but to come hereafter.

and stood before the angel] Christ did not abhor his presence, nor reject his service; so gracious is he to respect his Saints, notwithstanding their many infirmities; and to accept their obedience, though mingled and stained with much corruption.

v. 4. *unto those that stood before him*] Namely to the created Angels, his Ministers, Heb. 1. 14. To shew that Christ who onely hath power to forgive sins, and justifie the ungodly, he doth therein imploy the holy ministery for an instrument. See 2 Cor. 5. 18. Heb. 1. 14.

take away the filthy garments] In respect of the glorious garments and precious stones that the high priest did wear before the captivity. And by this contemptible state the Prophet signifieth, that these small beginnings should be made excellent, when Christ shall make the full restitution of his Church.

Behold] See by this signe, as Jer. 1. 9.

I have caused thine iniquity] This hath relation to two spiritual effects: The one is, that by Christs satisfaction, sin is taken away from before the eyes of God, that it is not imputed to condemnation; though the corruption be not altogether blotted out in man, during this life. See Psal. 32. 1, 2. The other is, that Christ his merit and righteousnesse is applyed to the believer to life; and that by his Spirit he putteth on the new man in righteousnesse and holinesse, Gal. 3. 27. Col. 3 10. In a larger sense, This may have relation likewise to the iniquities of the Jews, the cause of their present low and dejected estate in shame and misery; and yet that God in mercy will in his time relieve and redresse it.

v. 5. *And I said*] Some understand this to be the speech of the Prophet *Zecharie*: But it seems rather to continue the speech of the Angel of the Lord, Iesus Christ himself.

Let them set a fair Miter] An ornament for the head of the High Priest, Exod. 28. 4. Levit. 8. 9. and 16. 4. To shew that God besides his grace which was common to all the members of his Church, did also adorn him with the gifts of his Spirit, befitting his Priestly charge, that the dignity of the High priesthood might be perfect; This was fulfilled in Christ, who was both Priest and King. In the general; God will have nothing wanting to the furnishing and adorning of his Priests with gifts, and graces fitting both their persons as private men, and their functions as publick officers.

Stood by] As it were to have his sentence pute in execution presently. It was afoon done, as said. And hereby is signified Christs assistance to the work of the Ministery: As to that also seemeth to be referred his speaking *alone* in this place; to shew that he *alone* doth all the work, and doth all things in all men: and that he can alone pronounce the sentence, and comfort the soul by his spirit.

v. 6. *Protested*] A court terme as in a contestation and plea of Law. To shew the matter here to be of more then ordinary weight and concernment. As Gen. 43. 3.

v. 7. *If thou wilt*] His duty hereupon required: with a Promise thereunto adjoyned. God tyes this duty to the Priests dignity;

dignity. They are not advanced to live, and rule as they list: to assume to themselves above what is right and Law: But they are tied in obedience to God, and to his Laws, to live and rule under him, and according to it: Deut. 17. 11. to walk in the ways of his Commandments according to the Morall Law.

Keep my charge] *Or Ordinance.* All things belonging to the Charge of Gods house, and office of the high Priest. In a word, The Priests dignity, and duty, is not to be separated from Gods word, and worship. God doth not resigne his Soveraignty to any mortall man: departs not with any thing of his right: but onely makes men his Ministers, that he alone may rule and govern his Church, by their means and Ministry.

Then thou shalt also judge my house] And rule in my Temple, and regulate the inferiour priests, in their severall charges and functions: and over-see them that they do their duties: Then I will keep thee in thy Priestly degree, and honour, Heb. 5. 4. Of which office the two chief parts were, the government in ecclesiastical businesses concerning the worship of God, according as it is set down in the Law, Deut. 17. 12. 2. Chron. 19. 11. And the chief, and continuall ministry of holy things. Of his office in civill affairs, see Deut. 17.

Keep my courts] The courts of the priests, and people, being accounted part of the Temple; over all which the high Priest was the chief overseer.

and I will give thee] Here is *Joshuahs* gracious reward after his faithfull service, 1 Sam. 2. 30.

places to walk] Heb. *Walks*: Happily alluding to the walks and galleries about the Temple.

Among these] Not onely among the faithfull ones in the holy assemblies on earth, where also the Angels are. 1 Cor. 11. 10. But also and chiefly among these verse 4. 5. as it were pointing to them; that is, after all this I will gather thee up into my heavenly Glory with nine Angels, to be among the Seraphims, and glorious Angels; the likness of which thou beholdest here in this vision. Matth. 22. 30. Luke 20. 36. Hebr. 12. 22 implying, all things contrary to befall to the Priests that should be false to their functions and offices.

v. 8. *Hear now*] Calls for attention, as to a thing very memorable. Now the Lord of hosts comes to shew, That all this done hitherto to *Joshua*, was but Typicall, and a shadow of that main substantiall thing, which should hereafter follow. And therefore till these poor beginnings, should not make them despair in the expectation of those many glorious promises made by the Prophets, of the state of the Church after the return; for they should in their due time obtain their full accomplishment. And therefore here he comes now from the shadow, to the substance; from the Type, to the Antitype; even to him, for whose sake, and by whose means, Priesthood, Temple, People, and all should be preferred and preserved. Entring here into a Prophetical enarration touching the Messias.

Thou and thy fellows] Thy friends, the rest of the priests, the whole Colledge of them; who though inferiour in office, and under his inspection, yet were fellows in most services, and in their degree Types of Christ too.

that sit before thee] In assemblies and meetings, as Assessors before the President. The high Priest, and the rest of the priests were specially concerned in this insuing prophesie. Others were not so capable to hear it, or make use of it; they were so drowned in a carnall apprehension of the Promises.

for they are men wondred at] And here is a reason why they alone are spoken to. They are men, not seeking signes and wonders, as Matth. 12. 38. or foretelling signes and wonders, as Deut. 13 1. or as true Prophets did, indued with the gift; but themselves appointed by God for signes and wonders, as *Esay* and his two sons, *Shearjashub*, and *Mahershalal-hash-baz* were, Isaiah 8. 3. But they are men wondred at, not in an honourable way, but in an opprobrious way; as Ps. 71. 7. as the Papists wonder at us; & the wicked at the godly, 1 Pet. 4. 4. Is. 59. 15.

Behold] Another note of attention, proceeding from the wondrous prophesie.

I] I, the Lord of Hosts, God the Father.

will bring forth,] Now the priesthood is mean, and despicable; and will be worse afterwards, as appears in the dayes of the Maccabees, of *Herod*, and in Christs time. But I will mend all, fulfill my promises, and bring forth; suddenly and inexpectedly, for the manner of it.

My servant] Though a Son by nature, yet a servant, by office of Mediation for our sake. So Isaiah 42. 1. and 49. 3. and 53. 11. Matth. 12. 18. *Phil.* 2. 7. I will send my Son into the world, who shall take upon him the form of a servant, to accomplish the work of Redemption.

The Branch] So called likewise. chap. 6. 12. Isa. 4. 2. and 11. 1. Jer. 23. 5. All which places are understood of Christ. And so called; Because out of the dead and withered stock of *Davids* house he sprang forth on a sudden, like a branch, or cions out of a dry Tree; Though that family then was obscure and all the glorious branches cut off, even to the stumps, as Dan. 4. 15. yet a remainder there was, and sap enough therein, which in due time should sprout forth into this Glorious Branch, the last and greatest Ornament of that Princely family. God in most unlikely times, and by most unlikely means, can bring his purposes to pathe.

v. 9. *For behold*] Yet another note of attention in this so weighty a matter, for he insists upon the same point, under another Metaphor.

The stone] The foundation and corner stone of the Church, and its building: that precious stone. See Isa. 28. 16. *Psal.* 118. 22. Dan. 2. 34, 35. Mat. 21. 42. *Acts* 4. 11 Rom. 9. 33. 1 Pet. 2. 4. 8. This may note the firmnesse of Christ, and of the Church built on him. Matth. 16. 18.

that I have laid] Not to be laid by the industry of artificers: but by Gods handy work. So Isaiah 28. 16. *Psal.* 118. 23. Daniel 2. 34. men at most are but his instruments.

before Joshua] In the Church: whereof he now hath the charge. And this alludes to the Temple now in building, whose foundation was now laid before *Joshua* and *Zerubbabel*.

Upon one stone shall be seven eyes] Some take it passively: that all mens eyes shall look towards Christ. Others rather that God shall cast his most perfect care, and use his most absolute providence on him, and over him, as chap. 4. 10. and put upon him the fulnesse of all grace, the Spirit without measure, Isa. 11. 2. and furnish him with all absolute sufficiency of wisedom and counsell, not onely to lay a foundation, but also to build up his Church, and to rule it in the best order. He shall be all eye himself; and an eye to enlighten and illuminate his Church, and people. The eyes of my Providence, 2 Chron. 16. 9. which is infinite and universall, here signified by the number of seven, chap. 4. 10. shall be alwayes fixed upon Christ, to maintain, favour, and cause him to prosper in his kingdom, that by his most perfect knowledge and providence he may transiate and accomplish his office and administration according to my will. See Isaiah 42. 6. & 49. 8. and 51. 16.

behold] Yet for more attention to this mystery.

I will engrave] Words of God the Father, who hath appointed his Son to be Mediator, and hath conferred upon his humane nature, all the gifts of his Spirit, for to perform it. See Dan. 2. 34. 44. Hebr. 9. 11. John 1. 16. and 3 34. Col. 1. 19. and 2. 9. Though it shall be a stone rejected by the builders. Acts 4. 11. yet God will work upon it all perfection of excellencies; as Psal. 45. 7. An allusion this is to the graved carved stones of the Temple; whose coftly workmanship did in some sort shadow out the excellencies of Christs endowments. But yet these do so far exceed the other, as God is a more cunning worker, then man. The very engraving of Christs wounds upon his body was an excellent workmanship of God. And all this, that he might communicate and impart all to the use and benefit of his Church.

remove the iniquity] Guilt, stain, and punishment. This is the fountain and foundation of all ensuing blessings. Till then no true blessing can come. And the removing of this, is the removing of all lets and obstacles out of the way. Some thus; Asin *Joshua*, newly made fit to undertake the Priesthood again, I have sanctified all my Church. So by one onely oblation of my Son, who was eternally consecrated High Priest, I will purge all the sins of my Church. See Hebr. 9. 12. and 10. 12. 14.

of that Land] Of the Church typified by the Land of Canaan. To the inhabitants whereof pardon is now promised.

in one day] Suddenly; and by one all-sufficient sacrifice, once offered in opposition to the Legall sacrifices every day repeated. See Heb. 7. 27. and 9. 26. 28. and 10. 10.

v. 10. *In that day*] In that season of time, when that day shall come, and from that day.

shall ye call] This may intimate love and charity; in calling and converting others.

Under the vine] These trees have broad leaves, and yeeld a cool shade, pleasant in those hot countryes, And therefore under them they had their arbours, wherein they made their banquetings, and invitations of their neighbours, in the times of publike peace, and security of the state. 1 King. 4. 24, 25. The meaning here is; They shall be secure; there shall be no need of fenced places for refuge in danger; There shall be no enemy; none shall make them afraid. And this promise belonging to the whole kingdom of Christ; it may be extended to the Spirituall peace of Gods Church and children, which they enjoy with God, through the reconciliation made by Christ. See Hag. 2. 9. Micah. 4. 4. Isa. 2. 4. Hos. 2. 18.

CHAP. IIII.

Verse 1 *And the Angel*] See on Chap. 1. 9.

came again] It seems from *Joshua* chap. 3. to the

the Prophet. And here he multiplies vision upon vision, without intermission. And this without the Prophets seeking: neither was he in case now to seek it, as the next words shew; but freely prevents him with his grace: and shews his care of his Church, though man no wise appear in it; and omits nothing available for the strengthening of the faith of his people, against all their present doubts and difficulties; and to affure them of the present building of the Temple, and of the future glorious restauration of his Church.

and waked me] It may be that there was some little space of time between these visions; during which time the Prophet in his extasie was as it were sleepe. Or he was drowzy, and dull through the infirmities of his flesh; if not astonished with admiration at the continuation and greatnesse of the former visions: He was without any action or motion of the spirit in him. And if the Prophet needed this rouzing up, how much more do we?

v. 2. *What seest thou?*] This present vision then was shewed him before this question was asked him. But he had not so duely heeded it, if his weary and distracted thoughts had not been thus raised up to fresh and further attention. And thus the Angel leads him on by degrees, to learn [of him that which he might afterwards faithfully deliver to the Prince and People.

a candlestick] Now begins the vision it self. The Church in Scripture is compared to a candlestick; as Apoc. 1. 20. By allusion to the candlestick in the Tabernacle, Exod. 25. And the ten in the Temple, 1 Kings 7. 49. 2 Chron. 4. 7. The Church is the light of the world.

all of gold] Such was that in the Tabernacle; and the ten in the Temple; all beaten work of pure and perfect gold. And such also were all the utensils, and instruments belonging to them. The silver candlesticks mentioned 1 Chron. 28. 15. were such as were used by the *Priests* and Levites in the court, and carried up and down in their hands. This notes the preeminentiesse of the Church, and the purity of its doctrine, worship and manners; as pure gold without mixture of baser mettals: not that God regards gold; but that men thereby might be raised to an higher esteem of spiritual mysteries therein represented.

with a bowl] *Heb. With her bowl.* This is the oil-vessel, or cruet; but not a little one: a Christmaterie, which through the two golden pipes received into it self the golden liquor, or oyl, from the two olive branches, verse 12. Some foolly mistake this for an eighth lamp.

upon the top of it] Upon, or above the top, or shaft, or body of the candlestick.

and his seven lamps thereon] Above the bowl, highmost of all: and this is repeated in the last words of the verse.

and seven pipes to the seven lamps] *Heb. seven and seven, or seven several pipes to the lamps, &c.* Or each lamp had seven pipes say some; which you must imagine to be in the bottom of the bowl, to distribute the oyl to each lamp, to convey it to the match or wicks of the several lamps.

v. 3. *And two olive-trees by it*] Likely the trees by the candlesticks and the two branches above the bowl. The berries whereof dropped down oyl into the bowl continually, to feed the lamps, and keep them burning, verse 2. Vainly then are they imagined by some to be embossed, and wrought upon the bowl; and to be of gold it self, onely fashioned like to olive trees.

one upon the right &c.] The candlestick and bowl in the midst betwixt them.

v. 4. *What are these?*] The Prophet having related the vision, in answer to the Angels demand; now asks of the Angel the meaning of it: not onely what the two olive trees, but all the whole vision meaneth. Though he looked, beheld, related it punctually, yet he could not tell the meaning of it. The difficulty should not make us cast it off, or despair; but when our diligence to make us the more seriously and sedulously search after it, and inquire.

v. 5. *Knowest thou not what these be?*] This is spoken, not so much to reprove, or reproach his ignorance; as to enflame the Prophets desire to know the truth of it.

No,] A free and ingenuous confession. Our pride commonly makes us ashamed, not of our ignorance, but of confessing it: But surely if the Prophet were ignorant of the tendency of this vision, how much more we? It is good for us to know and acknowledge our own ignorance.

My Lord] Thus he calls this Angel the Lord. See on Chap. 1. 9. And thus humbles himself to honour him.

v. 6. *Then he answered*] Such confessions of our own insufficiencies, such inquisitions after knowledge, and the means of it, such humble docibleneffe and desires, want not their fruit, and Gods blessings upon them. Here now he is taught; and thus brought to it by degrees; to heighten his esteem of the vision, and to make him the more attentive to it. And the same use must we make of it. If it had been over facil, it might have been the sooner sleighted.

This is the word of the Lord] The particulars of the vision are not so much insisted upon, as the main scope of it. Neither are we to insist too much upon each particular of the candlestick, his bowl, his lamps, his pipes, &c. It sufficeth in general to understand thereby the Church, and the various gifts and graces of Gods Spirit abundantly supplied unto it; that it shall shine as the light of the world; and the light of it shall never be extinguished. But rest we in the Angels own interpretation, which is made touching the main scope.

unto Zerubbabel] See on Hag. 1. 1. This vision is especially directed to *Zerubbabel*, the Captain of Gods people; and so a Type of Christ, their eternal King; to strengthen him in his charge of politick head of the people; as the other vision was for *Joshua*, the Ecclesiastical head.

not by might] Or army; I have caused thee to see in this figure, that the subsistence of my Church, is not in the same kinde, as that of worldly Empires, in force of arms, and power; but in a lively internal action of my Spirit. Wherefore be not dismayed in thy minde, O *Zerubbabel*; if worldly strength do fail thee, my Spirit and power shall supply all; as well for the re-establishing of the material Temple; as for the spiritual conduct and preservation of the Church. See Hosea 1. 7.

nor by power] By no humane force or policie, one or other.

but by my Spirit] My power, providence, and gracious favour.

saith the Lord of Hosts] Who is therefore able of himself, without other helps, to do all things: which opposition between mans help and Gods, is not generally to be taken, as if mans were never subordinate; but with reference to the Jews opinion, who imagined in this present case, that when outward means lack, all must go to wrack: or that man can do somewhat without God; or at least man do as much as he. Thus then have we shortly the summe and substance of this vision. That as the making and maintaining of this candlestick, and his lamps, was without the art and cunning of man, by means supernatural; so Gods Spirit without if need were, and above all humane helps, should suffice for the re-edification and preservation of the material Temple, and true Church. And so therefore they, (and so we) should all anxiety, were so to fix their faith upon God alone, as to rest and relye wholly upon the sufficiency of his grace and help, though no outward hope appeared.

v. 7. *Who art thou O great mountain*] The Empires which oppresse the Church though they be great, as mountains, yet shall they be beaten down by the stone, Dan. 2. 34, 35, 44. 45. which is Christ figured by *Zerubbabel*. See on Chap. 14. 10. Or rather, to apply it to the present time, and state of affairs; the present enemies shall not be able to hinder, as they have done, Ezra 4. the small and little strength of *Zerubbabel*, and the Jewes from building my Temple: But by the power of my Spirit they shall be levelled before *Zerubbabel*. The weak beginnings of the Jews, and the strong oppositions of many and mighty enemies, made them fear their return had been in vain; and they deceived or deluded thereby; the event nothing answering their expectations and hopes. Thus Satan endeavoured to break off the building. But the Lord tells them, there shall be no obstacle, how great soever, which he will not remove. And this is expressed by an interrogative Apostrophe to the enemie, and that full of scorn and insultation against the enemie, and contempt of his mightinesse; who in his own eyes and the Jews was a great mountain inaccessible, unpassable, easily overlooking and overtopping the low and poor estate of the Jews. See it in the case of the walls of the cities, Nehem. 4. 1, 2, 3. But yet what are they, when they oppose God, and his servants, armed with his power?

a plain] As smooth without resistance, and as easie to passe over, as a levelled plain, and even Champain. If the interrogation be put after *Zerubbabel*, as some do, yet the sense is the same. And this is a great comfort to the Church in all ages.

and he shall bring forth] It shall be shown to the world at the appointed time, and exalted above all worldly greatnesse, Dan. 2. 35. Or, more punctually; now, will they, nil they, maugre all their might and malice, *Zerubbabel* shall finish and perfect this present building of my Temple. Ezra 5. 5.

the head stone] The foundation stone had been layed long before, Ezra 3. 10, 11, 12. Some count upon 104. years since; some upon 46. But the most likely is about 14. from the first of *Cyrus*, or *Darius Medus*, to this second of *Darius Hystaspis*. The interruptions that interposed we finde, Ezra 4. 4. 24. yet now he shall lay, or cause to be laid in open view, the corner

stone, or front stone, or top stone, which finisheth the building. See Psalm 118. 22. Ephes. 2. 20. Haply here is an allusion to that custom; when at the foundation, and finishing of great publick buildings, the chief Magistrate is present at the laying of the first, and last stone: and it may be, doth it himself.

with shoutings] Acclamations, and joyfull outcries. Some extend the words to a more general meaning, thus; The Angels, the faithful and all creatures shall rejoyce at Christs kingdom, established in the world; and shall desire God the Father to heap all manner of blessings and happinesse upon it. See Psalm 116. 26. Or, they shall acknowledge and preach, that the Father hath laid up in him all the treasures of his grace, and gifts of his Spirit. Joha 1. 16. yet this hath rather a more immediate reference to the joyful acclamations of the people at the finishing of the building of the material Temple by *Zerubbabel*.

Grace, grace unto it] Applauding it, as men do at Theaters, in harvest, and other like publike occasions; as they did Ezra 3. 11 wishing and praying all happinesse and prosperity, to abide with it; that this Temple and building may long stand and flourish; and that as his favour and grace, not their proper strength, built and finished it, so the same his grace may maintain and preserve it. And thus the faithful should pray with one voice, and heart, earnestly and constantly, for the prosperity of Gods Church. Psalm 122. 6. &c. and 51. 18. and 87. 7.

v. 8. *the word of the Lord*] Jehovah, the Angel that still spake with him, the Angel of the Covenant. See on Chap. 1. 9.

v. 9. *The hands of Zerubbabel*] God sifed his hands in laying the foundation; This was a well known truth to all, Ezra 3. 8. 10. and 5. 16.

His hands shall also finish it] This shall be as certain also, as the other is certain. God will carry this building on, and will not forsake the work of his own hands. Psal. 138. 8. Though some seemed to despair of it, yet *Zerubbabel* should have and enjoy his hearts desire, and finish it. Chap. 8. 6. Ezra 6. 14. 15.

and thou] The Prophet; or *Zerubbabel*.

shalt know] See on Chap. 2. 9. 11. Experience should prove it, and make it good. And seeing that the Lord verse 8. is he that faith, that the Lord had sent him. Some hence would conclude that there are here two Persons, the one the Son, who is sent; and the other the Father that sendeth him; both one, onely and everlasting God, Isaiah 48. 16. Zech. 2. 8. see the like speech, Gen. 14. 24.

v. 10. *For who hath despised the day of small things*] Who? not one, nor a few, nor unknown; but the body of the people, Hag. 2. verse 3. They had a misbelieving, misgiving heart; fearing, if not despairing, that these poor and small beginnings would have no good endings, would come to naught, and be their scorn. As those ancient men wept therefore, Ezra 3. 12. The Angel doth rebuke and reproach them for this their pusillanimity; and dejected, ungrateful, unbelieving, malignant spirits; as if God were not able to make good his word, and carry on these weak beginnings to the desired greatnesse & lustre. These small beginnings serve for the trytall of their faith, and the more magnifying of his power. He makes the little stone grow to a great mountain, filling the whole earth, Dan. 2. 35. And thus Christ himself should spring out of the withered stock of Jesse, and come forth of little Bethlehem, and out of the low estate of the lowly virgin; and be despised, without form or beauty desirable. See that Neh. 4. 2. 3. and that Job 26. 14.

For they shall rejoyce] Or, *but*; or *sith the seven eyes of the Lord shall rejoyce*, notwithstanding all their disdain and diffidence, all their unworthinsse; yet they shall see what they looked not for; they shall one day have occasion to rejoyce, seeing the work perfected. For God out of meanest principles raiseth matters of greatest moment. See Ezra 6. 6—13. The singular comfort of the Church in all ages; and at this very day.

and shall see the plummet] *Heb. Stone of Tinne*. He seems to mean the little line with a plummet to it, of tinne, as we usally do now of lead; which wall-builders do use to level their work with, their perpendicular. And last, they should see the other stone, verse 9.

in the hand of Zerubbabel] He commanding, overseeing, and directing their work, busily at times imploying himself in ordering of stones to be laid level, square, and perpendicular; Thus carrying on the building to perfection.

with those seven] These relate not to the seven lamps of the candlestick, or to any number of Angels, whom God useth as Ministers in his provident government of the world: But to those seven eyes of that stone, Chap. 3. 9. the eyes of the Lord, as the next words shew.

which run to and fro, &c.] 2 Chron. 16. 9. He perfectly knows all things, in all quarters and corners of the world. All men and Angels too, are ignorant, and come short of this knowledge; many mysteries are hid from the Angels, and revealed to them, onely as their employment requires. But God is omniscient; nothing can fall out at any hand to hinder the perfecting of his work, which he foresees not, and therefore they may rest secure without any fear, upon his watchful providence, that he will see the building of his Temple now in hand, to be perfected. His providence shall as a soveraign Architect overlee this work, whose director *Zerubbabel* is, to bless it and accomplish it.

v. 11. *Then answered I and said unto him, what are*] The Prophet desires still, by degrees, to profit more in the knowledge of this sacred vision; of that last part mentioned, verse 3.

v. 12. *These two olive branches*] These not mentioned before, are more taken notice of now; bigger belike, and more remarkable then the other branches; from which two the oil dropped. The word seems by its signification to liken them to ears of corn, because they seem to be full of olive berries, as these are of grains.

which through] *Heb. By the hand.*

The two golden pipes] Neither were these mentioned before. These conveighed the oil from the branches or berries into the bowl. The former seven pipes conveyed the oil out of the bowl into the lamps.

empty] Or, *empty out of themselves* oil into *the gold.*

the golden oyl] Heb. the gold: namely, the pure yellow oil that did shine like gold.

v. 13. *Knowest thou not, &c.*] See on verse 5. This is our wisdom to be ever learning all our dayes.

v. 14. *These are the two anointed ones*] Or sons of the oil. Thus interpreting both parts of his question, in one answer: yet there is much doubt, who these two are. Not surely *Enoch* and *Elias*, Apoc. 11. but if persons, then either Christ, and the Comforter; or Christ in his two Natures, or two offices of King and Priest; or more litterally, *Joshua* and *Zerubbabel*, as Types of him. Or we may safely understand them of the influxes, and anointings, and graces of Gods Spirit; which from God are continually poured on the Church, and the chief officers of it, through Christ by pipes, that is, such means as he best pleaseth, 1 John 2. 20.

that stand by the Lord of the whole earth] Or before, chap. 6. 5. These graces are and abide in Christ in all fulnesse; and out of him flow forth upon the Church in such a measure as befits every part: so as the lamps never want sufficiency of oil to maintain them burning. Some understand the answer to be concerning the olive *trees* and not concerning the olive *branches*. However the one is easily understood by the other, by comparison and proportion.

CHAP. V.

Verse 1. THen I *turned*] Thus distinguishing this vision from the former, and intimating some small distance of time to have passed betwixt them.

and lifted up mine eyes and looked] God inwardly had moved him hereunto, and so prepared and fitted him to receive this heavenly oracle.

a flying Roll] Or Book, of paper, parchment, or other stuff: not written as outs are in several leaves; but according to the customs of those times, in one large scroll, which was wrapped up together, like the web upon the Pin. See Psalm 40. 7. Jer. 36. 2. Luke 4. 17. Ezek. 2. 9, 10. This seems to have appeared in the air unfolded and spread abroad, flying and fleeting along swifty, as a bird ready to seize on its prey.

v. 2. *what seest thou*] See on Chap. 4. 2.

the length thereof] The length and breadth of huge bulk and bignesse, equal to the measures of the porch of the Temple, 1 Kings 6. 3. as if coming forth from thence: able to contain all the peoples sins, and Gods judgements written in this Roll; implying the greatnesse, the weight, and long lastingnesse of them: as the flying doth the swift execution of them.

cubits] See on Ezek. 40. 5.

v. 3. *This is the curse*] Written in this Rol. Though in the former visions were revelations of Gods favor and mercies to this people, and he for his election sake did purpose to establish his Church among them, and restore their state again. Yet he gives them to understand that he favoured not their grosse and grievous sins; but would severely punish them for the offence: and if they grew more ranck and ripe in rebellion, he would preserve his Church; but utterly subvert them, when they had filled up the measure of their iniquitie. Or rather, as some others; Though they justly suffered for their sins, yet he comforts them with this, that God would at length put an end to their evils and beat away their sins, the causers of them; and cast their wickednesse out of his Church, and confine it as it were into exile and banishment.

that goes forth over the whole earth] Ready to be executed, and to seize upon all the lands of Judah and Israel; upon the grosse and grievous sinners therein, in every part and corner of it, no place being free.

for every one that stealeth] He insinuateth in fome gross sins, against which this curse is threatned. They had other sins. This here of theft is against the second Table of the Law: yet sacrilledge also may be here included.

shall be cut off] Targum thus: Every one that stealeth, and lyeth, is punished by it. The Vulgar Latine; shall be judged. And so the LXX. ἐκδικηθήσεται.

on this side, according to it] Or, every one of this people that stealeth, holdeth himself guiltlesse; as it doth. That is, as the reft of the earth doth; are as impudent in maintaining their sins, as the reft of the earth is; as the Heathen man doth, as any in the world doth. Others thus; every one that stealeth being written on this side of the book or roll, shall be cut off, according to it, to the contents of it; The plainer and easier sense and meaning is; on this side of the land, or whole earth; as the former expression is; no place, or person shall be exempted or spared from the punishment.

according to it] That is, according to that curse, in the Roll.

shall be cut off] Punished, or destroyed.

and every one that sweareth] Swearing, and forswearing, a grosse sin against the first Table. Not these two sins, or sinners, are here in themselves, or in their punishments equalised or compared: but rather that all sins against both Tables are comprehended here under these two kindes: and that one shall be punished aswell as the other.

shall be] See the Annotations on all the same words next aforegoing. The sum is, every one shall receive his reward and punishment, according to his sins, according to the curse in the roll, be he who he will be, and in what place of the Land soever he shall be, it shall finde him out, and cut him off; none shall escape Gods Tribunall. And therefore the Jews now should not think it strange, if for their grosse sins they were so roughly handled.

v. 4 *I will bring it forth*] God will see his own law executed. He will be owned as the authour of these curses and punishments.

it shall enter into the house] In vain shall they seek to hide themselves from it, or strengthen themselves against it. It shall fly in, and break in upon them; even there where they think themselves most secure.

sallfy by my name] Swearing in truth, and by Gods name, when upon a Lawfull cause, we are lawfully called thereunto, is a service of God, and an honoring of his name. See on Zeph. 1. 5. But perjury is a damnable sin. See Levit. 19. 20. Mal. 3. 5. 1 Tim. 1. 10.

and it shall remain] It shall continue, reside, and dwell there, with him, and his family; in the midst of his house, not in any out corner of it. He shall neither keep it out, nor drive it out, so long as your sin remaineth unrepented, or unreformed, but the judgement that hath seized on his person or family, shall remain on himself, or them.

with the Timber] Leave no rubbish it self behinde; but utterly consume them, and their whole estates, which they have got together by stealth and rapine, forsledge and perjury, no relick or peice of it shall remain, so terrible is God in his judgements. Heb. 10. 31.

v. 5. *Then the Angel*] See on chap. 2 verse 3. This is another vision; or another part of the vision continued.

lift up now thine eyes] Happily he was somewhat dejected with fear at the vision of the curse flying abroads and durst not so freely and boldly look and lift up his eyes. And then this is to embolden and animate him. However; it calls upon him for further attention and advertency.

that goeth forth] That appeareth again to thee in vision.

v. 6. *what is it?*] He sees somewhat moving, but knows not well what it is. See on chap. 1. 9. 19. 21.

this is an Ephah] See on Ezech. 45. 10. 11. and on Exod. 16. 16. It may here be taken for any great measure that measureth dry things, not liquid. See Deut. 25. 14. This may be a figure of the just measure of Gods judgements. Or for a measure and compass limiting and bounding in the Jews afflictions by their enemies; or their sins and wickednesse rather, as appears in the eighth verse.

this is their resemblance through all the earth] It seems that the Angel turned to that apparition of the Lord, which did represent his providence and shewed it to the Prophet. *Or this is their eye.* Some understand it of the eye of the three persons of the most holy Trinity: as Gen. 1. 26. 3. 22. & 11. 7. Esay 6. 1. By this resemblance, or eye, is meant Gods universall providence, chap. 3. 9. and 4. 10. and 9. 1. 2. 1 Chr. 16. 9. which is prefident over his judgements; and fees in the Church the whole bulk & body of wicked men. Others thus, This resembles them, and their wickednesse bounded in and circumscribed by Gods all-knowing, and all disposing providence, who sees how every ones sins fill up the Common measure. To conceive, that the Ephah should import a resemblance of them in their unrighteous dealing, in buying and selling snares not so well with the scope of the Text.

v. 7. *lift up*] Or, *brought.*

a talent of lead] Or, *weighty piece.* The woman sitting in the Ephah, is sin, or the whole bundle of sinners, which by little and little filleth up the measure: and the same woman thrown into the midst of it, is sin beaten down, the talent of lead is the immoveablenesse, firmnesse, and weight of Gods decree, keeping sin in, and under. A talent properly taken weighs 120. or 125. pounds, Reckoning 12. Ounces to the pound. Others make this to be the Sacred Talent; and the Common Talent to be but half so much. See on Exod. 25. 39. Here it may be taken for a great piece, or mass of lead, made broad and flat, to cover the Ephah, or Bushell. This weight of lead was lift up, or brought, and hung over the Ephah.

a woman] Cast into, and confined within the Ephah.

v. 8. *This is wickednesse*] A type of the wickednesse and sins of the people of the Jews, the fate up before; here she is taken and thrown down in it; all power, to resist, and defend her self, being taken away.

and he cast the weight of lead] He covered the Ephah close and sure, with a broad weight of lead; which she should not be able to remove; being shut up there fast and sure, as in a strong prison: to wait what shall be done with her. As Josh. 10. 18. Dan. 6. 17. Matt. 27. 66.

v. 9. *Two women*] A figure, say some, of Gods two properties, Namely, mercy toward his, and justice towards his enemies: wherewith he transsereth upon these last, to wit his enemies, the judgements by which he had punished his own people, which is done with admirable celerity. Others think the two women to have reference to the Church of the Jews, in their two Acts of reformation, at two several times: specially in ejecting the outlandish wives, and their children, Ezra 9. & 10. chapters & Nehe. 13. Both which acts were done with speed, and publikely by open sentence, and execution. But rather by these two may be understood the instruments and means onely in generall, for the lifting up, and bearing away of this Ephah with the wicked woman in it, and weighty cover upon it. And this is sufficient for the plain and literall meaning of the words.

and the winde was in their wings, &c.] All this makes for the speedy execution of this transportation. Wings large and great, like the wings of a storke. And they were helped forward with the winde: which bare them up, and drove them on apace, like a bird that flyes before the winde.

lift up] Mount up with it aloft into the ayre, to carry it away.

whither do these bear the Ephah] A needfull question, that carries with it the main tendency and importment of this vision. As the answer hereunto will declare.

v. 11. *To build it an house in the Land of Shinar*] This is the key opening the issue and intendment of this vision, which is to bear away wickednesse, and afflictions, and judgements for sin onely by consquence, from Judah: to banish it out of the Church for ever, according to those promises, Esay 52. 1. & 35. 8. Joel 3. 17. See Zech. 14. 21. Apoc. 21. 27. & 22. 15. Ezech. 43. 7. and 37. 23. &c. And 14. 11. And to build it an house in the Land of Shinar; that is, to appoint a place of continuall abode, as in a settled dwelling. Thus is the phrase used. Jere. 29. 5. 28. Amansion place for wickednesse, out of the Church, from amongst Gods holy People.

in the land of Shinar] To wit Babylon, Gen. 10. 10. & 11. 2. Whereby are meant all Gods and the Churches wicked and cruell enemies. As 1 Sam. 24. 13. Apoc. 22. 11. Let wickednesse remain amongst the wicked: as in its proper element: And Plagues and punishments for sin likewise.

and it shall be established] Hereby is shewn the irrevocable eternity of the punishments of the wicked: opposite to the termined and short lasting Chastisments of the Church, figured before by the flying roll. Or rather hereby is shewed the fixed residence and settlement both of wickednesse, and its punishment, where it shall remain: namely out of the Church, amongst Gods and the Churches enemies: settled there, as an house upon its foundation, or a pillar strongly fixed upon a firm base. The issue then and main purport of this vision is this: not a fearfull foreshewing of the utter rejection of the Jews, and finall extirpation of them out of their Land, by the Romans, after the death of our Saviour; as some would: But rather a consolation to them, That God in favour would put an end to their evils: and carry away wickednesse, the cause

of all their evils far out of the land of his elect and holy people, that they should be freed from it, the guilt, power, and dominion of it; and the miseries procured by it, and that wickedneſſe and the evil fruits of it, ſhould be removed, and be placed, fixed, and abide out of the Church in its own place, even among the enemies of the Church, the cruel, and bloody Babylonians.

CHAP. VI.

Verſe 1. *A Nd I turned*] Here we have Gods fore-care, power, and ſpeed, by his Angels, in divers ſorts, for Judah at home, and in Babel yet remaining: And this in another viſion, after ſome ſmall diſtance of time intervening; and the Prophets diligent advertencie preceding: He delivering herein nothing of his own, but what he received from Heaven.

four charets] Not without their drivers, or Coachmen. Some hereby underſtand the four Goſpels; ſome the four Monarchies, the Aſſyrian or Babylonian, the Perſian, the Græcian, the Roman. But what followes in the Text concerning theſe four charets can hardly comply with the former opinions. Hereby rather are ſignified as it were, four ſquadrons of Angels, going forth at Gods command through the earth; and executing his will, for the good of his people, and againſt their enemies. And this ſeems beſt to agree with the Angels own interpretation, verſe 5. &c. See chap. 1. 8. And thus hereby are ſet forth the various changes of things which fell out, not onely in Judea, but alſo in Chaldea and other places, and nations, as they had reference to the ſtate and affairs of Gods people the Jews.

from between two mountains] Some make this an alluſion to the cuſtome of thoſe times, of running races with charets, where the horſes and charets ſtood ready for the courſe, inclo ſed within barred ſlits; from whence upon the ſigne given they looſed. But further, by the two mountains others underſtand Heaven, the high and firm habitation of Angels, opened, and as it were cleft in two, to give way for the coming out of theſe ſpirits. And yet more, by the mountains he ſeemeth to mean the eternal counſel, and unſearchable providence of God, whereby he hath from before all eternitie decreed what ſhall come to paſſe.

of braſſe] Or, ſteel, His providence, counſels, and decrees, are hidden and ſecret, till they come forth. And they are moſt firm, ſtable, impregnable, immutable in themſelves, like unto unremovable mountains of braſſe, or ſteel: neither Satan, nor all the world can alter, or hinder them. So far off is it, that God ſhould forece and decree the event of things to come onely conditionally, and dependently upon the contingent iſſue and pleaſure of mans free will. Matth. 10. 29, 30.

v. 2. *Red horſes*] Or, of a bloody, or fiery colour. The horſes may ſignifie the ſwiftneſſe and ſpeedineſſe of the executions of Gods decrees. The diverſity of the colours may haply ſerve for diſtinction ſake onely, to know one charet from another, without further ſignifications: or if we make them ſignificant, we muſt make them relate to the Church, and the ſeveral ſtates of it. Yet we muſt not be too preciſe and peremptory therin. Red horſes then may be a ſigne of the execution of wrath. Chap. 1. 8. Apoc. 6. 4.

black horſes] A ſigne of execution of death, Revel. 6. 5.

v. 3. *White horſes*] See upon Chap. 1. 8.

grizled] Spotted with white ſpots, like hailſtones, upon bay colour, as *Jacobs* ſpotted ſheep, Gen. 30. 39. and 31. 10.

Bay] *Or ſtrong, Heb. ſtrong, or ſtrengthened.* To wit by God for the execution of his will; and ſo may be as a common Epithet to all theſe horſes; as is perceived by the eighth verſe.

v. 4. *what are theſe my Lord?*] See on Chap. 4. 4. ſtill we muſt ſhake off ſluggiſhneſſe, and ſhow our ſelves attentive, and deſirous to learn. And ſo we ſhall not want our wiſh, or fail of obtaining it.

v. 5. *Theſe are the four ſpirits of the heavens*] Or *winds*. Four principal Angels, as it were commanders of Squadrons, if not four Squadrons; who are ſent from God by his ſecret inſtinct and impulſe, into all the quarters of the world: and from thence repair again into his preſence. God ſo abounds in means and miniſters to execute his will.

from ſtanding before] Who ſtand in the preſence of God, waiting his commands; ready to go forth in the ſpeedy execution of his eternal counſels and decrees; as it is moſt plain, Job 1. 6. and 2. 1. 1 Kings 22. 19. Dan. 7. 10. and above, Zech. 1. 10. Matth. 18. 10. Heb. 1. 14. ſo that *chance and fortune* have no place in humane affairs: And men, and Angels, and all ſecondary cauſes ſtand, and go forth, move and work, in their ſeveral ſpheres, and according to their kindes, from, and under the Lord, and ruler of all the earth, of all the world.

v. 6. *The black horſes which are therein*] A verſe obſcure and difficult. Some render the words and meaning thus; They that are in that charet, meaning the red horſes in the firſt charet: and ſo they make the red, black, and white horſes to go into the North country. Others conceive the red horſes, and firſt charet to be here omitted; as allready too well known of the Jews in Judea, by their ſad and wofull experience, there. Or if meant of Babylon, then omitted, becauſe the Chaldean Empire was overthrown, and ſo their race was runne. Theſe black horſes were the ſecond charet: as ſhadows of blackneſſe, darkneſſe, and diſmal effects.

North country] Signifying the grievous executions of Gods judgements done upon the Babylonians, northward to Judea, verſe 8. and that out of his care of, and over his people, the Jews yet remaining in Babylon; leſt they there might grow into deſpair of Gods minding them any more for good, but that he altogether neglected and rejected them.

and the white go forth after them] The white horſes in the third charet, go forth at Gods direction, and upon his imployment, after the former horſes and charet, into the North country likewiſe, for the comfort and conſolation of the Jews yet remaining there. So that theſe are Angels of ſafety and of peace, which did accompany the deſtroyers of Babylon to deliver Gods Church which was there, and to provide for, and to procure their good.

and the grizled] In the fourth charet, called alſo bay, or ſtrong, verſ. 3. 7.

toward the South Country] Some underſtand this of Judea, ſouth from Babylon: That they went to it for the ſervice and behoof of the Jews now in their own land. Others, of Egypt, ſouth from Judea; that their puniſhment ſhould be tempered with ſome mercie, which ſhould not be done to the Babylonians.

v. 7. *and the bay*] Not differing from the grizled. Some would have it; imagining both to draw together in the fourth charet and now to be ſevered; the grizled to the ſouth; and the bay throughout all the earth, what then ſhal become of the charet? but they are, as was ſaid, the ſame: their courſe might vary.

and ſought to go] Thus are they at Gods appointment. Yea, even wicked men, and Satan himſelf. See on verſe 5. Gods ſecret, and infinite wiſdom, and providence, rules, and overrules all.

through the earth] Some underſtand this of all the earth, as Job 1. 7. and 2. 2. as if they deſired to make, as it were, a general viſitation of the world; and to puniſh other people, which have not any communion with the Church. Others, of the earth, and land of Judea onely; as if they deſired their imployment might be in, and for, that land, and over, and among that people onely, for their good.

and he ſaid] This Angel that talked with me, verſ. 4. 5. the head of the angels, Chap. 1. 8. the Angel of the Covenant, Mal. 3. 1. the mighty God, Eſay 9. 6. His commiſſion, and their obedience follows. Matth. 18. 10. and 6. 10.

v. 8. *Then cried he upon me*] Called on me with a loud voice; to breed more attention to this, as the main ſcope and intendment of the viſion; and the onely point and part of interpretation which the Angel pleaſeth to give. And no marvel then, if the other parts and parcels of the viſion remain obſcure, and ſubject to various apprehenſions, and conſtructions.

have quieted my ſpirit in the North country] Have perfectly executed their charge and given me ſatisfaction; either ſatisfying me in my revenge upon the Chaldeans, for the wrongs done to my people; as Eſay 1. 24. or ſo working upon my people yet remaining there, ſo reducing them to penitency and piety, as thereby rendering me pacified and appeaſed towards them; not minded utterly to caſt them off, but really to be reconciled with them, and entreated by them: an effect and fruit whereof ſeems to be that Return of the people made with *Ezra*, chap. 7. and 8. and thus God honours the angels in this their miniſtery and ſervice under him.

v. 9. *And the word of the Lord*] This which follows ſeems to have a dependence upon the laſt words immediately going before. For it ſeems to be a narrative of the publick profeſſion of the Religion, which the Godly Jews remaining yet behinde in Babylon did make, by their meſſengers ſent to them in Jeruſalem: and again of that teſtimony and approbation which God did publickly give to them for it, by aſſigning them crowns of gold and ſilver for a memorial and monument for them in the Temple of the Lord: with promiſes annexed of the kingdom of Chriſt.

v. 10. *Take*] The aim of all this action is to ſhew, that as *Joſhua* & *Zerubbabel*, reſtorers of the Church we were at the time, were each one, for their ſeveral parts, in their ſeveral office, figures of the Meſſias; ſo Chriſt ſhould for ever enjoy the two offices of King and Prieſt, which he ſhall enter into poſſeſſion of by his death and paſſion.

of them of the captivity] Which are now returned thence; now in the ſecond year of *Darius*, and the 11th month, C. 1. 7.

even of Heldai] Called Helem verſe 14. It is not certainly known who theſe three were. But it is very likely they were ſome heads of the people, who were induced by Zachariah, or much rather came from Babylon purpoſely to make this offering of gold, and ſilver, which was now thus beſtowed in making theſe crowns which were to remain in the Temple for a remembrance of this ſolemn profeſſie which God had made of the Meſſiah, and of their intereſt in him, and right to his Temple.

which are come from Babylon] Either as private men, Religiouſly bringing their own free-will-offering to the houſe of God, and the building of it; or as publike Ambaſſadors in the name of the other Godly Jews in Babylon, to make known their profeſſion, and zeal, and to bring their gifts.

and come thou the ſame day] That theſe men came from Babylon to Jeruſalem. No delay was here to be uſed, no time foreflowed in ſo ſacred and ſolemn an action.

and go into the houſe of Joſiah] Who ſeems to be called Hen, verſe 14. Some make him to be a *Treaſurer* for the Temple, who received the oblations that were made for the building, or repairing of it; ſee Ezra 2. 69. And ſo the prophet muſt go thither, with thoſe three aforeſaid, to receive gold and ſilver of them, in the Treaſurers houſe, whither they would bring it. Others conceive him to be ſome *gold-ſmith*, or founder dwelling in Jeruſalem, who ſhould make the Crowns after mentioned. But the former words of this verſe, and thoſe verſe 14. make him rather to be a *fourth perſon*, that came with the three former. And from him alſo the prophet was to receive a part of this offering.

v. 11. *Then take ſilver and gold*] Of Heldai, and the reſt, of their offerings, which they brought from Babylon.

and make crowns] Likely two, one of gold, another of ſilver, and not one very great one, of gold and ſilver mixt.

and ſet them] Therefore more then one.

upon the head of Joſhua] Not both together; but one after another, in all likelyhood. And both upon the head of Joſhua the high Prieſt. Not one upon his head, and another upon the head of Zerubbabel the Prince, we read of the mitre of the high prieſt. And alſo we finde theſe words, Exod. 39. 30. And they made the plate of the holy Crown (of the High Prieſt) of pure gold, and wrote upon it Holineſſe to the Lord. However, here are the two crowns ſet upon the head of Joſhua only. And this by an act of extraordinary uſe and diſpenſation; to repreſent at this time the union and conjunction of both Offices, and dignities, of Prieſthood and kingdom in one perſon, and though the execution of both offices was not to be performed by Joſhua, who was a prieſt after the order of Aaron; and the kingly office was inveſted in the houſe and linage of David: yet this ſolemn kinde of inauguration and coronation of Joſhua ſerved for an extraordinary Repreſentation, to ſhadow, as in a ſpecial Type, what ſhould really come to paſſe in the perſon of the Meſſias, who was that true Melchiſedech both King, and prieſt, an high prieſt after the order of Melchizedech, ſee Gen. 14. 18. pſal. 110. 4. Heb. 5. verſe 6. 10. and 6. 20. and 7. 1. 2. 3. 4. 10. 11. 15. 21. That incroachment, which the high prieſts made upon the kingly office, after this time: eſpecially in the dayes of the Maccabees, however they might pretend a neceſſity for it, in thoſe times, or fetch a ſeeming colour for it from hence, yet it was in it ſelf no leſs then an unwarrantable uſurpation. The Kingly dignity was now more overturned then the Prieſthood. Ezek. 21. 26. 27. And therefore alſo the crowns are here ſet upon the head of Joſhua rather then of Zerubbabel.

v. 12. *And ſpeak unto him ſaying*] Now follows the expoſition of the Type, the ſignification of theſe ceremonies which the prophet declares in a ſpeech he makes unto Joſhua, after that he had ſet the crowns upon his head; ſhewing him whereat this ſolemnity aimed; and that this honour was in him but typical; which ſhould be really accompliſhed in the Meſſias, of whom he was herein but a figure.

behold the man] See in Joſhua thus adorned with Prieſtly, and Princely Enſignes, a plain ſimilitude and repreſentation of the Meſſias hoped, and looked for by all that expect ſalvation in Iſrael. A Type of Chriſt who ſhall appear in the fleſh, at the appointed time; in whom ſhall be verified that which is ſhewen and confirmed unto the Church by this action.

whoſe name is the Branch] See on chap. 3. 8.

he ſhall grow up out of his place] Or, branch up from under him, like a plant that ſprouts up, and grows by vertue of its living root; even ſo ſhall Chriſt, by vertue of himſelf, without any humane means, advance his kingdom. Or, he ſhall grow up from under himſelf; that is to ſay, by ſecret wayes, without any humane ſhew, as Iſa. 11. 1. Or this may allude and relate to the place and city of Nazareth, where he was brought up. See Matt. 2. 23.

and he ſhall build the Temple of the Lord] And this repeated again in the next words; to ſhew the weight of the Matter; and to meet with their diffidence, and difficulty in believing it. He ſhall build both the materiall Temple, which not Joſhua, nor Zerubbabel ſtill and ſtrength could finiſh, without the aide, and protection of Chriſt, chap. 4. 6. And the Spiritual Temple, the Church far more excellent then the materiall, that ſhould Chriſt rear up upon himſelf by the power of his Spirit, in his prophets, and miniſters of the Goſpel; Heb. 3. 3. Mat. 16. 18. 1 Cor. 3. 9. 1 Pet. 2. 5. And this Temple and houſe ſeem to be meant. Hag. 2. 9. & by that large deſcription, Ezech. 40. 41. 42. Chapters.

v. 13. *And he ſhall bear the glory*] Not thou Joſhua; albeit now thou art crowned with theſe crowns. The dignity, and honour of the Church is onely in the head Jeſus Chriſt; and from him communicated to the members. Again, the Jews were now to look for no ſuch outward pompe and ſplendor, either in the Prince or Prieſt, as they had before the Captivity. And they muſt not be diſmayed, or diſcouraged at it. All things were abaſed, that they might the more eagerly look after the Meſſias; the brightneſſe of the glory, and the excellency of Honour: In whom, though not in outward appearance ſhould meet all perfection of both dignities, which either the Prieſts or Kings had. Both which were now almoſt laid in the duſt: But Chriſt ſhould lift them up again; and ſhall ſit and rule upon his Throne.

and he ſhalbe a Prieſt upon his Throne] Here is the ſubſtance of Joſhuas ceremonious inauguration, and the manner how Chriſt ſhould bear the Glory; that is, by the glorious conjunction of two ſupream dignities in his moſt excellent perſon; the kingdom, and the Prieſthood; that expreſſed in the former clauſe, this in the latter. Here is no mention of the prophetically office of Chriſt, which it may be, is but an Appendix of his Prieſthood. See Pſal. 110. 4. Heb. 5. 1. and 9. 24.

and the counſel of peace ſhalbe between them both] Not between Joſhua and Zerubbabel; nor between Joſhua and Jeſus Chriſt, the type, and antitype; Though both theſe true; yet not truly here meant. But between both Prieſthood, and kingdom in Chriſt. They both ſhould joyntly effect and produce this peace in, and towards, the Church; even peace and Reconciliation with God; together with ſafety and deliverance from all our ſpirituall enemies: which is the benefit we obtain by Chriſts Sacrifice, and Soveraign authority. Eph. 2. 13. &c. He ſhall work, and bring, and preach peace, both to thoſe in Judea, and thoſe afar off, reconciling both to God in one body, by his croſs. Others expreſſe it thus; that theſe two offices and properties ſhall for ever be united together in Chriſt, and ſhall perfectly agree one with the other; though they ſeem to be very different; the one being to execute juſtice in commanding, and puniſhing, the other of mercy, to expiate, and pardon; that he may be obeyed when he commands, Pſal. 130. 4. Having put men into Gods favour, to make them receive the ſpirit of peace, in and through Chriſt, who is our peace, the prince of peace, purchaſing it by his prieſthood, and maintaining it by his kingdom. And all the prophetically and glorious promiſe, is to comfort Joſhua, Zerubbabel, and the people, againſt all the preſent diſcouragements that were before their eyes. They ſaw how mean and miſerable they were, what poor beginnings they had; what enemies on all ſides roſe up; how unlikely their ſtate was and unanſwerable to thoſe glorious Promiſes, which the prophets formerly had made: Here therefore God calls them by his Prophet, from what they ſaw now, to what they were yet to hope for hereafter; even a full and glorious accompliſhment: but not in that manner: nor yet ſo ſoon, as they raſhly, and over haſtily expected: looking to have, all thoſe promiſes fulfilled in one day.

v. 14. *And the crowns ſhall be to Helem*] It is likely that Helem and Hen were the ſame as were called Heldai and Joſiah, verſe 10. As hath been faid.

for a memorial] After thou haſt thus propheſied of Chriſt, ſetting theſe two materiall crowns upon the head of Joſhua, lay them up again in the Temple, in the names of theſe four men, peradventure with ſome inſcription of their names: for a publike monument and remembrance, either of their liberality, and piety, in offering gold and ſilver unto Chriſt, and for the Temple, or of their incredulity, and hardnes of heart, who would not believe the promiſes with out ſuch a viſible aſſurance: or of the Typical coronation of Joſhua, that the crowns, as they were ſet upon his head, for to ſignifie the Meſſiah: ſo ſhould they be hung up in the Temple, to put all ſpectators in mind of what was promiſed: and to be expected ſhortly: or to be a teſtimony and confirmation of Gods favourable acceptance of all ſuch as ſhould come from a far to worſhip in the Temple: and joyn themſelves to the people of God, whether from Babylon, as theſe Jews here named, or elſewhere from among the Gentiles, as is inferred in the next verſe. A memoriall, ſomewhat like that Joſh. 22. 27. 28.

in the temple of the Lord] Kept in ſome treaſury, and cabinet, or rather hung up in open view among other coſtly donaries, and Anathematses of the Temple, which might be after the finiſhing of the Temple.

v. 15. *And they that are far off shall come*] The Jews in Babylon and dispersed in the Persian Empire; and which is more the Gentiles in all parts; These shall come, and be an accession to Gods people. Isaiah 57. 19. and chap 60. and chap. 66. 18, 19. Acts 2. 39. and chap. 22. 21.

And build in the temple of the Lord] Help forward the present building of the materiall Temple; by their pains, or by their purse. This help should the Jews at home receive from those afar off; both from their brethren the Jews in Babylon, and elswhere, among whom many out of zeal to religion, and Gods House did after the example of *Heldia*, and the rest, either bring, or send their Gifts: and also from the Gentiles, who though not then converted to the Jewish religion, did nevertheleſſe, moved by Gods Spirit, greatly further the reedification of the Temple. Thus had *Cyrus* done formerly, Ezra 1. 4. 6, 7. *Darius* at this time. Ezra 6. 8. And *Artaxerxes*, and his Counsellours, when *Ezra* came up afterwards; Ezra 7. 15, 16. 20, 21, 22. and chap. 8. 25. This was more then was done in building of *Solomons* Temple. And this makes for their present encouragement to goe on in the Building, notwithstanding all difficulties and disheartnings to the contrary: what humane Histories record that *Herod* did to this Temple, was many Ages after this time, but yet the full meaning of this Text, stretcheth further to the building of Gods spiritual Temple, the Church of Christ under the Gospel; when both Jews and Gentiles, both neer and far off, distant, as in place, so in Religion and affection, did come and convert, and as living stones build up the true Temple, whereof Christ was the foundation, 1 Pet. 2. 4. Ephes. 2. 13, 17.

and ye shall know] See on chap. 2. 9, 11. & on chap. 4. 9. this should be a justification of *Zechariahs* calling, that he was a true Prophet sent by God to them, with Gods Word in his mouth; specially when Jewes then living to whom he was sent, should speedily see and know by experience, and find the present help in building the Temple, which they should have from such as they little looked for it at their hands: and the Almighty power of the Lord of Hoasts should confirm them in this belief, whose power nothing can withstand.

and this shall come to passe, if, &c.] Their distrust and disobedience might hinder a while, and delay further the building of the Temple, as it had done all the while hitherto; but it should no wise hinder the coming of Christ, and building of his spiritual Temple: For the Counsels and Decrees of God depend not upon the contingent and arbitrary pleasures of men, Rom. 3. 3. yet the good and benefit of this prophetical promise should not reach the people of the Jewes to their comfort, if they did not comply with the condition here propounded, and yeeld the obedience of faith and life to the voice of the Lord in the mouth of his Prophets. Some fo render the words, as to make the condition it self here mentioned to be the thing first promised, and the building thereafter, and thereupon to be performed and accomplished.

CHAP. VII.

Verse 1. *And it came to passe*] This and the next Chapter is no vision, as hitherto hath been; but the Answer which the Prophet from God gives to a question propounded by Ambassadours, purposely sent for a resolution in a scruple, and ease of conscience, touching Fasting: The prophet intermixing with all sundry excellent instructions, consolations and promises unto the people.

in the fourth year] Chap. 1. 1, 7. were both in the second year, this in the fourth year.

of Darius] See on Hag. 1. 1.

that the Word of the Lord] See on chap. 1. 1.

in the fourth day of the ninth moneth, even in Chisleu] Chisleu begins with the new Moon in our November: they begin their Moneths still with their new Moons, and this date of time is about two years and one moneth since the first time that the Word of the Lord came to *Zechariah*, and one year nine moneths and ten dayes since the later time mentioned, chap. 1. 7. and two years two moneths and twenty nine dayes before the Temple was finished, Ezra 6. 15.

v. 2. *When they had sent*] Either these two here named had sent Messengers, or rather these two were sent as Ambassadours by the Jews that were returned and reflident in *Judea*; or rather by the Jewes yet remaining in *Babylon*, though the case and question did much alike concern them both; their journey was long, troublesome and chargeable.

unto the house of God] The House or Temple was now about half builded.

Sherezar] Two choice men that were the chief and principall personages in this honourable Imployment and Embassie. We need not here trouble our selves with the erroneous translation of the seventy, or of that copy of it which now we have.

and their men] Their train of Attendants and Assistants, as is used in such an Embassage, for the more grace and honour of it.

to pray before the Lord] Hebr. *To entreat the face of the Lord*: They prayed no doubt in *Babylon*, and that with their faceſ no doubt towards *Jerusalem*, and the Temple, as *Daniel* did, Dan. 6. 10. when both City and Temple lay in ruines. But this was a solemn prayer *before* the Lord, in that place of prayer, wherunto God had vouchsafed speciall promises, 1 Kings 8. 28, 29, 30, 48. And to these prayers no doubt were Sacrifices annexed; Sacrifices being as the appurtenances to prayer in that place, and prayer ever the chief, 1 Sam. 13. 12. And though the Temple was not yet finished, the Altar for Sacrifices was long before, Ezra 3. 2, 3. And most likely it is, that Gifts and Oblations likewise they brought with them, as those chap. 6. ver. 10, 11, 14.

v. 3. *And to speak*] In a scruple of minde, and ease of conscience, to ask a resolution, desirous thus to know, that they might accordingly practice and obey.

unto the Priests] To whom it belonged to teach the Law, Deut. 17. 8.---14. Mal. 2. 7. Jer. 18. 18. This due reverence they yeeld to them.

which were in the house of the Lord of hosts] Attended on the Service there, and also did dwell within the circuits and courts of the Temple: hence is that Esay 2. 3. Micah 4. 2.

and to the Prophets] Extraordinary, as *Haggai*, *Zechariah* and *Malachy*, if he then lived, and to the ordinary Prophets also: the residence of *Haggai* and *Zecheriah* there, should have been a strong motive to the Jewes in *Babylon* for their return.

Should I weep] Meaning Fast, as ver. 5. Weeping is fo annexed to Fasting, that our Saviour useth the words of mourning and fasting indifferently to signifie the same thing, Mat. 9. 15. And where Saint *Matthew* sets down the word mourn, in that place the other Evangelists put for it fast, Mark 2. 9. Luke 5. 34. Of this weeping at fastings, See Joel 2. 12, 13. Judges 20. 26. 1 Sam. 7. 6. Psal. 69. 10. Ezra 10. 1. How contrary is this to our practice in fasting? and much more to the Doctrine of popish fasting?

In the fifth moneth] They had likewise other dayes of fasting, see ver. 5. & ch. 8. 19. but this was the chief, because then both City and Temple were burnt, Jer. 52. 12, 13. They doubted not the lawfulnesse of its first institution, and the keeping and celebration of it hitherto, being ordained by the publick and common consent of the Church of the Jews; as likewise the feasts of *Purim* were in the days of *Esther*; though the like authority for Fasts and Feasts upon the like grounds, is by some denyed now to the power & authority of the Church: but their question and scruple now was touching the continuation of it thus; Are we in conscience bound to keep the solemn Fast appointed to be in the fifth Moneth, by reason of the destruction of the Temple which happened at that time, 2 Kin. 25. 8, 9. now that it is in re-edifying, and Gods service to be restored, Ezr. 6. 15. seeing the keeping of it is not commanded in the Law of God? See Mal. 3. 14. They would not take upon them to end it now of themselves, and forbear it hereafter, without the consent and authority of the Church at *Jerusalem*, to prevent any schism, and to preserve unity therein between them both. The day of that fift moneth is set down to be the tenth day, Jer. 52. 12. three dayes after that *Nebuzaradan* came unto the City, 2 Kin. 25. 8.

separating my self] From feasts, company of women, gay apparell, musick, and all other carnall delights, see ch. 12. 12, 13, 14. 1 Cor. 7. 5. Joel 2. 16. Jonah 3. 6. 2 Sam. 12. 20. Est. 5. 1. Dan. 6. 10. & 10. 3. And addicting my self to more strict holinesse on that solemn day; for separation from all pollution of sin in those extraordinary dayes of fasting, was a thing more then ordinarily looked unto.

Those so many years] In the captivity and since the 70. years of capivity began eleven years before the burning of the Temple, See Ezek. 40. 1. & ch. 33. 21. And the number of years fince the end of the capivity till this time of building the Temple, are by divers divertly reckoned: see Annot. on Dan. 9. 25. by all aforegoing it appears, that the Jews remaining in *Babylon* were not groſſe contemners of God and his Religion, but though it was their great faule to abide there, & their great ingratitude too, when God in mercy had made open the way for their return, yet there remained in them many sparks of piety, and they could not but be displeased with themselves for that their sin, though they did not prefently amend it; and therefore they stood in need, as of reproof and rebuke for their sin, so of exhortation and instigation to repent and return.

v. 4. *Then came the word of the Lord*] ver. 1. & 6. 9. & 4. 8. & ch. 1. 1, 7. Hag. 1. 1, 3. Zeph. 1. 1. Micah 1. 1. Jonah 1. 1. and so usually.

v. 5. *Speak unto all the people*] Comprehending both those that sent, and those that were sent unto; As the cause was common; so the answer was publike, and to all. And indeed the whole subject and substance of the Sermon following, is more directed to all the people, then to the Ambassadours; and contains matter of more concernment then that point of fasting came unto.

and to the Priests] For likely they were both of the people and of the Priests, which doubted, as touching this controversie, besides them which yet remained in Chaldea, and resoned of it, as of one of the points of their religion.

fasted and mourned] Both joyned together, Esay 58. 5. See on verse 3.

and seventh moneth] This other fast was appointed for the death of *Godaliah*, which happened in this moneth, 2 Kings 25. 25. Jer. 41. 1. &c. whereupon followed the total dispersion of the remainder of the people, and desolation of the land.

those seventy years] See on verse 3. and on Chap. 1. 12.

unto me, even to me?] A vehement interrogation for a vehement denial; seconded with an emphatical repetition and appealing to their own consciences. They did it not in such a manner, with such affections, ends, and exercises, as God requires; with repentance and amendment which God expects. But they went no further then the outward ceremonie; fondly conceiving, as if God would be pacified and pleased with such outward rites, and bodily exercises; and therefore they glory in themselves for so doing; and expostulate the matter with God, as we see Esay 58. 3. Thus pleasing and satisfying themselves in their carnal humours; and not heeding him who is a Spirit, and must be served in spirit and truth. Should I then, should I approve of such a fasting as done to me? was it not onely out of a carnal feeling of your evils, and miseries? Hos. 7. 14.

v. 6. *did not ye eat for your selves?*] As ye feasted, so ye fasted; and neither for me or my glory, as you should; according to that rule, 1 Cor. 10. 31. but to content your own fancies. And such abstaining or not abstaining makes nothing to the service of God, as we see Esay 58. 3. Thus pleasing and satisfying themselves in their carnal humours; and not heeding him who is a Spirit, and must be served in spirit and truth. Should I then, should I approve of such a fasting as done to me? was it not onely out of a carnal feeling of your evils, and miseries? Hos. 7. 14.

v. 6. *did not ye eat for your selves?*] As ye feasted, so ye fasted; and neither for me or my glory, as you should; according to that rule, 1 Cor. 10. 31. but to content your own fancies. And such abstaining or not abstaining makes nothing to the service of God, 1 Cor. 8. 8. yea, in your mirth and rejoycing you have not regarded me, to yield me honour and thanks for my benefits; Hos. 8. 13. and 9. 4. now the answer to the foresaid question is referred to this point; your fast might be sanctified by piety and devotion; but you had better to omit it, then prophane it, as you do; and instead of your ceremonies, endeavour your selves to serve God internally; by means of which I will change these your doleful dayes, into dayes of feasting and giving thanks for my benefits, Chap. 8. 19.

v. 7. *Should ye not hear*] Ye busie your selves about trifles; you curiously inquire of this fasting, as if it were the prime part, and principal point of religion, and mean while live in grosse sins, and neglect main duties. This is the corrupt nature and condition of hypocrites especially; They will strain a gnat, and swallow a camel. The Prophet therefore having to deal with such, for their berter conviction calls them back to the main point; touching them to the quick, appealing to, and charging their own consciences, for the reality and truth of what he now tells them.

the words] Or, are not these the words. Hath not God sufficiently declared his will concerning these external actions, and specially concerning a fast, prophaned through wickednesse? Esay 58. 3, 4. and concerning the main duties of repentance, holinesse, and righteousnesse required in your lives?

hath cryed] Openly, plainly, and vehemently, as Esay 58. 1.

by the former prophets] *Hebr. by the hand of &c.* This affirms his authority: he accords with the former Prophets, and instils, as they did upon the same main duties; he brings no new thing. And this doubles their crime; that they would not be warned and schooled by the example of their fathers, and what befell them; but still shut their eyes, and stop their ears, against those lessons by the former Prophets, so plainly, and powerfully preached to them. They still exhorted to repentance, and obedience; and threatned destruction for rebellion: you should have obeyed Gods command by them. But where is this? And neglecting it, all your fasting is to no purpose: you do but dally fo with God, and delude your selves.

when Jerusalem was inhabited] Or, on foot: or in its former state. Inhabited, not thinly, and poorly, as now; but populously.

and the cities therof] Through out all the land likewise, were in prosperity, and flourishing.

the south of the plain] Or the South, and the plain. See Josh. 15. Chapter. & Jer. 17. 26. & 32. 44. Places, it seems, much inhabited formerly; and after, for their sins, much waſted. The Prophets cryed out against their sinfull courses then, but there was no amendment; and therefore ruine came upon them. And should not ye now hear and heed the words of those Prophets, and not runne the same race of sin as formerly was done?

v. 8. *And the word*] See on verse 4.

v. 9. *execute*] Having reproached them for their disobedience in general, in not hearkening to the words of the former Prophets; which was the thing that God looked for, more then their fastings: and for want of which God rejected their ceremonious fasts; He comes now to presse them with particulars; He fers before them the special words and commandments of God, by the former Prophets, wherunto God required obedience, verse 9, 10. And their fathers refusing to obey, verf. 11, 12. And Gods punishing of them for it, verf. 13, 14. And thus in their Fathers example, he lets them see what themselves are, and what they should likewise expect if they amended not.

true judgement] *Hebr. Judge judgement of truth.* He sheweth that they did not fast with a sincere heart, but for hypocrisie; and that it was not done of a pure religion, because that they lacked these offices of charity, which should have declared that they were godly, Math. 22. 23. Micah. 6. 8. Judgement of truth is when, and where equity and right is only regarded, without any respect had, to favour, fear, hatred, bribes, acceptings of persons, or the like. And the charge is for the Judges: And thus he begins with the duties of the second Table; as is usuall in the Prophets, having to deal with an hypocriticall people: not but that our duties to God in the first Table are of far more esteem; but therein Hypocrites can best dissemble what is in their inward man: whereas the duties of the second Table put them upon a visible and palpable triall in the eye of the world. So that examination and conviction will here soonest appear.

and shew mercy] This is, the duty of every man to his brother; not onely to abstain from doing him any wrong; but to use kinde and favourable dealing towards him.

and compassions] So to do, out of the bowells of a tender affectionate love to our brethren.

v. 10. *And oppress not the widdow,*] Break not over where the hedge is lowest; do no wrong there especially, where we have most ease and advantage to do it, by reason of their weaknesse, and inability to save themselves harmless, or to resist, and offend us. And therefore God in his Law gives charge so often, and takes so great care of these persons, Exod. 22. 21. 22. Esay. 1. 17. 23. Jer. 5. 28. Deut. 10. 18. & 14. 29. & 24. 17. 19. and 27. 19.

imagine evil] The inward thought of the heart is the root and beginning of outward violence, and wrong; And therefore is to be looked to in the first place, that this be kept pure and undefiled, as in the fight of God, as Eph. 6. 5. 6. See Mich. 2. 1. Prov. 21. 2. and 6. 14. 18. and 4. 23. and 26.

v. 11. *But they refused to hearken*] A wilfull disobedience, obstinate stubbornesse, and intractablenesse. chap. 1. 4. See 2 Chr. 33. 10. Ezech. 3. 7. Deut. 28. 15. & 30. 17. Great is the evill and danger of this.

and pulled away the shoulder] *Heb. They gave a back-sliding shoulder.* And would not carry the Lords burden, which was sweet and easie; but would bear their own, which was heavie, and grievous to the flesh; thinking to merit thereby: which similitude is taken from yoalked oxen, which shrink at the yoke and are unwilling to draw, Nehe. 9. 29. Hosea 4. 16. Or as he that should carry a burden, but pulls away his shoulder, and lets it fall. The case is otherwise, Zeph. 3. 9.

and stopped their ears] *Heb. made heavy.* An argument of extream contempt, and hatred of the speaker, for the hearer to stop his ears at him. See Esay 6. 10.

v. 12. *As an adamant stone*] See Ezech. 11. 19. & 36. 26. Job 41. 24. Ezech. 3. 9. Harder then the nether millstone. They heightened their heart to a malitious stubbornesse by continual opposition to all means of amendment; that they could no more be wrought upon to receive any impression of remorse, or reformation, then the diamond, flint, hardest rock, or stone could be ingraven by the tool of the artificer. See 1 Sam. 6. 6. & Jer. 17. 1. & 6. 28. 29.

lest they should hear the law] As Psal. 58. 4. 5. The Law of Moses was the sacred rule of obedience; and obedience ever required to it; seconded with all promises and threatnings, Deut. 27. 26. & c. 28. Lev. 26.

in his spirit] Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them, as Acts 7. 51.

by the former Prophets] *Heb. By the hand of, &c.* The power and majestie of the high Spirit of God shined forth in them, and their doctrines, which rendered them the people more inexcusable.

therefore there came a great wrath] A great punishment, the effect of great anger and displeasure. And the greatnesse of Gods wrath doth evince the greatnesse of their sins; for God is just. And both these should have been warning sufficient to the people to whom *Zechary* now preacheth; that they should not now dally with God, and serve him with shadows and ceremonies, but seriously repent and amend.

v. 13. *Therefore it is come to passe*] By a just and equal retaliation; when there was now no other remedy; 2 Chron. 36. 16.

that as he cryed] An admirable mercy of God, that he should deigne

deigne to invite man, to call and cry upon him, for his good and salvation; sending his Prophets early and late. See Eze. 18. 31. 32. Jer. 13. 27. Esay 65. 2.

and they would not hear] An height of impiety in man: And much charged upon sinners in Scripture. They would not hear, to obey his voyce, and reform their manners.

So they cryed] Jer. 2. 27. Judg. 10. 10. 15. Isaiah 26. 16. Hos. 5. 15. in their calamities, for help and succour.

And I would not hear] A most just retaliation: As they were deaf to God, so he to them. Job 27. 9. Prov. 1. 28. Isa. 1. 15. and 59. 2. and 65. 12. Jer. 1. 11. and 14. 12. Micah 23. 4. He would not relieve and comfort them; but left them helpless in the hand of their enemies. And this is the great wrath of God indeed. See Jer. 15. 1.

v. 14. *But I scattered them*] Not onely drove them into exile; but therein scattered and disperfed them.

with a whirl-winde] Violently and suddenly; as with a strong storm and Tempest. See Job. 21. 18. Isa. 17. 13.

among all the Nations] Of the four quarters of the heavens: See Ezek. 5. 2. among the Assyrians, Egyptians, Edomites, Moabites, &c.

whom they knew not] So remote and far off, that they knew not them; or their language; had not heard of them; strangers to the Jews in affection and religion.

Thus the land was desolate] The mark of Gods vengeance laid upon the land it self, Gods own Land, Because they had defiled it. And to fulfill the threatnings, Levit. 26. 32, 33, 34, 35. 2 Chron. 36. 21.

after them] After they have been carried away out of it: after the murder of *Gedaliah*; when all the remainder of the people, men, women, and children, fled into Egypt; Jer. 43. 6.

That no man passed through] We read not that any Colonies were sent by the king of Babylon to plant in the Iews room; as was done by the Assyrian, in Samaria and Israel; 2 Kings 17. Neither that any neighbouring Nation came to possesse and inhabit it; nor yet that at the return of the Jews, any were displaced to make them room, either by force, or fair means. But God in his judgement and providence, kept it waste and empty, ready for them at their return; See Isaiah 60. 15. Ezek. 33. 28. See the like of Babylon, Jer. 50. 13. and 51. 43. and that Zeph. 3. 6.

for they laid] God in his Justice; and the Iews by their sins. Psal. 107. 34. Dan. 9. 16. the sins of the Jews wasted their own land more then the armies of the Babylonians.

the pleasant land] Hebr. *land of desire*, meaning Judea. See Psal. 106. 24. Jer. 3. 19. Isa 2. 62. 3. 4. God had made it as his Paradise, furnished it with all plenty, and pleasure; and above all with his presence and residence in his City, & Temple: But they by their sins laid all desolate. Lam. 1. 1. and 2. 15. and 4. 12. and 2. 1. 6. 7. and 4. 1. 6. and 5. 18.

CHAP. VIII.

Verse 1 A *Gain the word*] It appeareth by verse 19. that this is a continuation of Gods answer to the question concerning the fold Fasts; And it mainly contains a *consolation* by many comfortable Promises against all such discouragements as caused them to distrust the good successe of things.

v. 2. *I was jealous for Zion*] Chap. 1. 14. Some take this to be Gods zeal for Zion, his great and ardent height of love to her; and thence arising his great fury and wrath against her enemies; that he will be her defender, and avenger of them. Others rather understand it of his Jealousie for her. Now Jealousie is a mixt passion in an husband consisting as of a most tender love to his wife, and care of her, and his own honour, so of a most furious rage, and revenge, upon just, or evil suspition, of false dealings, where this is suspected or known to be violated. And both these are comprised in this verse.

with great Jealousie] I loved my city with a singular love, so that I could not abide that any should do her any injury. Or, as some apply it to the particular and prefent occasion, lest the should fin by keeping these fasts, in an evil manner.

And I was] Or, have been.

Jealous for her] Or of her, or over her.

with great fury] Punishing her for her breach of faith, and playing the harlot, with repetition, and banishment out of her countrey. This seems belt to sute with that which follows: though that also be a truth, of Gods fury against the enemies of his Church, whom he punisheth for the love he beareth to his Church.

v. 3. *Thus saith the Lord*] This is repeated seven times in the nine first verses of this chapter; and seven times more in the rest of this chapter. And all this to strengthen their faith against distrust; because the things here promised and spoken are so strange and difficult; yea seem to be impossible, incredible in their eyes, verse 6. want of faith to Gods word is a destructive sin, dishonourable to God, pernitious to man. 1 John 5. 10. John 3. 18.

I am returned unto Zion] Here the decree is put for the thing it self, or the beginning for the perfecting of it: before God was gone away from *Zion*, Ezek. 10. & 11. chap. he left it waste as a prophane place, there was no Temple, Altar, Sacrifice, Priest, People, Service, City there, God was absent; now he returns to *Zion*, to his Church and People there, returns in merey, grace and favour, he is reconciled to them.

and will dwell, &c.] Not stay a while, as Jer. 14. 8. but abide still, reside and inhabit there, chap. 2. 10. see Exod. 25. 8. 1 Kings 6. 13. 2 Chron. 6. 18. Psal. 68. 16. & 132. 13, 14. so that she shall not need to fear the threats of their enemies, and scoffes at their weak beginnings; like those Neh. 4. 3. Gods presence shall be her sure help, Psal. 46. 5. and he will make it the setled place of his Glory and worship.

shall be called a city of truth] She had been false and faithlesse, Isa. 1. 21. Jer. 2. 20. 21. and therefore cast off: but now the shall be called a City of truth, not only passively, because God should truly perform all his promises towards her, & verifie them in her: but also, and rather actively, because of her verity and fidelity with men, and chiefly for her fincerity in Gods worship, professing, preaching and maintaining it, Isa. 1. 26. A faithfull City, observing faith and loyalty towards God, in cleaving constantly to his sincere Worship; whereas all other Cities in the world abroad were full of errours, superstitions, and abominable idolatries; see that Isa 26. 1. & 60. 14, 18. Ezek. 48. 35.

the holy mountain] They prophaned and polluted it before, Mal. 1. 7, 12, 13. but now it should be called holy, because of the holy Temple thereon re-edified, and the holy Worship of God therein re-established upon Zion. 2 Sam. 21. 23. Isa. 4. 3. Oba. 16. 17. Joel 3. 17. Dan. 9. 16, 20. Isa. 27. 13 & 56. 7. & 62. 12. & 65. 25. & 66. 20. Gods dwelling in the midst of his people is to make them holy.

v. 4. *There shall yet old men*] I will blesse the Inhabitants of *Jerusalem* with peace, and health, and long life: A figure of the spirituall blessings of the Church, as Isa. 65. 20, 22. though now they were few in number, and by reason of wars, and other troubles, not likely to live long, and to increase to any great multitudes, or to live in peace; yet God promiseth they shall doe both: the streets now desolate and unfrequented, should be re-peopled; they that were now young should live till decreped old age, they should dye, not by strength of War, but by length of years, being kept safe under Gods protection, and blessed by his dwelling in the midst of them.

his staffe in his hand] A sign of a peaceable and prosperous estate, wherein men are not cut off untimely by wars, and such like calamities; see 1 Sam. 2. 31. Lam. 2. 20, 21, 22. & 5. 11, 12, 13, 14.

for very age] Heb. *For multitude of days*. This was evidently seen in *Zerubbabel*, *Jo hua*, *Ezra*, *Nehemiah*, & others, as some conceive.

v. 5. *Full of Ioyes and girles*] A sign of fruitfulnesse and encrease, as Exod. 1. 7. Jer. 31. 27. Esay 2. 6. 22. & 65. 20, 22.

playing] A signe of peace and security, after the fashion of children in Towns peaceably inhabited: In time of war and common calamity, it is otherwise.

v. 6. *If it be mervailous*] Or hard, difficult, incredible. This promise aforesaid seemed strange to the Jewes, the prefent state of things being considered; God therefore by way of prevention, confirms his promise, by an argument from his power opposed to their incredulity; what is impossible with man, is possible with God: and he sheweth to, wherein our faith standeth, and whereupon we must fix it; not upon our sense or reason: he checks this conceit; is it meet to measure God by our selves? to include his power within the compasse of our brains? No, we must trust to his truth and power, who can and will perform that which he hath promised, though it seem never so impossible to man, see Luke 1. 37. & 18. 27. Rom. 4. 17, 22

of the remnant of this people] They seeing themselves to be but a remnant, were discouraged, and grew distrustfull hereupon: And yet this might have strengthned their faith, That seeing this small remnant had returned beyond all hope, by Gods power and pleasure, therefore this might serve to help their hope for the time to come.

in those dayes] The consideration of the prefent state of things at this time stood in their light, and darkned the eye of their faith: but they were to raise up themselves above that; true faith is the evidence of things not seen, Heb. 11. 1.

v. 7. *I will save my people*] God sets forth his own power, to help forward their faith: see Esay 43. 11, 12. 13. & 48. 15. & 65. 9. Exod. 6. ver. 7.

from the East Country] Gods promise of recollecting the disperfed Jewes, and restoring them to their own home: though they were never so much disperfed and scattered, yet that should not hinder the accomplishment of his promise.

and from the west country] Heb. *The Country of the going down of the Sun*. They were most carried into *Babylon*, and those Eastern Countries; yet into other parts also: And by East & West here, are meant all quarters of the world: see ch. 2. 6. Psal. 113. 3. Mal. 1. 11. Ps. 50. 1. This may be applied mystically to the Church.

v. 8. *And they shall dwell*] The Iewes with whom *Zechary* had now to deal, mistrusted all things; they feared they had returned to *Jerusalem* but too soon, out of too much zeal, the

the present face of things promised so little good to come; But God by his Prophet tels them here, That they should see by the event, that things should fall out otherwise; The remnant of the disperfion should return, come to them, and dwell there, chap. 2. 4. That decree Hos. 9. 3. should now be reversed Ezek. 36. 10, 11. 28. and 37. 25. Jer. 23. 8. Isaiah 44. 26.

My people] Gods free and gracious Covenant, the fountain of all his favours, which seemed for their sins to be broke off for a time, and the memory of it buried; yet God would not forget; but renew and revive again; consisting in a mutuall stipulation, for subjection in them, and protection in him. See Jer. 13. 11. and 24. 7. and 30. 22. and 31. 33. and 32. 37. 38. besides many other places.

in Truth, and in righteousnesse] Faithfully performing my Promise which I have made to them in my Covenant; and inlarging my bountytowards them; which is often signified by the word righteousnesse. See Hos. 2. 19. Or, in truth, on my side; Isaiah 65. 16. and in righteousnesse on theirs; Isaiah 60. 21. and 61. 11. and 65. 25. and 46. 13.

v. 9. *Let your hands be strong*] Hag 2. 4. let neither respect of your private commodities, neither counsell of others, nor fear of enemies, discourage you in the going forward with the building of the Temple; but let both hearts and hands joyn in setting forwards all things belonging to the service of God, and good of the state. This exhortation he presseth with much variety, and force of argument, in the fourteenth verse. See Iosh. 1. 6. 7. 9. 18. and 23. 6. Exra 10. 4. Isaiah 35. 3, 4.

ye that hear in these dayes these words] There is a force in these demonstrative words to be observed: ye present, now living, in these hopelesse dayes; and yet hear and have these gratious words of promises, to be strong in heart and hand.

by the mouth of the Prophets] Haggai, and Zechariah, who at this time prophesied to the Jews. Ezra. 5. 2.

which were in the day that the foundation] It was but about two years since they now had begun to *build*, Ezra. 5. 2. And yet in that short time, God often called upon them, and encouraged them by his Prophets; and therefore the more blame and shame for them if they did not go on in the *building*, being so dayly stirred up to it. If we make the words of laying the foundation to relate to the Jews, Ezra. 3. 8: Yet there was but fourth year of Darius Hystaspis, are not many years, but about twelve. But they who understand this fourth year to be of Darius Nothus, the seventh Persian Monarch after Cyrus, do finde the years intervening to be 108. And thereupon are much puzled about the long age of Zerubbabel, Joshua Ezra, and Nehemiah, Haggai, and Zechariah, who yet is called a young man, chap. 2. 4. all of them living then, and now; Ezra, and Nehemiah, we are sure long after.

that the Temple might be built] This is the main thing urged by the Prophets then, and now. And therefore they must strenuously, and couragiously go on with the work, and hold to it; notwithstanding all obstructions; and overcome all difficulties, and tentations to the contrary. Gods word in the mouth of his Prophets is a sufficient ground, and warrant for them, so to do.

v. 10. *For before these dayes*] While the *building* was neglected.

there was no hire] Or, the hire of man became nothing, &c. Mens, and beasts labour, was in vain, by reason of the curse which I laid upon their carelesnesse in restoring my service. Hag. 1. 6. 10. and 2. 15, 16. 17. Mal. 3. 10. 11. He minded them of this Judgement of famine (as we have need to be often minded in the like case) That they should not dare to go on to provoke the Lord any further in so sinfull doing.

any peace] At home, or abroad, in City, or Countrey; But wars, and dangers from enemies round about them; who by incursions, and invasions did vex, disquiet, prey, and spoil them; so that there was no safety for travellers, or any body. A second judgement.

because of the affliction] Brought on them by the enemies, who wrought them much mischief. And these were their neighbours, the Samaritans, Ammonites, and other old enemies.

for I set all men] Seditions, and civil contentions, grudgings, parrakings, factions, whereby they were imbittered one against another; as Esay 9. 20. 21. A third judgement. And here is Gods hand in these punishments. See our Amos 4. 6. Here is more then a bare Permission; and yet God holy therein, and free, making use of their rage to execute his judgements, which they intended not. His hidden counsell, and purpose, his secret motion herein, appertains not to them; nor excuseth their sin.

v. 11. *But now*] Seeing you have cheerfully gone on to the re-edifying of my Temple; though I am without shadow or chang, James 1. 17: Yet my actions shall change their nature towards you.

I will not] Be angry, as formerly; nor punish you. When our sins cease, Gods anger ceaseth.

v. 12. *For the seed shall be prosperous*] *Heb. of peace*. I will set down the true occasions, and means, of a true and perfect peace, and will cause it to increase and multiply. See Psa. 72. 3. ye shall be free from enemies; all in peace. Or rather, Their seed shall prosper; They shall peaceably sow; and no floods, or storms, or any hurtfull thing, shall annoy their fruits, and harvest. And this best agrees with that which followeth.

the vine] Joel 2. 22. Hag. 2. 19. Hos. 2. 21, 22. Husbandmen shall enjoy the benefit of Gods favour, and reap the fruit of their labours; abundance of increase, a plentiful crop; through the kindly and seasonable showers that God will send: upon whose blessing in these things we must wholly depend, Mat. 6. 11.

and I will cause the remnant] God himself will put them in possession; and though they were a poor remnant, yet they should enjoy it quietly in spite of all their enemies.

v. 13. *as ye were a curse*] A form of execration and cursing; As thus; God do to me, or thee, as he hath done to the Iews; Or, God make thee like a Iew; or the like. Making their calamitie a pattern for any fearful imprecation. See Deut. 28. 37. Ier. 24. 9. & 29. 18. 22. & 42. 18. Psal. 83. 11. and 102. 8. Thus it was with them, They were odious, and detestable to all, when they bewayed their impiety and ingratitude in not building the Temple; they were fearful examples of Gods horrible wrath.

O house of Judah, and house of Israel] Some make the later only an explicaon of the former, as in Psal. 14. 7. and 76. 1. See Esay 48. 1. & 46. 13. But rather we may distinctly understand them for both kingdoms: for both are mentioned verse. See Iosh. 1. 6. 7. 9. 18. and 23. 6. Exra 10. 4. Isaiah 35. 3, 4.

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by the mouth of the Prophets] Haggai, and Zechariah, who at this time prophesied to the Jews. Ezra. 5. 2.

which were in the day that the foundation] It was but about two years since they now had begun to *build*, Ezra. 5. 2. And yet in that short time, God often called upon them, and encouraged them by his Prophets; and therefore the more blame and shame for them if they did not go on in the *building*, being so dayly stirred up to it. If we make the words of laying the foundation to relate to that Ezra. 3. 8: Yet there was but fourth year of Darius Hystaspis, are not many years, but about twelve. But they who understand this fourth year to be of Darius Nothus, the seventh Persian Monarch after Cyrus, do finde the years intervening to be 108. And thereupon are much puzled about the long age of Zerubbabel, Joshua Ezra, and Nehemiah, Haggai, and Zechariah, who yet is called a young man, chap. 2. 4. all of them living then, and now; Ezra, and Nehemiah, we are sure long after.

that the Temple might be built] This is the main thing urged by the Prophets then, and now. And therefore they must strenuously, and couragiously go on with the work, and hold to it; notwithstanding all obstructions; and overcome all difficulties, and tentations to the contrary. Gods word in the mouth of his Prophets is a sufficient ground, and warrant for them, so to do.

v. 10. *For before these dayes*] While the *building* was neglected.

there was no hire] Or, the hire of man became nothing, &c. Mens, and beasts labour, was in vain, by reason of the curse which I laid upon their carelesnesse in restoring my service. Hag. 1. 6. 10. and 2. 15, 16. 17. Mal. 3. 10. 11. He minded them of this Judgement of famine (as we have need to be often minded in the like case) That they should not dare to go on to provoke the Lord any further in so sinfull doing.

any peace] At home, or abroad, in City, or Countrey; But wars, and dangers from enemies round about them; who by incursions, and invasions did vex, disquiet, prey, and spoil them; so that there was no safety for travellers, or any body. A second judgement.

because of the affliction] Brought on them by the enemies, who wrought them much mischief. And these were their neighbours, the Samaritans, Ammonites, and other old enemies.

for I set all men] Seditions, and civil contentions, grudgings, parrakings, factions, whereby they were imbittered one against another; as Esay 9. 20. 21. A third judgement. And here is Gods hand in these punishments. See our Amos 4. 6. Here is more then a bare Permission; and yet God holy therein, and free, making use of their rage to execute his judgements, which they intended not. His hidden counsell, and purpose, his secret motion herein, appertains not to them; nor excuseth their sin.

v. 11. *But now*] Seeing you have cheerfully gone on to the re-edifying of my Temple; though I am without shadow or chang, James 1. 17: Yet my actions shall change their nature towards you.

I will not] Be angry, as formerly; nor punish you. When our sins cease, Gods anger ceaseth.

v. 12. *For the seed shall be prosperous*] *Heb. of peace*. I will set down the true occasions, and means, of a true and perfect peace,

ſanctuaries of juſtice, and cities of refuge to the oppreſſed.

v. 17. *imagine evil*] The thoughts and heart are to be holy and charitable. They are the fountain: and God heeds moſt, and examines them. And his Law is ſpiritual; contrary to the corrupt gloſſes of the Phariſees, juſtly taxed by our Saviour, Matth. 5. See Zech. 7. 10. If the Jews do addde the moral duties, to the building of the Temple, then God will be gracious and bountiful into them.

and love no falſe oath] Chap. 5.8. Pſal. 15.4. and 24.4. Ezek. 17. verſ. 18,19. Jer 5.2. Joſh.9.19.

thingsthat I hate] And them that do them, Pſal. 5.5. & 11.5. See Prov. 6.16. Jer. 12. 8.

v. 18. *And the word*] See on verſe 1.

v.19. *The faſt*] After all thoſe more material things formerly premiſed, he now comes to the final deciſion of the main queſtion concerning the faſting propoſed, Chap. 7. 3. The anſwer now is ſoon made: If you will build my houſe, and not imagine evil, to oppreſſe one another; but execute mercy and truth; then I will perform my gracious promiſes made to you, and abundantly bleſſe you: And then this queſtion falls of it ſelf; your Faſts ſhall be turned into Feaſts; ſuch ſhall the change of your ſtate and condition be.

of the fourth moneth] Appointed for a remembrance of the taking of Jeruſalem by the Chaldeans; which was in this moneth, the ninth day, Jer. 39. 2. and 52. 6,7. 2 Kings 25. 3.

and the Faſt of the fifth] For the burning of the Temple, the tenth day of that moneth, that is, three dayes after *Nebuzaradan* came into the cities, 2 Kings 25. 8. Jer. 52. 12, 13. See on Zech. 12. 5.

Faſt of the ſeventh] For the death of *Gedaliah*, Jer. 41.1, &c. Zech. 7. 5.

Faſt of the tenth] For the ſiege laid before Jeruſalem, Jer. 52.4. 2 Kings 25.1. in the tenth day. Theſe faſts are not blamed here as unwarrantably undertaken.

joy and gladneſſe] And therefore no more fit to be times of faſts. Joy and ſorrow, as light and darkneſs, expel one another.

and chearful Feaſts] *Heb. ſolemn or ſet times of feaſts.* Your ſolemn feaſts appointed by God in his Law; and interrupted, and left off all the time of your captivity, ſhall now be revived, and celebrated by you: as ye began Ezra 2. v. 4.

therefore] An injunction, to be ſure to obſerve that which God moſt required, and they moſt neglected: if they would hope and have thoſe good things come to paſſe.

Love the truth] The ſubſtance of religion; in obedience to God, and charity to our Neighbour: and heed not ſo much thoſe outward ceremonies, and bodily exerciſes. And love is required to truth; Rom. 12 9. Amos 5. 15. Pſalm 119. 20. 40. 47. 97. 131.

and peace] Peaceable dealings; the judgement of peace; v. 16. Not quarreling for old cuſtoms. And this will bring you peace with God, and proſperitie in the world. Look to theſe.

v. 20. *Thus ſaith the Lord of hoſts*] To bring credit and authority to the enſuing prophetie; The matter of it being ſo incredible to them, who for the preſent ſaw all things in ſo poor and deſpicable a condition, that they half repented that they were returned; as the Jews in the wilderneſſe, after their coming out of Egypt; and thinking themſelves deluded, were rather minded to return into Babylon again. Scarce poſſible was it for them in this caſe to believe theſe, and the like glorious *promiſes*, as that Hag. 2. 9. This preface therefore was moſt neceſſary for them.

it ſhall yet come to paſſe] Yet hereafter; though there be ſo unlikely an appearance for the preſent. He amplifies the former joy, by adding Evangelical promiſes, concerning the ſpiritual kingdom of Chriſt; and the great and eager confluence and acceſſe of the Gentiles to it, and the glory of the Jews by it.

Come people] See on Micah 4. 1, 2. come and be converted; and joyn themſelves to the Church.

many cities] Many, & great cities of the Gentiles for all their greatneſſe, yet ſhall they ſubmit and ſubject themſelves.

v. 21. *Let us go*] In going let us go. See on Eſay 2. verſe 3. and on Micah 4.2. The zeal of converts to convert others. See *Pſal.* 122. 1. and 95. 1. 2. Jer. 31. 6.

ſpeedily] Or, continually: *Heb. going.*

to pray] *Heb. To entreat the face of the Lord.* See on C. 7. 2. & on Zech. 2.v. 3. Am.5.v.4,5. Hoſ.5.15. Prayer is the chief part, and duty of Gods worſhip: taken for the whole. And they ſeek him, as moſt deſirous to finde him and his favours; to know him and his will; that they may obey him and it, as their onely guide and aim, Pſal. 119. 105.

I will go alſo] Every one was as forward to ſerve God himſelf, as he was deſirous for another to do it. That is true zealous charity, which neither leaveth others behinde, nor thruſteth others before it. Not like that of the Phariſees, Matth. 23. 4.

v.22. *Yea, many people, and ſtrong nations*] Not a few poor ones; but many and mighty, potent and populous. Eſay 66.8. 12.20. 23. & 49. 19.20.21.22. & 54.1,2,3. & 60. 3,4,5,11,12.

in Jeruſalem] Typically; becauſe at this time Gods worſhip being onely there, all converts were to reſort thither. So that this Temple now in building ſhould become in a kinde common to the Gentiles; a Temple alſo for them and their uſe. Not yet that they ſhould keep and obſerve the Levitical ſacrifices, and ſervices there; But becauſe the word of the Lord ſhould go forth from Jeruſalem, w[ch] being now the only Church of God; and therefore ſo often taken for a Type of Chriſts Church under the Goſpel; ſhould be the mother Church, whence the Goſpel ſhould proceed, Eſay 2. v. 3. Pſal. 110. 2. See the like Eſay 66. 23. and Zech. 14. 16.

v. 23. *ten men ſhall take hold*] Ten men taken for many; as Gen.31.41. Lev.26.26. Job 19. 3. In the dayes of publication of the Goſpel, they who are now ſo averſe, ſuch enemies, ſhall become thus eager and earneſt, to embrace the Goſpel. There ſhall be no need of arms, and coaction to enforce them; they ſhall be ſuch a willing people, Pſal 110.3. They ſhal come on thus, and come in with this unity, unanimity, conſent, humility, and fervency.

out of all languages of the nations] We ſee no language or nation excepted. So largely ſhall the kingdom of Chriſt, and the Goſpel ſpread. See C. 2.11. Eſay 66.18. Dan. 7. 14. Apoc. 5.9. & 7.2. Pſal. 9.8. Acts 10.35. Though they ſhall not underſtand one anothers language, yet they ſhall agree in this one underſtanding, by Gods ſacred and ſecret inſtinct and motion of his Spirit, and ſhall ſpeak this language of Canaan, Eſay 19.18.

of the skirt of him that is a Jew] Ten men, of one Jew; whom they ſo hated and ſcorned before; yet now they ſhould take no ſcorn to cleave unto them, to humble and ſubmit unto them, to learn of them, and become their diſciples, hang upon them, and run after them, as little children do when they catch hold on their mothers garments, Eſay 55. 5. Thus they flocked to *Paul*, and the other Apoſtles, Gal.4.15. And indeed to the Jews was the Goſpel firſt preached; and next by the Jews to the Gentiles, Acts 13 46. And the believing Jews thought not now themſelves diſparaged, nor their glory eclipſed by the acceſs of the Gentiles; but rather gloried in it, as juſtly they might. And thus was the old prophetie fulfilled, Gen.9.27.

we will go with you] In the worſhip and ſervice of the true God. And the reaſon follows.

for we have heard] By your preaching, Rom. 10. 17.

that God is with you] Rightly known and worſhipped, onely among you Jews, or in the Church; but not among us, who are ignorant idolatrous Gentiles. Therfore they thus catch hold of them, uſe the help and miniſtery of men, to ſeek and finde God among them, verſ.22. See 1 Cor.14.25. Great and glorious was this prerogative of the Jews, which afterwards they loſt by their infidelity.

CHAP. IX.

Verſe 1. *The burden*] Here begins the third main ſermon of *Zechariah*; & continues to the end of the eleventh Chapter. And contains a prophetie, 1. againſt the enemies of the Jews to the 9. verſe. Secondly of the coming of Chriſt, and of his kingdom, and the bleſſings of it; to the 11. Chap. And thirdly of the deſtruction of Jeruſalem, and the rejection of the Jews for their rejecting of Chriſt. Chap.11.

The burden of the word of the Lord] His burdenſome word. A prophetie of heavy and ſad, great and grievous threatnings and curſes; A prophetie of threatnings and curſes againſt the bordering enemies of Gods people. See Eſay 13. 1. Jer. 23. 33. which burden they ſhould not be able to ſhake off from their ſhoulders.

in the land] Or, upon, againſt the land.

of Hadrach] Not elſewhere in Scripture mentioned. Some ſay without any proof, that it was an idol of the Syrians, which repreſented the Sun. And that the Prophet calleth that country or ſome part of it by the name of the idol: as Eſay 8. 8. is Immanuels land, and the like Jer.48.46. and Hoſ.10.5. Others underſtand only by this, the countreys bordering round about Judea; taking the word to be a Syriack word of that ſignification: which language was in uſe with the nations here threatned. The like, they ſay, is Iſai.14.1. Jer.25.36, &c. 51.41. But rather it ſeems to be the name, not of a man, but of ſome city, neer to *Damaſcus* and *Hamath*; or of ſome particular region in Syria.

and Damaſcus] See on Amos 1. 3. See Eſay 8. 4. and 17. 1. Jer. 4. 23.

ſhall be the reſt thereof] Theſe threatnings ſhall fall, and be executed upon Damaſcus; this burden ſhall fit, and reſt there, as in its place of reſidence; ſeeing there till it conſumes them. It ſhall not be like a ſudden ſtorm, ſoon gone; but as in Eſay 9.8. and Pſ. 125.3. it ſhall fix and maintain its ſtation in that royal city of the Syrians; they ſhall not be able to ſhake the burden of it from off their ſhoulders, or any way to eſcape it.

when the eyes of man] *Heb. for the Lords eye is upon man*, as on all the Trybes of Iſrael. He gives a reaſon why the burden and words of the Prophet were directed to the Heathen nations: namely becauſe Gods providence doth not governs his people alone, but the whole world; for God hath an eye upon all men. See Ch.3.9. & 4.10. & 5.6. Gen.18.25. But with leſſe ſtraining we may underſtand it of the eyes of man, that is, of the eyes of all mankinde, or the Gentiles: but of the Jews, of all the tribes of Iſrael; when the eyes of that people, as of one man ſhall unanimoully look up towards the Lord, for aid and help againſt their enemies; and they convert, as their eyes; ſo their heart to him by true repentance, Then ſhall the burdenſome word of the Lord light, and lye upon their enemies.

all the tribes of Iſrael] An explication of the laſt word aforegoing.

toward the Lord] And not toward idols, or images.

v. 2. *And Hamath*] See on Amos 6. 2. 3. Some take this to be Antiochia.

ſhall border thereby] *Heb. And he alſo ſhal border Hamath thereby.* Meaning, that eye of Providence ſhall limit, that is, ſhall ſtay the courſe of the power, conquells and enterprifes of Hamath, chief city of Syria. See Eſay 7. 8. 9. Jer. 49.23. Or rather thus; Hamath ſhall ſhare in the burden, bear a part in the puniſhment. At Riblah in Hamath, much cruelty had been exerciſed upon the Jews; and the Syrians generally had been their cruell enemies, God now will be the avenger of his people againſt them. To interpret this of the Hamathites converſion, is far from the Prophets meaning, & tenour of the context.

Tyrus] See on Amos 1. 9. 10.

and Zidon] Called great Sidon, or Zidon, Joſh. 11. 8. An ancient and famous City, named likely of Sidon the eldeſt Son of Canaan, Gene. 10. 15. Of great traffick and Marchandize, lying on the Weſtern Ocean, North, North Eaſt from Tyre, nigh to Zebulon, Gene. 49. 13. Allotted to Aſher, but they got nor the poſſeſſion of it Judg. 1. 31. & 3. 3. But the Sidonians oppreſſed the Iſraelites, Judg. 10. 12. And had been lately a pricking briar or the houſe of Iſrael; Ezech.28. 24. we read of kings of Zidon, Jere. 25. 22. & 27. 3. ſubdued by Nebuchadnezzar. Ahab married Jezebell the daughter of Ethbaal, King of the Zidonians; 1 King. 16. 31. Aſtoreth or Aſtaroth was their Goddeſſe, 1 King. 11. 5. Sarepath was neer it, Luke 4. 26. Our Saviour went aſide into thoſe parts, Matt. 15. 21. And from thoſe parts they came to our Saviour, Mark 3. 8. Luke 6. 17. Paul in his voyage to Rome touched there, Act 27. 3. And they make peace with Herod, Acts 12.20.

though it be very wiſe] In worldly wiſdom, which is attributed to the Tyrians, Ezek. 28. 3. 4. 5. 12. 17. The ſingular number here may be diſtributively applied to each of them: Merchants are wiſe, and cunning: upon which thoſe Cities founded their greatneſs. They were enemies to the Jews, proud, inſolent, and cruel to them, in the time of the deſolation of their ſtate. And therefore God here threatens revenge, which they ſhould not eſcape, for all their wiſdom. Joh 5.11.13 Theſe words have the touch of an Ironicall mock, as that Eze. 28. 3.

v. 3. *And Tyrus did build her ſelf*] Made warlike fortifications, It was called the ſtrong City Tyre, Joſh.19.29. The ſtronge hold of Tyre. 2 Sam. 24. 7.

and heaped up ſilver] Money, the other ſinew of war, and this heaped up in all abundance. See 1 Kin. 10. 27. Which abundance of treaſure it was not hard for the Tyrians to gather together; conſidering the long, and great trade, which all nations of the world uſed there; as is largely deſcribed, Ezek. 27. So that Tyre thought her ſelf impregnable.

v. 4. *Behold the Lord*] Neither her wit, wealth, or ſtrength ſhould avail her againſt the Lord; or ſave her from ruin. The Lord will ſcatter her wealth, and impoveriſh her. And though ſhe be ſeated in an Iſland in the ſea, and be never ſo powerfull by ſea, and ſhipping; yet the Lord will ſmite her power in the ſea. Prov.21. 30. Eſay 29. 16.

devoured with fire] That is conſumed, a Metaphor from ravenous beaſts. Though Tyrus was ſeated in the midſt of the waters, yet ſhall ſhe be devoured with fire: if God kindle the flame, nothing ſhall quench it.

v. 5. *Aſhkelon*] See on Zeph. 2. 4.

ſhall ſee it, and fear] This, and the following Cities of the Philiſtines, who dwelt a long the ſeacoaſt, ſouthward of Tyre and Sidon, from whence this ſtorm was next to come upon them; who alſo evermore had been the Jews bitter enemies, and ſtill were after their return from Babylon, They ſhall ſee the deſtruction of Hadrach, Damaſcus, Hamath, Tyre, and Zidon; and fear, the like to fall upon them. As it did moſt of all by Alexander the great.

Gaza] See on Zeph. 2. 4.

Ekron] See on Zeph. 2. 4.

for her expectation ſhall be aſhamed] She aſhamed of it; being deceived and deſtitute of ſuch ſuccour and help as ſhe looked for, from her patient, but then impoveriſhed friends, which could not ſave themſelves, much leſs others. Specially they were aſtoniſhed when they ſaw Tyre fall.

and the king ſhall periſh from Gaza] The Governours, and Government, the ſtate, and liberty of their Common wealth, ſhall be overthrown.

and Aſhkelon ſhall not be inhabited] The inhabitants being wafted by war, or carried captive, it ſhalbe diſpeopled & deſolate.

v. 6. *And a Baſtard*] Not their legitimate king, or Governor: But a mingled multitude of ſtrange nations gathered together; as baſtards in a family; which intrude upon others rights, or if any of *Aſhdod* remain, they ſhall be but as ſtrangers there without a certain ſeat of abode; as pilgrims are in a foraign foil.

Aſhdod] See on Zeph. 2. 4.

and I will cut off the pride of the Philiſtines] Their wealth, ſtrength, and all other things that made them ſwell with pride, and inſolency againſt their poor neighbours the Jews. In the time between the Jews return out of the Babylonian captivity, and the coming of our Saviour, the Philiſtines were throughly plagued; partly by Alexander the Great and his ſucceſſors, the Seleucidæ and Lagidæ, and partly by the Jews in the times of the Maccabees, and before, as hiſtories do record, ſee c. 2.9. Obed.20. Zeph.2.4. For further knowledge of the Philiſtines, ſo much mentioned in Scripture, we finde this: that they came of Cham. Gen.10. 6. 13. 14. They inhabited the weſt border of Canaan, adjoyning to the Mediterran ſea, & maintained ſtil their poſſeſſion there, though it were given moſt to the tribe of Judah, Joſh. 15. In Abrahams, and Iſaacs time, Abimelech was king of Gerar, one of their Cities. In the times of the Judges, they were divided into five Lordſhips, Judg. 3. 3. And ſo in the beginning of Samuels times, 1 Sam. 6. 16.17. They oppreſſed Iſrael in the dayes of Sampſon, Eli, Saul, Jehoram, Ahaz. They took the Ark of God in battell, and placed it in the Temple of Dagon their Idol. They ſlew Saul, and Jonathan. They were ſlain in great numbers by Sampſon. Samuel overcomes them; and Saul got two great victories over them; one occaſioned by Jonathan, 1 Sam. 13. 14. chapters, another by Davids ſlaying of Goliath, 1 Sam.17. After Sauls death; though David had formerly fled to Achiſh, King of Gath, for ſhelter againſt Saul, firſt in danger there, 1 Sam. 21. And a ſecond time, upon better ſecurity, 1 Sam.27. Yet being now king, he overcomes them in four battels, wherein four gyants the brethren of Goliath of Gath were ſlain, 2 Sam. 21. 15 — 22. Afterwards Uzziah, and Hezekiah prevail over them. And after, they were overcome by the Egyptians; and by the Babylonians.

v. 7. *His blood out of his mouth*] *Heb.* Bloods. I will make that they ſhal no more devour my people like beaſts, wolves, lyons.

his abominations] That is, abominable, ſpoiles, murders, cruelties, rapines; theſe their ſins are like meat and drink to ſinners, they hold them faſt, and are as unwilling to part with them, as to have meat pulled out of their mouthes.

from between his teeth] Yet God will give his people deliverance from their bloody enemies, and reſcue them from being a bloody prey unto them, when in their imagination they had ſwallowed them up.

but he that remaineth] That little remainder of my people which eſcaped from the enemies violence.

even he ſhall be for our God] Even that poor, ignoble, and contemptible remnant of the Jews, ſhall be for our God, ſhall be in his care, protection, favour, and in his account.

and he ſhall be as a Governour in Judah] Not only of higheſt rank, and chiefeſt eſteem with God, as Governours are in a Common-wealth; but alſo he ſhall be free, and have command and rule over others; albeit he had been now a long time a ſervant himſelf. Others thus, Though nor ſuitable to the words and context, I will take away, and pardon his ſins: And the Remainder of them, according to the election of grace, ſhalbe as it were, endenized among my people, and ſhall be honourable among them. So making this to be an Evangelical promiſe, of the Calling of the Gentiles: as many ſuch like there are. And theſe alſo underſtand the Ekronites here to be promiſed to become as the Iebuſite Araunah, 2 Sam. 24. 16. Who was of honourable account among the people of God.

and Ekron as a Jebuſite] A ſlave, and tributary, and one appointed to deſtruction: as the Jebuſites, 2 Sam.5. v.6. And the reſt of the Canaanites were.

v. 8. *And I will encamp*] Gods protection of his people. c.2. 5. They are unable for their own defence: Gods power is alſufficient for them; He will encamp round about them. Not as Eſay 29.3. But as thoſe, Gen. 32 1.2. 2 Kin. 6.17. Pſal. 34.7.

about my Houſe] The Temple, and Church; for the ſake whereof the ſtate is preſerved. It is uſually called Gods Houſe, and the Houſe of the Lord; the holy, and beautiful houſe; Eſay 64.11. The Houſe of his glory, Eſay 60. 7.

becauſe of the army] Of the enemy; to oppoſe it; and ſhield his Church, Pſal. 3. 1. 3. 6. & 27. 1. 2. 3.

becauſe of him that paſſeth by] The enemy ranging up and down, paſſing to and fro, with his armies. This may have reference to the invaſions and incurſions of the Seleucidæ, and Lagidæ, among others.

becauſe of him that returneth] Again, and again, with freſh onſets, againſt my Houſe, and people. Though the enemies be numerous in armies, obſtinate in malicious cruelties, and often recruit their forces, yet God will be a ſure ſhield, and ſafegard unto them, Pſal. 17. 9. 11. 12. 13. & 18 1. 2.

and no oppreſſor] They ſhall no more be tyrannized over, nor exacted upon; as they have been heretofore. Formerly even children had bin their oppreſſors, Eſay 3.12. And their enemies had been as Pharaohs taſkmaſters over them, Eſay 64.10.11.12

deigne to invite man, to call and cry upon him, for his good and salvation; sending his Prophets early and late. See Eze. 18. 31. 32. Jer. 13. 27. Esay 65. 2.

and they would not hear] An height of impiety in man: And much charged upon sinners in Scripture. They would not hear, to obey his voyce, and reform their manners.

So they cryed] Jer. 2. 27. Judg. 10. 10. 15. Isaiah 26. 16. Hos. 5. 15. in their calamities, for help and succour.

And I would not hear] A most just retaliation: As they were deaf to God, so he to them. Job 27. 9. Prov. 1. 28. Isa. 1. 15 and 59. 2. and 65. 12. Jer. 1. 11. and 14. 12. Micah 3. 4. He would not relieve and comfort them; but left them helpless in the hand of their enemies. And this is the great wrath of God indeed. See Jer. 15. 1.

v. 14. *But I scattered them*] Not onely drove them into exile; but therein scattered and disperse'd them.

with a whirl-winde] Violently and suddenly; as with a strong storm and Tempest. See Job. 21. 18. Isa. 17. 12.

among all the Nations] Of the four quarters of the heavens: See Ezek. 5. 2. among the Assyrians, Egyptians, Edomites, Moabites, &c.

whom they knew not] So remote and far off, that they knew not them; or their language; had not heard of them; strangers to the Jews in affection and religion.

Thus the land was desolate] The mark of Gods vengeance laid upon the land itself, Gods own Land, Because they had defiled it. And to fulfill the threatnings, Levit. 26. 32, 33, 34, 35. 2 Chron. 36. 21.

after them] After they have been carried away out of it: after the murder of *Gedaliah*; when all the remainder of the people, men, women, and children, fled into Egypt; Jer. 43. 6.

That no man passed through] We read not that any Colonies were sent by the king of Babylon to plant in the Iews room; as was done by the Assyrian, in Samaria and Israel; 2 Kings 17. Neither that any neighbouring Nation came in to possesse and inhabit it; nor yet that at the return of the Jews, any were displaced to make them room, either by force, or fair means. But God in his judgement and providence, kept it waste and empty, ready for them at their return; See Isaiah 60. 15. Ezek. 33. 28. See the like of Babylon, Jer. 50. 13. and 51. 43. and that Zeph. 3. 6.

for they laid] God in his Justice; and the Jews by their sins. Psal. 107. 34. Dan. 9. 16. the sins of the Jews wasted their own land more then the armies of the Babylonians.

the pleasant land] Hebr. *land of desire*, meaning Judea. See Psal. 106. 24. Jer. 3. 19. Isa. 13. 62. 3. 4. God had made it as his Paradise, fenced it with all plenty, and pleasure; and above all with his presence and residence in his City, & Temple: But they by their sins laid all desolate. Lam. 1. 1. and 2. 15. and 4. 12. and 2. 1. 6. 7. and 4. 1. 6. and 5. 18.

CHAP. VIII.

Verse 1 *Again the word*] It appeareth by verse 19. that this is a continuation of Gods answer to the question concerning the fast Fasts; And it mainly contains a *consolation* by many comfortable Promises against all such discouragements as caused them to distrust the good successe of things.

v. 2. *I was jealous for Zion*] Chap. 1. 14. Some take this to be Gods zeal for Zion, his great and ardent height of love to her; and thence arising his great fury and wrath against her enemies; that he will be her defender, and avenger of them. Others rather understand it of his Jealousie for her. Now Jealousie is a mixt passion in an husband consisting as of a most tender love to his wife, and care of her, and his own honour, so of a most furious rage, and revenge, upon just, or evil suspition, of false dealings, where this is suspected or known to be violated. And both these are comprised in this verse.

with great Jealousie] I loved my city with a singular love, so that I could not abide that any should do her any injury. Or, as some apply it to the particular and present occasion, lest the should fin by keeping these fasts, in an evil manner.

And I was] Or, have been.

Jealous for her] Or of her, or over her.

with great fury] Punishing her for her breach of faith, and playing the harlot, with rejection, and banishment out of her country. This seems beft to sure with that which follows: though that also be a truth, of Gods fury against the enemies of his Church, whom he punisheth for the love he beareth to his Church.

v. 3. *Thus saith the Lord*] This is repeated seven times in the nine first verses of this chapter; and seven times more in the rest of this chapter. And all this to strengthen their faith against distrust, because the things here promised and spoken are so strange and difficult; yea seem to be impossible, incredible in their eyes, verse 6. want of faith to Gods word is a destructive sin, dishonourable to God, pernitious to man. 1 John 5. 10. Jer. 12. 5.

I am returned unto Zion] Here the decree is put for the thing it self, or the beginning for the perfecting of it: before God was gone away from *Zion*, Ezek. 10, & 11. chap. he left it waste as a profane place, there was no Temple, Altar, Sacrifice, Priest, People, Service, City there, God was absent; now he returns to *Zion*, to his Church and People there, returns in mercy, grace and favour, he is reconciled to them.

and will dwell, &c.] Not stay a while, as Jer. 14. 8. but abide still, reside and inhabit there. chap. 2. 10. see Exod. 25. 8. 1 Kings 6. 13. 2 Chron. 6. 18. Psal. 68. 16. & 132. 13, 14. so that the fault not need to fear the threats of their enemies, and scoffes at their weak beginnings, like those Neh. 4. 3. Gods presence shall be her sure help, Psal. 46. 5. and he will make it the setled place of his Glory and worship.

shall be called a city of truth] She had been false and faithless, Isa. 1. 21. Jer. 2. 20. 21. and therefore cast off: but now she should be called a City of truth, not only passively, because God should truly perform al his promises towards her, & verifie them in her: but also, and rather actively, because of her verity and fidelity with men, and chiefly for her sincerity in Gods worship, professing, preaching and maintaining it, Isa. 1. 26. A faithfull City, observing faith and loyalty towards God, in cleaving constantly to his sincere Worship; whereas all other Cities in the world abroad were full of errours, superstitions, and abominable idolatries; see that Isa. 26, 1. & 60. 14, 18. Ezek. 48. 35.

the holy mountain] They prophaned and polluted it before, Mal. 1. 7, 12, 13. but now it should be called holy, because of the holy Temple therein re-edified, and the holy Worship of God therein re-established; see Jer. 31. 23. Isa. 4. 3. Oba. 16. 17. Joel 3. 17. Dan. 9. 16, 20. Isa. 27. 13 & 56. 7. & 62. 12. & 65. 25. & 66. 20. Gods dwelling in the midst of his people is to make them holy.

v. 4. *There shall yet old men*] I will blesse the Inhabitants of *Jerusalem* with peace, and health, and long life: A figure of the spiritual blessings of the Church, as Isa. 65. 20, 22. though now they were few in number, and by reason of wars, and other troubles, not likely to live long, and to encrease to any great multitudes, or to live in peace; yet God promiseth they shall doe both: the ffreets now desolate and unfrequented, should be re-peopled; they that were now young should live till decreped old age, they should dye, not by strength of War, but by length of yeers, being kept safe under Gods protection, and blessed by his dwelling in the midst of them.

his staffe in his hand] A sign of a peaceable and prosperous estate, wherein men are not cut off untimely by wars, and such like calamities; see 1 Sam. 2. 31. 1 Lam. 2. 20, 21. 1 Kings 2. 31. 2 Kings 4. 29. 34.

for very age] Heb. *For multitude of days*. This was evidently seen in *Zerubbabel*, *Joshua*, *Ezra*, *Nehemiah*, & others, as fome conceive.

v. 5. *Full of boyes and girles*] A sign of fruitfulnesse and encrease, as Exod. 1. 7. Jer. 31. 27. Esay 60. 22. & 65. 20, 22.

playing] A signe of peace and security, after the fashion of children in Towns peaceably inhabited: In time of war and common calamity, it is otherwise.

v. 6. *If it be mervailous*] Or hard, difficult, incredible. This promise aforesaid seemed strange to the Jewes, the present state of things being confidered; God therefore by way of prevention, confirms his promise, by an argument from his power opposed to their incredulity; what is impossible with man, is possible with God: and he sheweth fo, wherein our faith flandeth, and wherupon we muft fix it; not upon our fenfe or reason: he checks this conceit; is it meet to measure God by our selves? to include his power within the compasse of our brains? No, we muft trust to his truth and power, who can and will perform that which he hath promised, though it feem never fo impossible to man, Gen. 18. 14. Luk. 1. 37. & 18. 27. Ro. 4. 17, 22

of the remnant of this people] They feeing themselves fo small a remnant, were discouraged, and grew diffrustful hereupon: And yet this might have strengthened their faith, That feeing this fmall remnant had returned beyond all hope, by Gods power and pleasure, therefore this might serve to help their hope for the time to come.

in these dayes] The consideration of the present state of things at this time flood in their light, and darkned the eye of their faith: but they were to raile up themselves above that; true faith is the evidence of things not seen, Heb. 11. 1.

v. 7. *I will save my people*] God fets forth his own power, to help forward their faith: see Esay 43. 11, 12. 13. & 48. 15. & 65. 9. Exod. 6. ver. 7.

from the East Country] Gods promise of recollecting the dispersed Jewes, and restoring them to their own home: though they were never fo much dispersed and scattered, yet that should not hinder the accomplishment of his promise.

and from the west country] Heb. *The Country of the going down of the Sun*. They were most carried into *Babylon*, and those Eastern Countries; yet into other parts also: And by East & West here, are meant all quarters of the world: see ch. 2. 6. Ps. 113. 2. Mal. 1. 11. Ps. 50. 1. This may be applied mystically to the Church.

v. 8. *And they shall dwell*] The Jewes with whom *Zechary* had now to deal, mistrusted all things; they feared they had returned in *Jerusalem* but too soon, out of too much zeal, the

the present face of things promised so little good to come; But God by his Prophet tels them here, That they should fee by the event, that things should fall out otherwise; The remnant of the dispersion should return, come to them, and dwell there. chap. 2. 4. That decree Hos. 9. 3. should now be reversed Ezek 36. 10, 11. 28. and 37. 25. 1 Cor. 23. 8. Isaiah 44. 26.

My people] Gods free and gracious Covenant, the fountain of all his favours, which feemed for their sins to be broke off for a time, and the memory of it buried; yet God would not forget; but renew and revive again; consisting in a mutuall stipulation, for subjection in them, and protection in him. See Jer. 13. 11. and 24. 7. and 30. 22. and 31. 33. and 32. 37. 38. besides many other places.

in Truth, and in righteousnesse] Faithfully performing my Promise which I have made to them in my Covenant; and inlarging my bounty towards them; which is often signified by the word righteousnesse. See Hos. 2. 19. Or, in truth, on my side; Isaiah 65. 16. and in righteousnesse on theirs; Isaiah 60. 21. and 61. 11. and 65. 25. and 46. 13.

v. 9. *Let your hands be strong*] Hag 2. 4. let neither respect of your private commodities, neither counsell of others, nor fear of enemies, discourage you in the going forward with the building of the Temple; but let both hearts and hands joyn in setting forwards all things belonging to the service of God, and good of the State. This exhortation he prefeteth with much variety, and force of argument, to the sixteenth verse. See Iosh. 1. 6. 7. 9. 18. and 23. 6. Exra 10. 4. Isaiah 35. 3, 4.

ye that hear in these dayes these words] There is a force in these demonstrative words to be observed: ye present, now living, in these hopeless dayes; and yet hear and have these gracious words of promises, to be strong in heart and hand.

by the mouth of the Prophets] Haggai, and Zechariah, who at this time prophesied to the Jews. Ezra. 5. 2.

which were in the day that the foundation] It was but about two years since they now had begun to *build*, Ezra. 5. 2. And yet in that short time, God often called upon them, and encouraged them by his Prophets; and therefore the more blame and shame for them if they did not go on in the *building*, being so dayly stirred up to it. If we make the words of laying the foundation to relate to that Ezra. 3. 8: Yet thence to this fourth year of Darius Hystaspis, are not many years, but about twelve. But they who understand this fourth year to be of Darius Nothus, the seventh Persian Monarch after Cyrus, do finde the years intervening to be 108. And thereupon are much puzled about the long age of Zerubbabel, Joshua Ezra, and Nehemiah, Haggai, and Zechariah, who yet is called a young man, chap. 2. 4. all of them living then, and now; Ezra, and Nehemiah, we are sure long after.

that the Temple might be built] This is the main thing urged by the Prophets then, and now. And therefore they muft strenuously, and courageously go on with the work, and hold to it; notwithstanding all obstructions; and overcome all difficulties, and tentations to the contrary. Gods word in the mouth of his Prophets is a sufficient ground, and warrant for them, so to do.

v. 10. *For before these dayes*] While the *building* was neglected.

there was no hire] Or, the hire of man became nothing, &c. Mens, and beasts labour, was in vain, by reason of the curse which I laid upon your carelessnes in restoring my service. Hag. 1. 6. 10. and 2. 15, 16. 17. Mal. 3. 10, 11. He minded them of this Judgement of famine (as we have need to be often minded in the like case) That they should not dare to go on to provoke the Lord any further in so sinfull doing.

any peace] At home, or abroad, in City, or Countery; But wars, and dangers from enemies round about them; who by incurfions, and invasions did vex, disquiet, prey, and spoil them; so that there was no safety for travellers, or any waye. A second judgement.

because of the affliction] Brought on them by the enemies, who wrought them much mischief. And these were their neighbours, the Samaritans, Ammonites, and other old enemies.

for I set all men] Seditions, and civil contentions, grudgings, parrakings, factions, whereby they were imbittered one against another; as Esay 9. 20. 21. A third judgement. And here is Gods hand in these punishments. See on Amos 4. 6. Here is more then a bare Permission; and yet God holy therein, and free, making use of their rage to executre his judgements, which they intended not. His hidden counsell, and purpose, his secret motion herein, appertains not to them; nor excuseth their fin.

v. 11. *But now*] Seeing you have cheerfully gone on to the re-edifying of my Temple; though I am without shadow or change, James 1. 17: Yet my actions shall change their nature towards you.

I will not] Be angry, as formerly; nor punish you. When our sins cease, Gods anger ceaseth.

v. 12. *For the seed shall be prosperous*] *Heb. of peace.* I will set down the true occasions, and means, of a true and perfect peace, and will cause it to increase and multiply. See Psa. 72. 3. ye shall be free from enemies; all in peace. Or rather, Their seed shall prosper, They shall peaceably sow; and no floods, or storms, or any hurtfull thing, shall annoy their fruits, and harvest. And this best agrees with that which followeth.

the vine] Joel 2. 22. Hag. 2. 19. Hos. 2. 21. 22. Husbandmen shall enjoy the benefit of Gods favour, and reap the fruit of their labours; abundance of increase, a plentiful crop; through the kindly and seasonable showers that God will send: upon whose blessing in these things we muft wholly depend, Mat. 6. 11

and I will cause the remnant] God himself will put them in possession; and though they were a a poor remnant, yet they should enjoy it quietly in spite of all their enemies.

v. 13. *as ye were a curse*] A form of execration and curfing; As thus; God do to me, or thee, as he hath done to the Iews; Or, God make thee like a Iew; or like unto Zion, &c. Making their calamitie a pattern for any fearful imprecation. See Deut. 28. 37. Ier. 24. 9. & 29. 18. 22. & 42. 18. Psal. 83. 11. and 102. 8. Thus it was with them, They were odious, and detestable to all. when they bewrayed their impiety and ingratitude in not building the Temple; they were fearful examples of Gods horrible wrath.

O house of Judah, and house of Israel] Some make the later only an explicaon of the former, as in Psal. 14. 7. and 76. 1. See Esay 48. 1. & 46. 13. But rather we may distinctly understand them of both kingdoms: for some of the ten Tribes also did return. Hos. 1. 11. Ier. 3. 18. Ezek. 37. As a remnant did escape and return of them that fled into Egypt. Compare Ier. 42. 16. 17. with Chap. 44. 28. Divers of the ten Tribes remained in the land, after their general captivity. See 2 Chron. 30. 5, 6. 11. 18. & Chap. 34. 33. And these being captived with them of Iudah afterwards, might with them return. That general dispersion through 127 Provinces in the Persian Empire, Esth. 1. 1. with Chap. 3. 8. & Chap. 8. v. 9. argues a kinde of union of Iudah and Israel; which might produce a joynt Return of some of both. See Ier. 33. 7.

shall be a blessing] A form to be used in blessing of others. As the like, Ruth. 4. 11. 12. See Zeph. 3. 20.

fear not] Cast no doubt, mistrust not your own weaknesse, nor your enemies strength; But go on in the work, and be confident of Gods aid; And he by his power will overcome all impediments, and cleer all obstructions.

v. 14. *As I thought to punish you*] This, and the next verse makes a clearer explication of the former verse lately laid. And here is first Gods thought and purpose to punish their sins. Sin ever provokes God to wrath and punishment.

when your fathers] At that time when your fathers fo sinned: not punishing the children, for the fathers provocations.

and I repented not] I changed not my minde, because they changed not their manners; but they got by their obstinacie in sin, that I became inflexible, inexorable in rigor to punish them; when they made war against me, I armed my self for vengeance against them; I did as I fore-thought and forethreatned. Psal. 18. 26. And the Iews had found by experience that thus far God was as good as his word.

v. 15. *So again have I thought*] Here is Gods purpose to shew mercy unto them. He changeth not in himself, but in his affections towards the several conditions of the sons of men; and he changeth their hearts, when he will do well unto them.

fear ye not] That I will fail of my promise. I will forely bring to passe what I intended for your good. And therefore go on in your *building*, and expect that which yer appears not; even a full restitution, a plenary justauration.

v. 16. *These are the things*] As God will be merciful, so they muft be dutiful. Gods promises are conditionall in his own, he mercifully works the condition it self. And he here tells them what the duties are. They muft not only build the Temple, and look to Gods ceremonious worship, and the observation of it; but they muft chiefly look to Gods moral Law, to perform the main duties of it; Matth. 9. 13.

Speak ye] He instanceth in fome particulars: under them comprehending the rest.

Every man the truth] Ephf. 4. 15. Psal. 25. 2. Prov. 12. 19. See Isaiah 59. 14, 15. Hos. 4. 1.

to his neighbour] Who he is, See Luk. 10. 36.

Execute the Judgement of truth and peace] Heb. *Judge truth, and the judgement of peace.* chap. 7. 9. 10: And herein deal candidly and sincerely: not fraudulently and deceitfully: or corrupt judges will seek to put on fair glosses and pretences to cover and colour, and cunningly to hide their false judgements: judge truly according to the rule of the Law, and according to true and right informations, in matters of *Fact*.

and peace] To compose the quarrels and differences between private men; and so preferve the publik peace. Wheras wrong judgements breed more quarrels, to the disturbance of peace.

in your gates] In the places of justice, which were in those times in the entrance of the gates of the cities, Amos 5. 15. 12. See Annot. on Amos 5. 10. These places should be as

sanctuaries of justice, and cities of refuge to the oppressed.

v. 17. *imagine evil*] The thoughts and heart are to be holy and charitable. They are the fountain: and God heeds moſt, and examines them. And his Law is ſpiritual; contrary to the corrupt gloſſes of the Phariſees, juſtly taxed by our Saviour, Matth. 5. See Zech. 7. 10. If the Jews do addre the moral duties, to the building of the Temple, then God will be gracious and bountiful into them.

and love no falſe oath] Chap. 5.8. Pſal. 15.4. and 24.4. Ezek. 17. verſ.18,19. Jer 5.2. Joſh.9.19.

things that I hate] And them that do them, Pſal. 5.5. & 11.5. See Prov. 6.16. Jer. 12. 8.

v. 18. *And the word*] See on verſe 1.

v.19. *The faſt*] After all thoſe more material things formerly preniſed, he now comes to the final deciſion of the main queſtion concerning the faſting propoſed, Chap. 7. 3. The anſwer now is ſoon made: If you will build my houſe, and not imagine evil, to oppreſſe one another; but execute mercy and truth; then I will perform my gracious promiſes made to you, and abundantly bleſſe you: And then this queſtion falls of it ſelf; your Faſts ſhall be turned into Feaſts; ſuch ſhall the change of your ſtate and condition be.

of the fourth moneth] Appointed for a remembrance of the taking of Jeruſalem by the Chaldeans; which was in this moneth, the ninth day, Jer. 39. 2. and 52. 6,7. 2 Kings 25. 3.

and the Faſt of the fifth] For the burning of the Temple, the tenth day of that moneth, that is, three dayes after *Nebuzaradan* came into the cities. 2 Kings 25. 8. Jer. 52. 12, 13. See on Zech. 12. 5.

Faſt of the ſeventh] For the death of *Gedaliah*, Jer. 41.1,&c. Zech. 7. 5.

Faſt of the tenth] For the ſiege laid before Jeruſalem, Jer. 52.4. 2 King. 25.1. in the tenth day. Theſe faſts are not blamed here as unwarrantably undertaken.

joy and gladneſſe] And therefore no more fit to be times of faſts. Joy and ſorrow, as light and darkneſs, expel one another.

and cheerful Feaſts] *Heb. ſolemn or ſet times of feaſts.* Your ſolemn feaſts appointed by God in his Law; and interrupted, and leſt off all the time of your captivity, ſhall now be revived, and celebrated by you: as ye began Ezra 2 v. 4.

therefore] An injunction, to be ſure to obſerve that which God moſt required, and they moſt neglected; if they would hope and have thoſe good things come to paſſe.

Love the truth] The ſubſtance of religion; in obedience to God, and charity to our Neighbour: and heed not ſo much thoſe outward ceremonies, and bodily exercifes. And love is required to truth; Rom. 12 9. Amos 5. 15. Pſalm 119. 20. 40. 47. 97. 131.

and peace] Peaceable dealings; the judgement of peace; v. 16. Not quarreling for old cuſtoms. And this will bring you peace with God, and proſperitie in the world. Look to theſe.

v. 20. *Thus ſaith the Lord of hoſts*] To bring credit and authority to the enſuing propheſie; The matter of it being ſo incredible to them, who for the preſent ſaw all things in ſo poor and deſpicable a condition, that they half repented that they were returned; as the Jews in the wilderneſſe, after their coming out of Egypt; and thinking themſelves deluded, were rather minded to return into Babylon again. Scarce poſſible was it for them in this caſe to believe theſe, and the like glorious *promiſes*, as that Hag. 2. 9. This preface therefore was moſt neceſſary for them.

it ſhall yet come to paſſe] Yet hereafter; though there be ſo unlikely an appearance for the preſent. He amplifies the former joy, by adding Evangelical promiſes, concerning the ſpiritual kingdom of Chriſt; and the great and eager confluence and acceſſe of the Gentiles to it, and the glory of the Jews by it.

Come people] See on Micah 4. 1, 2. come and be converted; and joyn themſelves to the Church.

many cities] Many, & great cities of the Gentiles for all their greatneſſe, yet ſhall they ſubmit and ſubject themſelves.

v. 21. *Let us go*] In going let us go. See on Eſay 2. verſe 3. and on Micah 4.2. The zeal of converts to convert others. See Pſal. 122. 1. and 95. 1. 2. Jer. 31. 6.

ſpeedily] Or, continually: *Heb. going.*

to pray] *Heb. To entreat the face of the Lord.* See on C. 7. 2. & on Zeph. 2.v.3. Am.5.v.4,5. Hoſ.5.15. Prayer is the chief part, and duty of Gods worſhip; and eſpecially for the whole. And they ſeek him, as moſt deſirous to finde him and his favours, to know him and his will; that they may obey him and it, as their onely guide and aim, Pſal. 119. 105.

I will go alſo] Every one was as forward to ſerve God himſelf, as he was deſirous for another to do it. That is true zealous charitie, which neither leaveth others behinde, nor thruſteth others before it. Not like that of the Phariſees, Matth. 23. 4.

v.22. *Yea, many people, and ſtrong nations*] Not a few poor ones; but many and mighty, potent and populous. Eſay 66.8.12.20. 23. & 49. 19.20.21.22. & 54.1,2,3. & 60. 3,4,5,11,12.

in Jeruſalem] Typically; becauſe at this time Gods worſhip being onely there, all converts were to reſort thither. So that this Temple now in building ſhould become in a kinde common to the Gentiles; a Temple alſo for them and their uſe. Not yet that they ſhould keep and obſerve the Levitical ſacrifices, and ſervices there; But becauſe the word of the Lord ſhould go forth from Jeruſalem, wch being now the only Church of God; and therefore ſo often taken for a Type of Chriſts Church under the Goſpel; ſhould be the mother Church, whence the Goſpel ſhould proceed, Eſay 2. v. 3. Pſal. 110. 2. See the like Eſay 66. 23. and Zech. 14. 16.

v. 23. *ten men ſhall take hold*] Ten men taken for many; as Gen.31.41. Lev.26.26. Job 19.3. In the dayes of publication of the Goſpel, they who are now ſo averſe, ſuch enemies, ſhall become thus eager and earneſt, to embrace the Goſpel. There ſhall be no need of arms, and coaction to enforce them; they ſhall be ſuch a willing people, Pſal 110.3. They ſhal come on thus, and come in with this unity, unanimity, conſent, humility, and fervency.

out of all languages of the nations] We ſee no language or nation excepted. So largely ſhall the kingdom of Chriſt, and the Goſpel ſpread. See C. 2.11. Eſay 66.18. Dan. 7. 14. Apoc. 5.9. & 7 2. Pſal. 9.8. Acts 10.35. Though they ſhall not underſtand one another's language, yet they ſhall agree in this one underſtanding, by Gods ſacred and ſecret inſtinct and motion of his Spirit, and ſhall ſpeak this language of Canaan, Eſay 19.18.

of the skirt of him that is a Jew] Ten men, of one Jew; whom they ſo hated and ſcorned before; yet now they ſhould take no ſcorn to cleave unto them, to humble and ſubmit unto them, to learn of them, and become their diſciples, hang upon them, and run after them, as little children do when they catch hold on their mothers garments, Eſay 55. 5. Thus they flocked to *Paul*, and the other Apoſtles, Gal.4.15. And indeed to the Jews was the Goſpel firſt preached; and next by the Jews to the Gentiles, Acts 13 46. And the believing Jews thought not now themſelves diſparaged, nor their glory eclipſed by the acceſs of the Gentiles; but rather gloried in it, as juſtly they might. And thus was the old propheſie fulfilled, Gen.9.27.

we will go with you] In the worſhip and ſervice of the true God. And the reaſon follows.

for we have heard] By your preaching, Rom. 10. 17.

that God is with you] Rightly known and worſhipped, onely among you Jews, or in the Church; but not among us, who are ignorant idolatrous Gentiles. Therfore they thus catch hold of them, uſe the help and miniſtery of men, to ſeek and finde God among them, verſ.22. See 1 Cor.14.25. Great and glorious was this prerogative of the Jews, which afterwards they loſt by their infidelity.

CHAP. IX.

Verſe 1. *The burden*] Here begins the third main ſermon of *Zecchariah*; & continues to the end of the eleventh Chapter. And contains a propheſie, 1. againſt the enemies of the Jews to the 9. verſe. Secondly of the coming of Chriſt, and of his kingdom, and the bleſſings of it; to the 11. Chap. And thirdly of the deſtruction of Jeruſalem, and the rejection of the Jews for their rejecting of Chriſt. Chap.11.

The burden of the word of the Lord] His burdenſome word. A propheſie of heavy and ſad, great and grievous threatnings and curſes; A propheſie of threatnings and curſes againſt the bordering enemies of Gods people. See Eſay 13. 1. Jer. 23. 33. which burden they ſhould not be able to ſhake off from their ſhoulders.

in the land] Or, upon, againſt the land.

of Hadrach] Not ellewhere in Scripture mentioned. Some ſay without any proof, that it was an idol of the Syrians, which reprefented the Sun. And that the Prophet calleth that country or ſome part of it by the name of the idol: as Eſay 8. 8. is Immanuels land, and the like Jer.48.46. and Hoſ.10.5. Others underſtand only by this, the countreys bordering round about Judea; taking the word to be a Syriack word of that ſignification: which language was in uſe with the nations here threatned. The like, they ſay, is Iſai.14.1. Jer.25.36.&c.51.41. But rather it ſeems to be the name, not of a man, but of ſome city, neer to *Damaſcus* and *Hamath*; or of ſome particular region in Syria.

and Damaſcus] See on Amos 1. 3. See Eſay 8. 4. and 17. 1. Jer. 4. 23.

ſhall be the reſt thereof] Theſe threatnings ſhall fall, and be executed upon Damaſcus; this burden ſhall fit and reſt there, as in its place of reſidence; ſettle there till it conſumes them. It ſhall not be like a ſudden ſtorm, ſoon gone; but as in Eſay 9.8. and Pſ. 125.3. it ſhall fix and maintain its ſtation in that royal city of the Syrians; they ſhall not be able to ſhake the burden of it from off their ſhoulders, or any way to eſcape it.

when the eyes of man] *Heb. for the Lords eye is upon man*, as on all the Tribes of Iſrael. He giveth a reaſon why the burden and words of the Prophet were directed to the Heathen nations; namely becauſe Gods providence doth not govern his people alone, but the whole world; for God hath an eye upon all men. See Ch.3.9. & 4.10. & 5.6. Gen.18.25. But with leſſe ſtraining we may underſtand it of the eyes of man, and that not of all mankinde, or the Gentiles; but of the Jews, or all the tribes of Iſrael; when the eyes of that people, as of one man ſhall unanimouſly look up towards the Lord, for aid and help againſt their enemies; and they convert, as their eyes; ſo their heart to him by true repentance, Then ſhall the burdenſome word of the Lord light, and lye upon their enemies.

all the tribes of Iſrael] An explication of the laſt word aforegoing.

toward the Lord] And not toward idols, or images.

v. 2. *And Hamath*] See on Amos 6. 2. 3. Some take this to be Antiochia.

ſhall border thereby] *Heb. And he alſo ſhal border Hamath thereby.* Meaning, that eye of Providence ſhall limit, that is, ſhall ſtay the courſe of the power, conquells and enterprifes of Hamath, chief city of Syria. See Eſay 7. 8. 9. Jere. 49.23. Or rather thus; Hamath ſhall ſhare in the burden, bear a part in the puniſhment. At Riblah in Hamath, much cruelty had been exerciſed upon the Jews; and the Syrians generally had been their cruell enemies, God now will be the avenger of his people againſt them. To interpret this of the Hamathites converſion, is far from the Prophets meaning, & tenour of the context.

Tyrus] See on Amos 1. 9. 10.

and Zidon] Called great Sidon, or Zidon, Joſh. 11. 8. An ancient and famous City, named likely of Sidon the eldeſt Son of Canaan, Gene. 10. 15. Of great traffick and Marchandize, lying on the Weſtern Ocean, North, North Eaſt from Tyre, nigh to Zebulon, Gene. 49. 13. Allotted to Aſher, but they got not the poſſeſſion of it Judg. 1. 31. & 3. 3. But the Sidonians oppreſſed the Iſraelites, Judg. 10. 12. And had been lately a pricking briyar to the houſe of Iſrael; Ezech. 28. 24. we read of kings of Zidon, Jere. 25. 22. & 27. 3. ſubdued by Nebuchadnezzar. Ahab married Jezebell the daughter of Ethbaal, King of the Zidonians; 1 King. 16. 31. Aſtoreth or Aſtaroth was their Goddeſſe, 1 King. 11. 5. Sarepta was neer it, Luke 4. 26. Our Saviour went aſide into thoſe parts, Matt. 15. 21. And from thoſe parts they came to our Saviour, Mark 3. 8. Luke 6. 17. Paul in his voyage to Rome touched there, Act 27.3. And they make peace with Herod, Acts 12.20.

though it be very wiſe] In worldly wiſdom, which is attributed to the Tyrians, Ezek. 28. 3. 4. 5. 12. 17. The ſingular number here may be diſtributively applied to each of them: Merchants are wiſe, and cunning: upon which thoſe Cities founded their greatneſs. They were enemies to the Jews, proud, inſolent, and cruel to them, in the time of the deſolation of their State. And therefore God here threatens revenge, which they ſhould not eſcape, for all their wiſdom. Job 5.11.13 Theſe words have the touch of an Ironicall mock, as that Eze. 28. 3.

v. 3. *And Tyrus did build her ſelf*] Made warlike fortifications, It was called the ſtrong City Tyre, Joſh.19.29. The ſtronge hold of Tyre. 2 Sam. 24. 7.

and heaped up ſilver] Money, the other ſinew of war, and this heaped up in all abundance. See 1 Kin. 10. 27. Which abundance of treaſure it was not hard for the Tyrians to gather together; conſidering the long, and great trade, which all nations of the world uſed there; as is largely deſcribed, Ezek. 27. So that Tyre thought her ſelf impregnable.

v. 4. *Behold the Lord*] Neither her wit, wealth, or ſtrength ſhould avail her againſt the Lord; or ſave her from ruin. The Lord will ſcatter her wealth, and impoverifh her. And though ſhe be ſeated in an Iſland in the ſea, and be never ſo powerfull by ſea, and ſhipping; yet the Lord will ſmite her power in the ſea. Prov.21. 30. Eſay 29. 16.

devoured with fire] That is conſumed, a Metaphor from ravenous beaſts. Though Tyrus were ſeated in the midſt of the waters, yet ſhall ſhe be devoured with fire: if God kindle the flame, nothing ſhall quench it.

v. 5. *Aſhkelon*] See on Zeph. 2. 4.

ſhall ſee it, and fear] This, and the following Cities of the Philiſtines, who dwelt a long the ſeacoaſt, ſouthward of Tyre and Sidon, from whence this ſtorm was next to come upon them; who alſo evermore had been the Jews bitter enemies, and ſtill were after their return from Babylon, They ſhall ſee the deſtruction of Hadrach, Damaſcus, Hamath, Tyre, and Zidon; and fear, the like to fall upon them. As it did moſt of all by Alexander the great.

Gaza] See on Zeph. 2. 4.

Ekron] See on Zeph. 2. 4.

for her expectation ſhall be aſhamed] She aſhamed of it; being deceived and deſtitute of ſuch ſuccour and help as ſhe looked for, from her potent, but then impoveriſhed friends, which could not ſave themſelves, much leſs others. Specially they were aſtoniſhed when they ſaw Tyre fall.

and the king ſhall periſh from Gaza] The Governours, and Government, the ſtate, and liberty of their Common wealth, ſhall be overthrown.

and Aſhkelon ſhall not be inhabited] The inhabitants being waſted by war, or carried captive, it ſhall be diſpeopled & deſolate.

v. 6. *And a Baſtard*] Not their legitimate king, or Governor: But a mingled multitude of ſtrange nations gathered together; as baſtards in a family; which intrude upon other rights, or if any of *Aſhdod* remain, they ſhall be but as ſtrangers there without a certain ſeat of abode; as pilgrims are in a foraign foil.

Aſhdod] See on Zeph. 2. 4.

and I will cut off the pride of the Philiſtines] Their wealth, ſtrength, and all other things that made them ſwell with pride, and inſolency againſt their poor neighbours the Jews. In the time between the Jews return out of the Babylonian captivity, and the coming of our Saviour, the Philiſtines were throughly plagued; partly by Alexander the Great and his ſucceſſors, the Seleucidæ and Lagidæ, and partly by the Jews in the times of the Maccabees, and before, as hiſtories do record, fee c. 2.9. Obed.20. Zeph.2.4. For further knowledge of the Philiſtines, ſo much mentioned in Scripture, we finde this: that they came of Cham. Gen.10. 6. 13.14. They inhabited the weſt border of Canaan, adjoyning to the Mediterran ſea, & maintained ſtil their poſſeſſion there, though it were given moſt to the tribe of Judah, Joſh. 15. In Abrahams, and Iſaacs time, Abimelech was king of Gerar, one of their Cities. In the times of the Judges, they were divided into five Lordſhips, Judg. 3. 3. And ſo in the beginning of Samuels time, 1 Sam. 6. 16.17. They oppreſſed Iſrael in the dayes of Sampſon, Eli, Saul, Iehoram, Ahaz. They took the Ark of God in battell, and placed it in the Temple of Dagon their Idol. They ſlew Saul, and Jonathan. They were ſlain in great numbers by Sampſon. Samuel overcomes them; and Saul got two great victories over them; one occaſioned by Jonathan, 1 Sam. 13. 14. chapters, another by Davids flaying of Goliath, 1 Sam.17. After Sauls death; though David had formerly fled to Achiſh, King of Gath, for ſhelter againſt Saul, firſt in danger there, 1 Sam. 21. And a ſecond time, upon better ſecurity, 1 Sam.27. Yet being now king, he overcom es them in four battels, wherein four gyants the brethren of Goliath of Gath were ſlain, 2 Sam. 21 15—22. Afterwards Uzziah, and Hezekiah prevail over them. And after, they were overcome by the Egyptians; and by the Babylonians.

v. 7. *His blood out of his mouth*] *Heb.* Bloods. I will make that they ſhal no more devour my people like bears, wolves, lyons.

his abominations] That is, abominable, ſpoiles, murders, cruelties, rapines; ſhefe their ſins are like meat and drink to ſinners, they hold them faſt, and are as unwilling to part with them, as to have meat pulled out of their mouthes.

from between his teeth] Yet God will give his people deliverance from their bloody enemies, and reſcue them from being a bloody prey unto them, when in their imagination they had ſwallowed them up.

but he that remaineth] That little remainder of my people which eſcaped from the enemies violence.

even he ſhall be for our God] Even that poor, ignoble, and contemptible remnant of the Jews, ſhall be for our God, ſhall be in his care, protection, favour, and in his account.

and he ſhall be as a Governour in Judah] Not only of higheſt rank, and chieft eſt eſteem with God, as Governours are in a Common-wealth; but alſo he ſhall be free, and have command and rule over others; albeit he had been now a long time a ſervant himſelf. Others thus, Though nor ſuitable to the words and context, I will take away, and pardon his ſins: And the Remainder of them, according to the election of grace, ſhalbe as it were, endenized among my people, and ſhall be honourable among them. So making this to be an Evangelical Promiſe, of the Calling of the Gentiles: as many ſuch like there are. And theſe alſo underſtand the Ekronites here to be promoted to become as the Jebuſite Araunah, 2 Sam. 24. 16. Who was of honourable account among the people of God.

and Ekron as a Jebuſite] A ſlave, and tributary, and one appointed to deſtruction: as the Jebuſites, 2 Sam.5. v.6. And the reſt of the Cananites were.

v. 8. *And I will encamp*] Gods protection of his people. c.2. 5. They are unable for their own defence: Gods power is alſufficient for them; He will encamp round about them. Not as Eſay 29.3. But as thoſe, Gen.32 1.2 Kin. 6.17. Pſal. 34.7.

about my Houſe] The Temple, and Church; for the ſake whereof the ſtate is preſerved. It is uſually called Gods Houſe, and the Houſe of the Lord; the holy, and beautiful houſe; Eſay 64.11. The Houſe of his glory. Eſay 60. 7.

becauſe of the army] Of the enemy; to oppoſe it; and ſhield his Church, Pſal. 3. 1. 3. 6. & 27. 1. 2. 3.

becauſe of him that paſſeth by] The enemy ranging up and down, paſſing to and fro, with his armies. This may have reference to the invaſions and incurſions of the Seleucidæ, and Lagidæ, among others.

becauſe of him that returneth] Again, and again, with freſh onſets, againſt my Houſe, and people. Though the enemies be numerous in armies, obſtinate in malicious cruelties, and often recruit their forces, yet God will be a ſure ſhield, and ſafegard unto them, Pſal. 17. 9. 11. 12. 13. & 18 1.2.

and no oppreſſor] They ſhall no more be tyrannized over, nor exacted upon; as they have been heretofore. Formerly even children had bin their oppreſſors, Eſay 3.12. And their enemies had been as Pharaohs taſkmaſters over them, Eſay 64.10.11.12

But hereafter it should be far otherwise, Esay 54. 14, and 49. 26, and 60.17. 18. This hath its full verification in the spiritual state of the Church under the Gospel.

for now have I seen with mine eyes] God seeth all from all eternity. But in Scripture phrase, when he doth not shew forth that he taketh such notice of things as we apprehend, he is said, not to see, to shut his eyes, to sleep, to forget. And so on the contrary. Here he saith, he hath taken good notice how unworthily, and vilely, and intolerably his Church hath been dealt withall by her enemies, as Exod. 2.25. But now I have seen, and will avenge her; I have turned my favourable countenance toward her, and have taken her into my protection, and this out of my good-pleasure, because it seemed so good in mine eyes, I will reveal my power to do her good.

v. 9. *Rejoyce*] A prophesie of Christs coming, of his kingdom, and of the benefits of it. And thus the prophet shews by what means, and from whom, all comfort, and the full accomplishment of the former glorious promises was to be expected. This prophesie hath in it much difficulty.

greatly] And again, shout for joy. And that even in the midst of all your present discouragements, and miseries. Here is matter enough of all joy. Christ is the Churches joy solely, and wholely, Esay 45. 25. Joh. 12.15. it is there, fear not; not any thing whatsoever, Psal. 27.1.3. See Joh. 12. v. 13.

O daughter of Zion] And again, of Jerusalem: meaning the true and universall Church of Christ, and all the children of God.

Behold] As ever and anon in Scripture, chiefly now, in this chiefest cause, Matt. 13.16.17. Luk. 2.30. Joh. 8. 56.

thy king] Thy promised, expected king, Psal. 2. 6. Esay 32. 1. Jer. 23. 5. and 30. 9. Ezech. 37. 22. 24. Hos. 3. 5. Matth. 2. 2. Luk. 23. 2. Joh. 12. 13. and 18. 37. and 19. 19. A king, of the family of David, that shall raise up all, make good all. Neither could they expect the promised blessings otherwise, but according to the tenor of them, in and by the person of the Messias. And this should animate them to constancy, and hope, in the midst of their miseys.

cometh] In the flesh. He tells this, not as a matter of news unto them, he was so often promised, unlesse it be in the speed, and manner of his coming; He is now upon the way, Esay 62. 11.

unto thee He, and his coming, is wholely for thee; for thy good, not for his own sake, his own glory, as is the coming of earthly kings.

he is just, and having salvation] Or. *saving himself*, Esay 11. 2, 3, 4, 5. and 9. 6, 7. Exod. 23. 21. having justice, and salvation for his Church; and bringing justification and salvation to his Church. Matth. 1. 21. Joh. 17. 19. Indeed he saved himself from death, by his own power, Acts 2. 24. Rom. 1. 4. but this was for the use of his Church.

lowly] in outward estate poor, mean, afflicted. Esay 52. 14. In minde and heart, meek, humble. Matt 12. 19. 20. A king quite of another condition then the magnificent and proud monarchs of the world are. Joh. 18. 36. And who shall save his Church and children, not by arms and warlike force, but by spiritual and divine power.

and riding upon an asse] Not carried in a triumphant chariot, or on some stately courser, or on a mule; as the fashion was of Kings before, and then. 1 King. 1. 33. especially in greater solemnities, entring into their royall cities: But on an asse, a poor, and silly beast. It is true, Princes and great men did ride on asses. Judg. 5. 10. and 10. 4. and 12. 14. 2 Sam. 17. 23. and 19. 26. But these no doubt were bred up and fitted for the saddle, and for out with stately furniture. This was altogether otherwise, used to toyl and drudgery. Matth. 21. 5. ὑποζύγιον.

and upon a colt] This expounds the former words, that Christ rode upon the colt; a young wilde colt, whereon never man fate. Thus Mark 11. 2, 4, 5, 7 Luk. 19. 30, 33, 35. John 12. 14, 15. And herein, as there was a neglect of all curiosity, and ornament, so was there some demonstration also of Christs power over the untamed creature: that our Saviour did ride, first on the Dam, and after on the colt; having a reference to Jew, and Gentile; is but a needless conjecture. Indeed the sense here in the Prophet may be, or seem to be meraphorical and figurative; yet it hinders not but Christ might exhibite this visible signe, and samplar, of the Prophets meaning in this place. A like may that be. Psal. 22. 18 The sum is, a Prophesie of Christs coming in the flesh, who is the everlasting king of his Church, from whom all former benefits proceeded, and were spiritually in him fully heaped up, and from him heaped upon his Church; and all not by worldly strength and power; but by vertue of his everlasting righteousnesse: by which he hath acquired salvation to his Church; whereof his royall, and withall moft humble entrance into Jerusalem was a figure.

v. 10. *And I will cut off the chariot*] He declares more plainly, what he had shadowed out before in Christs person, touching the Nature of his kingdom: that it should not be maintained by earthly means, and human helps, but by spiritually. The Messiah shall bring to the Church a true and eternall spiritually peace: whence there shall not be any more preparing for war, Psal. 46. 10. Esay 2. 4. Hos. 2. 18. Or, by his onely power, without any humane means, he shall save, and defend his people, Hos. 1. 7. Micah. 5. 10. 2 Chron. 20. 4. 5, 6. The Jews then were not to think, as vainly they did, that the Messias should be a worldly Emperour, and that all nations should become subjects to the Jewish crown. Earthly warlike weapons should be of no force, or use, to erect and enlarge *Christs kingdom*; Being indeed a Spiritually Empire over mens hearts and consciences.

peace unto the heathen] To the Gentiles he shall speak peaceably; as Psal. 85. 8. & 28. 3. By publishing the Gospel of reconciliation. See Act. 10. 34. 35. Ephes. 2. 17. And Peaceably he shall be heard, and obeyed: His word and Gospel of peace shall suffice and avail. no force shall be needfull to be used to erect and enlarge his dominion.

and his dominion shall be] Under the figure of the countrey of Israel, confined by these ancient bounds, he noteth the large extent of the universall Church.

from sea to sea] Psal. 72. 8. From the red or Arabian sea, to the Syrian North sea; from South to north.

from the river to &c.] From Euphrates, to the utmoft bounds of Judea the midland sea: from east to west. See Deut. 1. 7. Josh. 1. 4. Psal. 2. 8. Exod. 23. 31. Deut. 11. 24. The utmoft borders of the holy land are sometimes put for the utmoft quarters of the world; as Psal. 60. 12. and 107. 3.

v. 11. *As*] The benefits which the Jews had, and should have, by the Messias. The same Messiah, by vertue of the same blood, wherewith he hath reconciled mankinde to God, and obtained everlasting salvation for them, hath also been the author of thy deliverance from Babylon, and of all the other ensuing benefits. And thus he confirms, and amplifies, that Spiritually deliverance which was to come by the Gospel of Christ, by that recent and late deliverance which he vouchsafed his people out of Babylon.

for thee also Thee Zion, and Jerusalem; in the feminine gender. Christ here speaks to her; not the Prophet to Christ. As Papists would tear the text, and foist in other words besides, to fetch in, and frame hence their *Limbus Patrum*: choosing to mangle the text to their minde, and to cry out upon it, as many waves corrupt, rather then their fancied *Limbus* should not finde some favour and footing here.

by the blood] Or, whose covenant is by blood. Namely, the blood of Christ, figured by the blood which was sprinkled upon the people. Exod. 24. 8. Psal. 74. 20. Heb. 9. 19. & 13. 20. shadowed out in the blood of the sacrifices.

of thy Covenant] Gods Covenant, flowing freely from him, the author of it, and the Churches covenant, as made for her, on her behalf, on her behoof.

I have sent forth] Though the Jews had often broken this Covenant on their part, and had been sorely punished for it; yet God for his part was always mindfull of it, and by vertue of this Covenant, delivered them in their distresses, that he might perform to them the promise of the Messias, upon whom this Covenant was founded. See Levit. 26. 42. 43. 44 45. By vertue of it he vouchsafed to them that present manumission out of Babylon.

thy prisoners] Thy captives held in bondage and thraldom, as men in prison. See Esay 61. 1.

out of the pit wherein is no water] Here is *Limbus Patrum*, say the Papists. But then surely their *Limbus* is not Abrahams bosom, which is a place of comfort, Lu. 17. 25. Theirs a place of horrour. Here plainly is meant the pit and prison of Babylon, the discontolate and hard estate of the Jews there, like to Jeremies in the dungeon, Jer. 38. 6. Out of which for his Covenant sake he gave them a manumission.

v. 12. *Turn ye*] Ye distressed Jews, that are prisoners in Babylon: or, ye that are already returned; or rather both. God speakes to the whole state of the Jews: And not the Prophet to the Patriarchs, flicking fast in mire of *Limbus*, as papists would fain have it.

to the strong hold] To Jerusalem, say some: though yet weak, both City, and Temple: yet a strong hold, under the strong protection of God Almighty. O ye distressed Jews in Babylon, return speedily to the strong hold of Jerusalem, the place of your habitation, secure under my safegard and protection, see Dan. 11. 31. 38. Others rather refer it to the Messias himself, and the turnings of their hearts and hopes to him. Indeed all other strongs Holds without him, shall be like fig-trees, with the first ripe figs, that fall into the mouth of the eater; Nah. 3. 12. and as Lam. 2. 2. 5. But he is the strength of our salvation, our strong tower. 1 Sam. 2. 10. 2. Sam. 22. 2. 3. Luke 1. 69. Esay 26. 1.

Ye prisoners of hope] Expecting further freedom from such afflictions

afflictions and dangers, as encompass you round about; under the strictnesse and burden whereof ye sigh, waiting for the redemption promised by the Messias. Luk. 2. 25. 38. Mar. 15. 43. Others had cast off all hope, and were clean fallen away from God, and his religion. Here again the Papists would fain be at the *Patriarchs* in *Limbo*.

even to day] When your state seemeth miserable, and deplorable. Some refer it to that day, verse 9.

do I declare] Make an open promise to you; and fear not to do, though now there be small appearance of it; but time shall try it, and your experience finde the truth of it.

that I will render double unto thee] For greater felicity, then the evils which thou hast suffered, or the goods which thou hast lost. Isa. 61. 7. defense against the enemy; and such fingular favours moreover as should be double to all that ever their forefathers enjoyed in their most happy estate. See that, Hag. 2. 9. And therefore they should take courage, and go on in building, and expect full with joyfull hope; notwithstanding the present sad face of all things.

v. 13. *When I have bent Judah for me*] Here the Lord begins to declare, when, and how, he will render double felicity, two for one, unto her, when I have used Judah as my bow, and bent, and drawn it my self, as a weapon of war for me; so that God shall be the Agent and authour; Judah but the instrument, in his hand. As in an other case God used the Assyrian, Esay 10. 5. 15. The Jews were a people odious in the world, and weak in themselves; yet God would thus make use of them, for victories, and revenge, over his, and their enemies: Their power was from heaven; They had no cause to boast of their own prowess, and puissance. The Bow was an instrument much used in war, See verse 10. Gen. 48. 22. Josh. 24. 12. 2 Sam. 22. 35. 1 Kings 22. 34. 2 Kings 6. 22. and 9. 24. Psal. 44. 6. and 46. 9. Esay 41. 2. Jer. 49. 35. Ezek. 39. 3. Hosea 1. 5. 7. 2 Chron. 17. 17. Neh. 4. 13.

filled the bow with Ephraim] Psal. 78. 9. Ephraim here may be taken for the ten tribes; because in all likelyhood many of them returned with the two. Or, for the same with Judah, by an elegancy of variety; as v. 10. and in many other places; and, so are no more but the Sons of Zion. These here are likened to the arrowsfee 1 Chron. 10. 3. & 11. 1. 2 Chron. 26. 15. Psal. 127. 4. Esay 5. 28. 1 Sam. 31. 3. The meaning is; the arms, and armies of the Jews, should be Gods powerful instruments for destruction of the enemies.

and raised up thy sons O Zion] Awakened and put courage into the Jews, to provide and stand for their defence, and the overthrow of their enemies. Here is an Emphatical Apostrophe to both nations; shewing soveraigne rule and power over both.

against thy sons O Greece] Of the Grecians we read, that they came of Javan the son of Japhet, Gen. 10. 2. of Javan some derive the word Jonia signifying Greece. But clear it is in Scripture, that by Javan Greece is signified. They bought the Jews slaves from them of Tyre and Sidon, Joel 3. 6. And they used much merchandise with Tyre; as appears Ezech. 27. 13. 19 Xerxes carried out an huge army against them; but returned with his greater shames Dan. 11. 2. Here God will raise up the Jews against them; against the two Kingdoms of the Seleucide, and Lagide which were possessed by great Alexanders successors, who were Gracians. And herein no doubt a great eye is had to the Maccabees, and their Heroick acts in their times; as appears in the History of the Maccabees, and in Josephus. Of Greece, and Grecians in the new Testamant we read Act. 20. 2. and 9. 29. and 11. 20. and 18. 4. Rom. 1. 14. 16. and 10. 12. 1 Cor. 1. 22. Gal. 3. 18.

as the sword] as a sharpe sword in a strong mans hand; in a Giants hand, that can strike out to purpose.

v. 14. *And the Lord*] Here the point of Gods power and proceeding of his warlike acting in his instruments, the Sons of Zion, against the enemies, is more clearly prosecuted.

shall be seen over them] Gods powerful protection of his people shall be apparent; like as when he shewed himself over the Israelites in the cloud, Exod. 14. 19, 24. Others apply it to Gods powerful overthrow of the enemies of the Church; The Lord shall beyond the course and compasse of ordinary means, so marvelously assist his people by his power, that the overthrow of the enemies shall plainly appear to be his work, and the victory to be ascribed to him onely. And see this in the History of the Maccabees; And this may have a spiritual relation to Christs spiritual Kingdom; to the defence of his own, and overthrow of his enemies therein.

and his arrow shall go forth as the lightening] 2 Sam. 22. 15. Psal. 18. 14. Luke 27. 24. Psal. 97. 4. Nahum 2. 4. Swiftly, suddenly, and irresistibly. See also Jer. 50. 14.

and the Lord God shall blow the trumpet] God himself shall be the captain, and his thunder shall be as the found of a trumpet to gather his forces together; and give a dreadful alarum to the enemies. See Jeremiah 10. 13. 1 Thes. 4. 16. Jud. 7. 20.

and shall go] With his people against his enemies, as their General, and in the fore-front of the battels.

with whirl-winds of the South] This may not unfitly be interpreted of those tempests, wherewith God overthrew the Egyptians at the red sea, South-wards of Judea: which how dreadful they were, not onely in thunderings, lightenings, and horrible rains; but also in outragious windes, See Psal. 77. 16. 17. 18. Exod. 15. 10. And this being joyned to the found of the trumpet it may seem to allude to those wonderous and terrible signes shewed on mount Sinai, south likewise of Judea; and be like to that place, Hab. 3. 3. Teman and Paran being near mount Sinai. Whirl-windes hurrie and scatter here and there with irresistible violence. And such furious violence God would use against the enemies. This seems to relate to Gods judgements upon the Greeks, Gog and Magog, and the Israelites victories over them. Read Ezek. Ch. 38. and 39. 2 Mac. 2. 21. 22. and 5. 2, 3. and 10. 28 29. 30. and 11. 8. 10 which shew that God did manifest his powerful presence to these destressed in very extraordinary manner.

v. 15. *the Lord of hosts shall defend them*] The deliverance of his people, and their victories over their enemies, figuratively set forth before, are here more plainly expressed. And God shall fight for, and defend, and protect his people, the sons of Zion, v. 13. as c. 12. 8. 2 Kin. 19. 34. Psal. 17. 8. Esay 31. 5. Read great Alexanders submission when he saw Jaddus the *H. P.* in his attire.

and they shall devour] Their enemies; slay, and destroy them; eating as it were, their flesh, and drinking their blood; not as Cannibals; but as the next words expresse. Others thus; They shall eat, that is, quietly enjoy a peaceable, and joyful possession, and use of their own wealth, and the enemies spoyl, after their victories obtained.

and subdue with sling-stones] or *subdue the stones of the sling*; subdue their enemies, and their Regiments, and Armies of Slingers, with force of Artillery, and weapons of war: A sling was a weapon then much used in wars; see Judges 20. 16. 1 Sam. 17. 40, 49, 50. 1 Chron. 12. 2. 2 Chron. 26. 14. Job 41. 28.

and they shall drink, and make a noise, as through wine] Hereby is described the jews freeness and courage in setting upon their enemies; see Psal. 78. 65. Or, Their joyfull acclamations and festivities for the overthrow of their enemies, that they shall make a noise of gladnesse and praise therefore, as men use to doe that are filled with wine, which maketh them merry and frolike. See Psal. 69. 12. Esay 5. 12. & 24. 9. And herein is a plentifull use of the blessings of God allowed, but no invitation to excesse, Deut. 12. 18.

and they shall be filled like bowls] Or, *Shall fill both the bowls, &c.* Fill both the bowls and bafins, and the horns of the Altar with the blood of the Sacrifices of Peace and Thanksgiving, which they shall offer to God in great abundance for their victories obtained, and benefits received: see chap. 14. 20. 1 Kings 7. 50. 2 Chron. 4. 11. and see Exod. 27. 2. & 29. 12. Levit. 4. 30. & 7. 14. Some understand this of their being so filled with the blood of their enemies, as formerly expounded.

and as the corners of the altar] Whereon the horns of the brazen Altar of burnt Offerings stood, which were all besprinkled with the blood of the Sacrifices, Levit. 1. 5, 11. & 3. 8.

v. 16. *And the Lord, &c.*] As ver. 15. Out of his singular love, and tender regard towards them, with special reference to the Covenant which God entred into with the Jews; in regard whereof God promiseth that they, as his peculiar people, shall be in his protection and chiefest care.

as the flock.] Sheep whereof he will be the Shepherd, and save them; as a shepherd saves and defends his sheep, with all his might. See Amos 3. 12. John 10. verse 11. The rest of the world are but as herds of goats; or worse, as ravening wolves preying upon the Jews.

of his people] Intimating his elect remnant. Psalm 77. 20.

for they shall be as the stones of a crown] Not as sling-stones, verse 15. but as of a regal Diadem, which is here with stones of great price. The Jews should be as dear to God, as such a crown is to a King. See Esay 62. 3. Prov. 9. 9. and 12. 4. Exod. 10. 6. Or as the stones of the Ephod, Exod. 28. 9. Or, as stones erected for Trophies, by reason of their great victories obtained over their enemies, as monuments thereof.

lifted up as an ensigne] As a beacon Jer. 6. 1. Or, as a Trophee or signe, and monument of victory, and as a standard of praise. See Esay 11. verse 12.

upon his land] See Deut. 11. verse 12.

v. 17. *For how great is his goodnesse*] A pathetical exclamation, whereinto the Prophet breaks, admiring the singular goodnesse of God towards his Church. The meaning is, The grace and the glory of God shall marvellously shew it self in the salvation of his; Psalm 84. 12. and 31. 19.

his beauty] In himself, and in his dealings towards his people. See Cant. 1. 16. and 5. 10, &c. Psalm 110. 3.

corn

corn shall make, &c.] As God will preserve them, so he will provide for them, and supply them with abundant maintainance: They had been pinched with famine, Lam. 2. 24, 21. and since their return, chap. 8. 10, 12. Hag. 1. 6, 9, 10, 11. & 2. 17. now God will afford such plentifull provision, as should make them who fainted before through scarcity and want, to be full of life, cheerfulnesse and mirth, and fill them with joy and thanksgiving; the blessings of God corporall and spirituall shall make his people fruitfull or eloquent in praise, as Isa. 57. 19. see chap. 8. 11, 12. Hag. 2. 19.

the young men cheerfull] or, *grow*, or *speak*, Psal. 104. 15.

and new wine the maids] Such plenty, as not onely to suffice the old, that most need it; but also the younger sort, for their further pleasure.

CHAP. X.

Verse 1. *Ask ye of the Lord*] Notwithstanding the last words of promise for plenty, yet they for the present were pinched with scarcity, and so in a sort thought themselves deluded with the promise: The Prophet closely tels them that the fault is theirs; the blessing is ready prepared, but they keep it back by their infidelity; let them truly in prayer ask it of God, and he is ready to grant it. O ye Jewes which have now again settled your selves in the right way of serving God, since the re-edifying of the Temple; doe but make your prayers to him, and he will hear you.

rain] A principall cause of fruitfulnesse, and increase of the field, 2 Sam. 23. 4. Job 38. 27. Psal. 72. 6. this is a thing much expected and desired, Job 29. 23.

in the time of the later rain] See on Joel 2. 23. The first rain is to soften the ground for tilling and sowing, or rather after sowing, to bring the seed out of the ground; the later afterwards to make the grain full in the ear, Jer. 3. 3. In Jury seldome was there rain in Summer, and in Harvest it was counted an uncouth thing. 1 Sam. 12. 17. Prov. 26. 1.

to the Lord shall make, &c.] Deut. 28. 12. Job 5. 10. & 28. 25. 26. He is the father of the rain, he begets the drops of dew, Job 38. 28. he causeth the vapours to ascend from the ends of the earth; he makes the spreadings and ballancings of the clouds, he covereth the heaven with them, and prepareth rain for the earth; he makes a decree or law for the rain, he takes out the bottles of Heaven, he makes small the drops of water which distill. He faith to the small rain, be thou on the Earth; and to the great rain of his strength. These are the Scripture-expressions in this point; and this he promiseth, and performeth, as his blessing to his people upon their obedience, Levit. 26. 4. Isa. 30. 22. Hos. 2. 21. And he threatens the with-holding of it, and executes it as his curse upon their disobedience, Jer. 3. 3. Amos 4. 7. Yea, he shuts the Heaven, makes it to be brasse over their heads, he makes the rain of the land to be powder and dust, Deut. 28 23, 24. see 1 Kings 17. 1. Jer. 14. 1, 7. Amos 4. 7. Jer. 5. 24, 25.

bright clouds] Or, lightnings, signs and fore-runners of thunder and rain, Psal. 135. 7. Jer 10. 13.

showers of rain] Plenty of it, to fill the earth with joyce and fruitfulnesse, see chap. 8. 12. Hag. 1. 6, 9, 10, 11. & 2. 16, 19 to bring forth Grasse for Cattle, and Corn for the food of Man.

v. 2. *For the idols*] Hebr. *Teraphim*. Of whom formerly they had asked help, and rain, instead of asking it of the Lord; see Isa. 19. 3. Judges 10. 14. 1 Kings 18. 27. Heb. 2. 10. The meaning is, Direct your prayers to God, who will really bleise you; not to the Idols, who have alwayes deceived you.

have spoken vanity] Have frustrated their hopes and expectations, done them hurt, and no help: And thus he derides the idolatrous course that they took, and labours to prevent them, least they should doe the like again. Idols are teachers of lyes and vanities, Jer. 10. 8, 15. Heb. 2. 18. Isa. 41. 29. They cannot give rain, Jer. 14. 22. Their oracles and answers are false, the prayers made to them are vain.

and the diviners have seen a lye] Thus they left God, and relinquished their truth in the faithful promises of his ayde and supply, and betook themselves to all shifts and unlawfull means, how vain and ungodly soever, Jer. 2. 13. & 17. 13. & 18. 14, 15. & 27. 9, 15, 16. & 29. 8, 9. Psal. 73. 5. Isa 44. 25. Diviners were severely forbidden in the Law, Deut. 18. 10, 11, 12. Levit. 20. 27. and the seeking to them, Isa. 8. 19. It was the common sin of the Heathens, Jer. 2. 9, 10. and Gods people were guilty of it, Jer. 29. 8, 9. Ezek. 13. 6, 7, 8, 9, 23. & 22. 28. and reported to them in time of distresse.

false dreams] Pretending divine visions and revelations; Jer. 23. 25. 33. and 29. 8. and Deut. 13 3. God promised, and performed a reall mercy to his People, in this way, Numb. 12. 6. Joel 2. 28. Acts 2. 17. But these were false pretenders by delivering that which did arise out of their own idle heads, or was inspired by Satan, without all truth.

They comfort in vain] Job 13. 4. All that is gotten by it in the end, is but to finde themselves abused by Satans delusions.

they went their way as a flock] The Jews went into the Babylonish Captivity, as a flock of sheep, bleating without a sheepherd. And this should be a sufficient warning to their posterity, not to walk now in their ways; but by their harm to learn to avoid their sins, and to repent, and relie upon God onely for succour and supply; and not to shun the Gate of his grace and mercy against them by their infidelity. The examples of Gods judgements are not to be forgotten; but we should advantage our selves by the memory and meditation of them.

no sheepherd] Your Temporall and Ecclesiasticall governours have not performed their duties, but have been perverted, Jer. 23. 2. 11. Ezek. 34. 2. And this also caused their captivity.

v. 3. *Mine anger was kindled*] Hos. 8. 5. Nahum 1. 6. Ezek. 7. verse 8. This his anger against these persons, shews his love to his people, and his care of their safety.

against the sheepherds] Though the sheep were not blamelesse, but all guilty, none free; yet against the sheepherds most, because they should have kept the sheep from straying, but did not; seducing them rather, and as blinde guides leading them into the ditch.

sheepherds] So he calls them, because of their office, and duties were such; though indeed they proved wolves rather.

punished] Hebr. visited upon.

the goats] The cruell governours which did oppresse the poor sheep, Ezek. 34. 16, 17. Others, the heads and great ones, upon whom God poured out his greatest vengeance, by means of the Chaldeans, Jer. 39. 6.

hath visited] With another manner of visiting; the goats in anger; his flock in favour.

his flock] Because his flock; respecting therein, not their present merit; but his meere grace, that his true choise of them should not prove to be in vain.

his goodly horse] See Job 30. 19. 26. Cant. 1. 9. Now that the Lord hath turned his favourable countenance towards his people, he hath endowed them with valour and strength; so that of sheep they are now become a great war-horse, with which the Lord will overcome and trample down his enemies. Which may in part be understood of the Maccabees victory: in much greater of the whole Churches victories over the world, and the devil. Others say, of all this strength and assistance in arms, and victories, in the end of this verse, and in the two verses following, that God gave it to the enemies, out of his anger against the evil sheepherds of his people.

v. 4. *Out of him*] Or, *from*. The meaning is, They shall be sufficiently safeguarded, though weak in themselves; all their munitions and fortifications, all their defence, shall come of him. He shall be instead of all unto them.

Corner] Of chief regard in building, or scaling tower; as Zeph. 1. 16.

Nail] That fastneth the tents of war.

Battle-bowe] See 1 Kings 22. 34. 2 Kings 9. 24. 1 Chron. 5. 18. and 8. 40. and 12. 2. Isaiah 5. 28. Amos 2. 15. Of the battle-axe, See Jer. 51. 20. The summe is; on God dependeth all their strength; whether it be to beat up themselves, as corner-stones do beat up the building; or as nails do hold fast tents, or beat up things that are hung upon them. Isaiah 22. verse 23, 24. Or be it to defend themselves by open strength, which is meant by the bowe.

Every oppressour together] All manner of oppression, done by other men, is also part of Gods providence. See chap. 9. 8. Or rather thus; They shall prevail against their enemies, and oppresse their oppressours, and exact tribute of them, as victours do of them whom they have subdued. This best suits with the context. And this we see partly verified in the history of the Maccabees: and more fully in and under the Kingdom of Christ in the dayes of the Gospel; the Prophet here comprehending in these *Promises* the whole and entire redemption and deliverance of Gods Church and People, by and under the Messias. See Isaiah 51. 13.

v. 5. *And they shall be* The Lord goes on largely to set forth, in all the reft of this chapter, the *Promises* of his manifold mercies to his People,

as mighty men &c.] To passe by the victorious conquests of Christians; This is most true in the Church Militant under the Cross; thus Triumphing over her enemies: God makes them rejoycing in hope, glorious in patience, and all heavenly graces, multiplying in numbers and power, even before the eyes of their furious enemies raging against them.

in the mire of the streets] Psal. 18. 42. 2 Sam. 22. 43. Micah 7. 10.

because the Lord is with them] Here is the sole and whole cause, So that they must arrogate nothing to themselves, nor trust to any power of their own; but depend altogether on him.

The

the riders on horses] Or, *they shall make the riders on horses ashamed*; that is, the powerful enemies, who are well appointed and provided for war. Yet some there are that understand all in this verse and the former, and the last words of the third verse, as spoken of the Caldeans, formerly acted by God, and so inabled to subdue the Jews, and lead them away captives as a flock without a shepheard, because of his anger kindled against them for their sins.

v. 6. *And I will strengthen*] Nahum 1. 7. Esay. 41. 10. and 42. 13. Psal. 89. 21. 22. Gods promises to his Church, the full accomplishment whereof pertains to the kingdom of Christ; so that the Jews were not to rest, or reflect so much upon those poor beginnings which were present before their eyes; they came far short of the exceeding largenesse of Gods promises; but they were to advance their hopes and expectations to far more then what yet appeared, and to extend them to the coming of Christ when *all these glorious promises* should receive their full accomplishment.

the house of Judah] which is so weak.

the house of Joseph] Namely the ten Tribes; the chiefe whereof was Ephraim, descended from Joseph. God will save them that were so lost from the kingdom of Judah first; and at the last by the Assyrians conquering and captiving them.

bring them again] Not ones but both; and so uniting them again.

to place them] And give them a fixed habitation in their own country.

for I have mercy] Here is the cause of his so gracious dealing with them; and the fountain of all his favour towards them; not their merits, but his mercy. Esay 48, 11.

as though I had not] He had formerly cast them off, according to their sense and apprehension of his dealings against them and so in the opinion of others; Jer 33. 24. though his minde and truth was constant towards them. See Esay. 54 5. 11. Jer. 31. 35. 36. 37. and 33. 20. 21. 25. 26.

for I am] He remained mindful of his own free and gracious covenant with them and so would still leave place for his mercy towards them. Chap. 8. 8. fee Annotations there.

and will hear them] as v. 1. and c. 13. 9. Jer. 29. 12. 13. Thus excitine them to make their addresse to him by prayer; that so their prayers, and his promises, might accord in one; and suit to the same end.

v. 7. *And they of Ephraim*] See on Hos. 4. 17. They of the Ten tribes, the Israelites distinct from Judah; who had in a sort cut off themselves from the people of God, and were now cast off by God; yet they are here named, not Judah; and to them is this gracious promise made. Judahs return and restauration was more easily believed: But this of *Ephraim* almost incredible.

shall be like a mighty man] Each one like a Giant; though now so feeble, beaten down, and troden under foot. Much more should the Jews be such.

as through wine] Wine maketh glad the heart of man, Psal. 104. 15. makes them cheerfull and frolick. And this is allowed: though intemperance be forbidden. Cant. 5. 1. See Psal. 126. throughout. As there, so here. See on chap. 9. 15. They shall be fearce themselves for joy.

their children] Though not your selves presently, you must wait the time: not seek to prevent Gods time: but mean while in patience and hope possesse your souls.

their heart shall rejoyce in the Lord] Here is true joy, and the cause of true joy. 1 Pet. 1. 8. Phil. 4. 4. The full accomplishment of the *Promise*, as hath been said, is in the Spirituall Kingdom of Christ.

v. 8. *I will hisse*] Doe it thus easily, as it were with a whistle of my mouth, though all the world should seek to hinder it: And thus doth he hisse for the enemies, and they come at his call, and obey his beck, Isa. 5. 26. & 7. 18. Here he will call them by his Gospel as from afar off, into his Church, fee Esay 5. 26. & 7. 18.

and gather them] Though dispersed now never so far and wide, Jer. 23. 37.

for I have redeemed them] Or, For I will redeem them. I have begun it now, and I will not give it over till I bring it to perfection, Phil. 1. 38. 6. In their affliction and dispersion they could hardly believe this: but as it is chap. 8. 6. & Jer. 32. 27. Christ the head of the Church, will gather all the members of his body to him, John 11. 52.

and they shall encrease] Ezek. 36. ver. 37, 38. & 37. 26. & 36. 10, 11. Jer. 33. 22.

v. 9. *And I will sow them*] See Hos. 2. 23. Jer. 31. 27. Isaiah 60. 22. as seed multiplyeth sowen in rich soil.

among the people] Their dispersion it self should turn to be a blessing. They should be among the people of all Nations, as Gods seed, to bring forth every where plentifull fruit unto him. And this should give contentment to their minde, and assuage the displeasure of their dispersion; in that God would bring thus light out of darknesse, good out of evil; as in that dispersion of *Levi*, Gen. 49. 7.

and they shall remember me in far Countryes] I will scatter them abroad where I will preferve them, and their posterity, that they may spread my Name there, and my memoriall. Indeed the Jews were so sowen among the people in far countryes; that where the Gospel was preached, there were found Synagogues of the Jews, which were the first inlets, and receptacles of the Gospel; and opened the door to let in the Gentiles, to come in after.

and they shall live with their children] Be preferved there; and that for the end and use aforesaid: and in the time of their children, of their posterity, this should be performed. See on verse 7.

and turne again] Namely from the spirituall Babylon, which is the world, and the kingdom of Satan, unto the true Ierusalem, and to the Land of Promise, which is the Church of Christ. as Hos. 1. 11. whereof their return from Babylon was a Type, and a figure. And though they returned not into their countrey, nor stirred a foot out of the places of their dispersions, yet their turning to the Gospel is accounted for it; and so called in the common language of the Prophets.

v. 10. *I will bring them again*] Isaiah 11. 11, 12. Jer. 16. 14, 15. &c. 23. 7, 8.

Out of the Land of Egypt &c.] Though Egypt, and Assyria be far asunder, yet when God doth stretch out his hand, he can soon do it. See chap. 8. 7. Isaiah 43. 6. and 66. 20.

of Gilead, and Lebanon] Partly literally; more fully, Spiritually. See on verse 9. And see also on Obad. verse 19. and on chap. 11. 1.

shall not be found for them] In which signification that word is found, Iosh. 17. 16. Numb. 11. 22. Judges 21. 14. A figurative amplification, for to set forth the innumerable multitude of the faithfull. as Isaiah 49. 20. &c. and 54. 2, 3.

v. 11. *passe through the sea with affliction*] Rebuking, smiting, afflicting it, as the next words make the exposition. He will miraculously deliver, and enlarge his Church. He alludeth to the deliverance of the people out of Egypt, when the Angel smote the floods, and rivers. See Isa. 11. 15. Psal. 106. 9. & 114. 3. 5. Nahum. 1. 4. All difficulties and obstructions shall be removed that might hinder the propagation of the Gospel, and kingdom of Christ.

smite] See Esay 27. 12. 2 Kings 2. 8. 14. Exodus 7. 20. 25.

the river] *Nilus*, likely. See Esay 42. 15. & 44. 27. & 43. 16. & 51. 10. 11.

and the pride of Assyria] To wit all the enemies represented by these two nations, which had oppressed the Church: They shall not be able to hinder the accomplishing of Gods promise for the propagation of his Church.

v. 12. *And I will strengthen them in the Lord*] verse 6. chap. 12. 5. 8. Esay 42. 13. & 41. 10. And therefore if they will rest and rely upon him, and expect from him what he hath promised, they shall be strong enough to resist, though all the world should rise up against them. Psal. 27. 1. 2. 3. & 3. 6. & 118. 6. & 56. 4. 11. & 46. 1. 2. 3.

and they shall walk] Mica. 4. 5. In his obedience, and prosper under his power, and protection.

up and down in his name] Attending upon him, his word, and service, which he hath manifested unto them; and that in all security without any fear of all their enemies.

CHAP. XI.

verse 1. *Open*] A Prophesie of the horrible destruction of the Jews because they rejected Christ, and his Gospel. This was chiefly executed by the Romans. And this would serve to leave the obstinate sinners the more in excusable; and to bear up the faithfull in that day of tentation, when this direfull judgement should come to be executed. Indeed this may seem not so consonant to all the former *prophesies*; but rather to cross the gratious mercies contained in them. Yet this shews how things at last should fall out. As in Deut. 31. 16 — 22. & chap. 32. So here; This should be their obstinate course, and malitious trade of sinning in the end, that God for all his propitious favours formerly vouchsafed to his people, should at last be driven to this extremity, to do this his strange work, and execute this dreadfull doom upon them. See Lam. 3. 33. Esay 28. 21.

thy doors] Lebanon seems to have had stronge fortifications in it; besides the stronge situation of the place, called the defenced forrest, verse 2. The doors of them should in a manner open themselves to the enemies. See Esay 45. 1. 2. Another kinde of opening is that, Esay 60. 11. Or thus; Because Lebanon was the confine of the Countrey on that side where the Romans made their chief in-rode or invasion, it is here brought in as opening the gates of Judea.

O Lebanon] Libanus or Lebanon was a great, and famous moun-

mountain, and fruitfull forrest, on the north boundarie of Judea: looking westward toward the great sea, toward Sidon, and Joppa; and eastward, toward Damascus of Syria: Inhabited of old by the Hivites. There it seems *Solomon* built a glorious house: all the vessels whereof were of pure gold; and he placed there 300. Targets of beaten gold. It abounded chiefly with Cedar-trees; whereof *Solomon* built the Temple, and other Houses; and the Tyrians made the Masts of ships. It was stored also with Fir-trees and Almuggim-trees. Much is spoken of the glory of it; many comparisons are taken from the beauty, flowers, smell, wine of it, in the Book of Canticles. The Assyrian Empire is likned to a Cedar in it. A most pleasant place; as Gilead was on the east-side of Jordan. This *Moses* mentions, and desired to see before he died. When the enemies invaded Judea, they gloryed in the gaining of this mountain; wherein likely strong fortifications were; Isa. 37. 24. 2 King. 19. 23. Conquering the land, they had a speciall care of this mountain. *Asaph* was the keeper of it under the Persian Monarch, Neh. 2. 8. And here Lebanon is spoken to, for to open her doors of strengths and munitions, to let in the enemies, to burn up, and spoil Judea. The Prophets speaking thus to Lebanon, and these other places, hath a kind of emphasis and vehemency in it. *Josephus* records in his history that the Temple doors opened themselves before it was destroyed by *Titus*. But that makes nothing to this text.

that the fire] Of Gods wrath, and the fury of his instruments of vengeance.

may devour thy Cedars.] This may be understood, either literally, because the Romans did almost destroy the whole forrest of Lebanon, to imploy the trees to the besieging of places; as Isa. 14. 8. Or figuratively, for the most powerfull and flourishing city; or for the Peers and Potentates of Judea: as Isaiah 2. 13. Ezek. 17. 3.

v. 2. *Howl fir-trees*] If the nobleth plants spoiled, the inferiour ones must not look to be spared. Which may also be understood of the lesser cities and holds, which were about Jerusalem; Or of the meaner sort of people.

mighty] Or *gallants*. They should not be able to save themselves from spoil.

Bashan] See on Micah 7. 14.

for the forrest] Or defenced forrest. Seeing that Lebanon was destroyed, which was the strongest munition, the weaker places could not think to hold out. No strength, fence, or defence, can withstand the power of Gods vengeance. Others understand by the forrest of the vintage, the promiscuous multitude of the meaner sort of people.

v. 3. *A voice*] He speaks of the dreadful judgment to come, as present; for the certainty of it, & to affect them the more with it.

of the howling] Not in way of repentance, but of lamentation, vexation, and sorrow. As Ezek. 30. 2. Hos. 7. 14. Isa. 52. 5.

of the shepherds] Namely of the Governors of Jerusalem, in Church, and Common-wealth: who instead of being sheepherds, to feed the people, were ravenous Lyonesses, Ezek. 19. 2, 3. See Jer. 4. 8, 9. & 25. 34, 35, 36.

for their glory is spoiled] Their glory & greatnesse, wherein they prided themselves, could not free them from that spoil & ruine which their sins merited at the revenging hand of Gods justice.

Young Lyons] Many were in Judea: & most about the banks, woods, and wildernesses of Jordan. And these resemble those cruel oppressors that exercised bloody tyranny, under pretence of their authority, against the poor people.

for the pride of Jordan is spoiled] The shelter and succour of the Lyons. And likely intimating here by the proud and numerous company of the people, over whom they had tyrannized; likened here to the yearly overflowing of Jordan: whereof see Iosh. 3. 15. Ier. 12. 5. and 49. 19.

v. 4. *Thus saith*] Thus follows the reason of this so severe dealing of God against them: because their wickednesse was incurable, themselves incorrigible. He would act the part of a carefull faithfull sheepherd to them, so as no default should lye on his side: and yet their ingratitude, ungratiousnesse, incorrigibleneffe would thereby so much the more appear: so as no more place would be left for pity, pardon, or mitigation.

My God] That is, God the Father to God the Son, the Eternall sheepherd of his Church, Heb. 13. 20. 1 Pet. 5. 4. To whom it is given of the Father, to govern, and to guard his people, oppressed by powerfull and profane ones, unto the time prefixed of their total diliverance, for their ingratitude.

Feed] Christ by himself, and by his Ministers, and under-sheepherds. We must not restrain all this to the Person of Christ alone. Mach 7. 14.

the flock of the slaughter] The poor flock, v 7. exposed and appointed, as it were, to slaughter, to be bruised, as is set forth in the next words, v. 5. This was true of the Iews, in the time, & age of this Prophet: but much more in the dayes of our Saviour.

v. 5. *Whose possessors slay*] Namely, any one that hath any right over my people, either by conquest of war, or otherwise, as in the time of *Aristobulus* first, and second, of *Alexander Hyrcanus*, *Antipater*, *Herod*, and the Romans.

and hold themselves not guilty] Of cruelty, or murder. They do it, and think they may lawfully do it as if its were a lawful prey: and are not punished for it. See Ier. 2. 3. and 50. 7.

and they that sell them] Namely they that make merchandize of them, as of poor slaves. See *Josephus* his Antiq. 6. 13. c. 19. 12.

Blessed be the Lord] They do profanely boast of the power that God hath given them over his people; and of their felling of them, to enrich themselves with the price of their slavery, as of an expresse blessing. See Deut. 29. 19. Hos. 12. 8. And this is an usuall form of speech, common even among Hypocrites, that will not be guilty and conscious to themselves of their unjust and unlawfull gain.

and their own sheepherds pity them not] Not onely wolves, and Lyons, and theeves, did worry, and tear, and slay them; but their own sheepherds did not so much as pity them. Pitifull then was the state and condition of this poor flock. And yet in this so pitiless, and mercilesse a condition, Christ took the care and charge of a sheepherd over them: Isa. 40. 11. which mercy rejected by them, occasions the utter loathing and rejection of them: as followeth.

v. 6. *For I will no more pity*] O my Son do thou exercise this charge of sheepherd over this people, during the prefixed time of my patience. But seeing thou shalt spend thy strength in vain, Isa. 49. 4. and they will not be under thy pastorall care and government; but reject, and renounce thee, and it: what now should withhold my judgement any longer? I will utterly destroy them for their rebellion and ingratitude.

the inhabitants of the land] The bulk and body of this people, excepting the poor flock of the slaughter. Or, as some take it, this may relate to those that slay, fell, and pity them not, in the former verse.

I will deliver the men every one &c.] Heb. *make to be found* every one at the hand of his neighbour. He seemeth to signifie the frequent seditions, and civil intestine troubles of the Iews: wherein they should slaughter and consume one another: and specially about the time of their last desolation.

His king] Namely *Antipater*, *Herod* the great, and chiefly the Roman Emperour, whom they then should have accepted for their king: rejecting my Son, John 19. 15.

and they shall smite the land] Intestine, and foraign enemies shall utterly ruine it. Mich. 6. 13. See Ezek. 9. 5. Isa. 2. 19.

I will not deliver] Not care for their ruine, but let them perish without remedy. Thus they shut upon themselves the door of mercy.

v. 7. *And I*] This is spoken not of *Zechariah*, but of Christ: of whom verse 4.

will feed] Here he returns to his charge of feeding the flock: whereupon will follow, and the more appear, their ingratitude and rebellion: which will render them the more odious, and vile, and leave no place for pardon.

I will feed] Or, I fed.

the flock of slaughter] See on verse 4.

even you O poor] Or, verily the poor. Namely, my poor Church, and Iewish Nation, no way comparable in greatnesse and power to other Nations and Empires of the world: and brought very low by her calamities. See Isa. 14. 32. Zeph. 3. 12. Zech. 13. 7. Or the poor and humble sort of them, verf. 11.

of the flock] These may seem to be distinct from the rest of the flock, as peculiarly led, and singularly guided, folded, and cared for, by Christ.

Two staves] Or sheephooks; or sheepherds staves. Other sheepherds are content with one Staffe. But Christ surpassing all others in feeding and governing his flock, hath two. Some make the two staves a figure of the two ways that Christ teeth at all times: namely of his Church: the one by guiding them lovingly by his word, and Spirit: the other by severely punishing them, by the cruel hand of their enemies. See Psal. 110. 2. and 2. 9. and 89. 32. See Michah 7. 14. Psal. 23. 1. 2, 3, 4.

Bands] Or, binders. Some, sticking close to the pricks or Hebrew vowells, which now we have, transflate it, destroyers: and understand it according to the former exposition. Others transflating it bands or binders, refer it to the binding and uniting together, both Iudah and Israel, in our Saviours Pastoral charge, and the execution of it. See Mat. 10. 5, 6. And indeed our Saviour, much preached, wrought miracles, converfed, and dwelt in Galilee, and among the ten Tribes, before the calling of the Gentiles: which sense best agrees with that v. 14.

and I fed the flock.] There was no lack, no defect, or default on my side. Hos. 13. 9. The greater fin, and blame, and shame, was theirs: not to suffer themselves to be fed, and guided, and Governed by such a sheepherd.

v. 8. *Three sheepherds*] Hereby he sheweth his care & diligence: he spared no pains & labour. As that Gen 31. 40. He withstood all oppositions, & molestations: removed all obstructions that lay in his way: would not endure bad sheepherds: because they should confider his great love. By 3. sheepherds understanding, not the 3. chief Empires w^h had tyrannized over Gods people, Ier. 6. 3. & 12. 10. namely of the Chaldeans, Persians, & Greeks whole, and parted: which were destroyed by the Son of God.

Dan.

Dan. 2. 45. Others much rather conceive our Saviour by three sheepherds to understand many; Or as some will, aiming at those three Principall Sects, or sorts among the Jews, in his time, the Pharisees, Sadduces, and Essenes. See Mat. 3. 17. and 16. 6. 11. 12. and 22. v. 23. 34. and 23. 13. &c. Acts 4. 1. & 5. 17. 18. 6. 11. 12. and 22. v. 23. 34. and 23. 13. &c. Acts 4. 1. & 5. 17. & 23. 6, 7, 8. The Scribes also are much mentioned, and opposed 23. 6, 7, 8. The Scribes also are much mentioned, and opposed to our Saviour. And of the Herodians we read likewise.

I cut off] Reiecting, confuting, and confounding them. And in stead of them, sending forth better sheepherds, his twelve Apostles; and seventy Disciples.

in one moneth] In a short time; as Hos. 5. 7. His own publike Ministery being but three years, to aggravate the crime of the Iewish people, in leaving and loathing him; and to justifie the merit of their direfull destruction.

And my soul loathed them] Heb. *was straitned for them*, estranged from them, imbittered against them; vexed at my peoples disloyalty, and ingratitude; as well as at those sheepends treachery.

and their soul also abhorred me] This the history of the Gospel sheweth. They rested not till they brought him to his death. Thus they rewarded his love, and recompenced his pains. See 2 Cor. 6. 11, 12.

v. 9. *Then said I*] He did not over hastily proceed against them; but after all the precedure. As it is, Isaiah 5. 4. 5. Matth. 23. 37, 38.

I will not feed you] A representation of the rejection of the Iews, for rejecting salvation offered them by the Messiah; as if he should say; I will not feed you, O ungratefull Jews; meaning the Gospel should be taken from them Matth. 21. 43. So that for their said sin, here follows the judgement. A grievous judgement, but not too severe for the merit of their sin. He would make proof of the utmost of his love, and care, before he would fall upon these extreamities. But when for all that they came to scoffe at, and to loath God their Saviour, what remained, and what more justly, then this finall resolution, and direfull doom here set down? He resignes his Pastorall office and care, and leaves them to themselves.

That that dyeth] The sheepherds part and duty is, to defend the fock from dogs, wolves, theeves, &c. But he that is freed of that charge, is not interessed or concerned therein; no blame is imputed to him, though the sheep miscarry, and perish for hinderance of times, and wayes. The flock rejecting the sheepherd, may thank themselves for it. See Apoc. 22. 11. 1 Cor. 14. 38. Psal. 81. 11, 12. Ezek. 3. 27.

and let the rest] That were not cut off by foraign foes, and forces; or otherwise.

eat every one &c.] Heb. *a woman the flesh of her friend*, or fellow, or neighbour. This judgement openly appeared, when the people they were to destruction, by the Roman Army, without the wals of Jerusalem, the more fierce and furious they were with in, in slaughtering one another by their deadly feudes, and intestine feditions.

v. 10. *And I took*] A Type of the breaking off of his Pastorall office. As there is a use amongst men, to break in sunder the staff of their office, when their office ceaseth and endeth.

Even Beauty] This first was broken; the beautifull order in Church, and Politie; by which formerly he governed them. Schismes, and Sects, and Heresies corrupted the purity of doctrine, marred the beautifull face of the Church; and the Common-wealth was in as broken an estate, and deformed.

that I might break my covenant] The people estroons broke it on their part. See Lev. 26. 44. Deut. 31. 16. 20. Jud. 2. 20. Jer. 11. 10. and 31. v. 32. But for all that, God never did, nor would break it on his part totaly. See Jud. 2. 1. Psal. 89 34. Jer. 33. 20. 21. Ezech. 16. 60. 62. 63. And this covenant here may seem to relate more immediately to that peace which he had granted to his Church, that she should be no more assaulted, nor molested by any strange nation: which was verifaulted, nor molested by any strange nation: which was verified from the Maccabees time, untill a little before the comming of Christ.

with all the people] With the body of the 12. Tribes: yet he referred an holy Remnant; as appears in the next words. See Rom. 11. 1.

v. 11. *And it was broken in that day*] dictum, factum. This came not to passe by *fate*, or *fortune*; but by the revenging, and fecere hand of Gods providence; who after his so long patience, did in this manner execute his judgements upon them.

and so the poor of the flock] Those verse 7. the holy Remnant.

that waited upon me] Diligently, and duly observed me, and my wayes, and works; waiting upon my words, and promises, and waighing my judgements: such as those Micah 7. 7. see Lam. 3. 25. 26. Jer. 14. 22. Esay. 64. 4.

knew that it was &c.] Though the rest, and most of the people knew not so much; who usually shut their eyes against Gods judgements, and the passages of his providence, and think not that such affaires are governed by the hand of God; yet some poor and mean people, the holy seed, know, and take to heart these things; and profit, and better themselves, in humiliation and repentance; by those judgements of God upon his Church.

word of the Lord] According to it, his word, and work. My elect which remained, of my people, who humbly beleeved my promises, and gave obedience to my commandments; my Disciples, and Apostles did acknowledge the time of my visitations; and that the wars moved by the Romans were effects of my providence, according to the ancient prophecies.

v. 12. *and I said unto them*] Here, to their horrible ingratitude, is added a flagitious crime of a most base and vile valuation of the unestimable riches of Gods mercy in the Messiah, and his ministery. This is brought in under the figure of a shepherd demanding his wages; and the returne and price which they pay him.

if ye think good] Heb. *if it be good in your eyes*. Christ seems here to speak as a man full of stomack, indignation, and disdain. And so should our stomack rise against sin.

give me my price] That ye value me, and my paines at. See 1 Tim. 5. 17. 18. Lev. 19. 13. Deut 24. 14. 15. Mal. 3. 5. Jam. 5. 4 Not that Christ is an hireling, Joh. 10. v. 11 12. 13. But hereby to make way to convict them of their own unworthy, base, and villanous minds, in this case.

and if not, forbear] As if he should say, I do not heed or regard it, whether yea, or no: I know your bad and base minates sufficiently already; you wil shew your selves most ungrateful wretches, and hereby it will appear to to all the world. See Ezech. 12. 15. and 3. 11. 27.

so they weighed &c.] He expected and deserved that as he gave himself to them, and for them; so they again should give up themselves to him, in all thankfulneffe, and holy obedience, as his peculiar people, and redeemed ones. 1 Cor. 6. 19. 20. and 7. 23. Mich. 6. 6, 8. &c. But they requited him as followeth. Deut. 32. 6.

weighed] After they gave over exchanging one commodity for another, and traded in silver, then they delivered it, not by tayl, but by weight. So Gen. 23. 16. and 43. 21. Eiay. 55. 2. Jer. 32. 9. And the kel the common price of silver, seems to come from Schakal to weigh.

30 pieces of silver] Thirty silverings; usually taken in scripture for shekels: and the common shekel containing, ten gerahs; (the sacred double,) and each gerah weighing. 16. grains of barly, is so commonly taken to be the fourth part of an ounce of silver; with us one shilling three pence And so thirty of them come to 37. shillings Sixpence, for down for the price of the life of a servant, or slave. Exod 21. 32 And this price they payed to Judas for the life of our Saviour, Mat. 26. 15. the price of him that was valued, whom they of the children of Israel did value, as the words are of Saint Matthew, c. 27. 9.

v. 13. *And the Lord said unto me*] God my Father did to detest their flagitious, and haynous ingratitude, that he gave me in charge that which followeth.

cast it unto the potter] God did abominate such their dealing: as he did abhor the price of a whore, Deut 23. 18. Micah. 1. 7. He lothed it, as he did the ceremonions services of such vile sinners, Esay. 1. 13. and 66. 3. And therefore he commands it to be cast away, to be cast to a Potter, as fitter for a potter, and his use, then for such a Pastor, and his price. And thus by prophecy he foretheweth what in time should come to passe; what figuratively is represented here, was withly acted and accomplished upon the person of our Saviour, the great shepherd of his flock. 1 P. 5. 4. How this price came into the potters hand, for his field, upon the occasion of Judas his despaire and despite, we read Mat. 27. 3. 11.

a goodly price] Spoken thus in scorn, and disdain a fordid price, most unbefeeming the Majesty of God.

that I was prised at &c.] Because that the injury done to my Son, redoundeth to me, who had before governed them by him, fee Joh. 5. 23.

of them] The children of Israel Mat. 27. 9. not of Heathen, barbarous nations; but his own people.

and I took] Thus God would have a visible monument to remain, and to be upon record, that the Jews in their time might see what scene they acted; and how punctually they performed, what was to long afore prophesied; though then their own malice, and the God of this world blinded their eyes. How this prophesy is alledged out of Ieremy, see on Mat. 27. 9.

v. 14. *Then I cut a sunder &c.*] Of this other staff see before on v. 7. whether this staffe was broken before the demanding

his price and upon the relinquishing his pastoral charge, verse 9. together with the breaking off his staff Beauty; or not till now; is not so certain; neither is it much materiall.

that I might break the brotherhood, &c.] This shews that the meaning is not, that Christ would not only not govern his people any more in mildnesse and clemencie; nor exercise his thepherdly severity in having corrections and visitations; as he had done in former times; but that he would altogether reject them; taking away from the Jews according to the flesh, the title of being his Church, and his people: whereas before, Israel the people of God, and Judah, had been the same thing, in name and in effect; and taking to himself the Israel, which is according to the Spirit, namely all true believers; and rejecting the carnal Judah. But hereby more particularly is meant, that Judah, the two Tribes, and Israel the ten, should no more keep brotherhood together, and be united as one among themselves in state and Government; but be broken asunder, and broken in pieces, dispersed, and scattered, without recovery. We read of their union promised, and lively represented by the joyning of two sticks, Ezek. 37. 16—27. But that is understood either to precede this breach; or rather of the spiritual union of them both in the Church and kingdom of Christ, under the Gospel: And more specially of their general calling, when the fulnesse of the Gentiles is come in; intimated, Luke 21. 24. 2 Cor. 3. 16. and more fully expressed, Rom. 11. 11. 12. 15. 23. 24. 25—32. And that hinders not the more literall sense of this text, and the preceding breach of brotherhood betwixt them, here mentioned.

v. 15. *unto me*] Namely to *Zechariah*. Some understand it of Christ, as spoken to him.

of a foolish shepherd] Not unlike to that command to *Hosea*, Chap. 1. verse 2. After Christs two pastoral staves broken, there yet should remain some shew and shadow of a Pastoral charge and government among the Jews, wherewith they would please and sooth up themselves: *As* Papists do at this day in the like case: But it should be such as would appear to be not for edification but for destruction. They should be foolish shepherds; as those Hos. 9. 7. 8. Lam. 2. 14. shepherds fit for a foolish flock; such as those Deut. 32. 6. Jer. 5. 21. Not wise for the good of the flock; but pernicious and destructive to them. These Shepherds thought themselves wise; but Christ calls them fools; Matthew 23. 17. Luke 11. 40.

v. 16. *For lo I will raise up*] God doth it for the sins of his people, to revenge the quarrel of his Covenant. Having relinquished his Pastoral office he will now raise up, not such shepherds as those, Jer. 23. 4. and 3. 15. But dogs, wolves, and beasts of prey; thieves and robbers to be their shepherds; Those John 10. 1. 10. As he did raise up evil against *David*, out of his own house: and many adversaries against *Solomon*; and the Assyrians and Babylonians against the Jews; and gave them kings in his anger: so here he will raise up wolvish shepherds to them. A representation of the peoples evil government by their own heads, Priests, Doctors and others into whose power the Lord delivered them for a punishment, because they had rejected Christ.

a shepherd in the land] A government which shall be uniforme in wickednesse and depravation, though it be administred by several persons which God had suffered to raise themselves to that dignity, and authority. This is the explication of the former Type or Hieroglyphick.

cut off] Or, *hidden*. Will not see, nor seek what is wanting.

the young one] That is more apt to be lost, and goe astray.

and tear their clawes in pieces] Exceeds in ravenous cruelties the very wilde beasts. Amos 3. 12. By these faults of the foolish shepherd, we may gather what are the parts and duties of the wise and faithful shepherds.

v. 17. *woe to the idol shepherd*] He speaks to the whole company of them, as unto one man. He shews, that though God doth thus deservedly punish the Jews by this foolish shepherd; yet he shall not escape unpunished himself. The word here for idol signifieth a thing of nothing, of no worth, an empty, vain, vacant thing. The woe denounced here is often taken up in Scripture. See Jer. 10. 21. & 22. 22. & 23. 1. & 25. 34. & 50. 6. Ezek. 34. 2. John 10. 12.

that leaveth the flock] John 10. 12, 13.

upon his arm] His strength and state which he seemeth to have, and wherein he flourisheth in the eyes of the world; it shall be clean dried up; it shall wither, decay, and dye: and the shamefulnesse of it appear to the world.

right eye] His understanding, knowledge, prudence, which he pretends to, and seems to have in the opinion of the world.

shall be utterly darkned] Ezek. 13. 23. Micah 3. 6. 7. See Annotations there. The strength and knowledge of man, are thus in the hands of God, to give and take away as he pleaseth. Under these two similitudes and expressions here, all kind of punishments upon body and minde are comprehended. And they are here justly punished: for though God used them as instruments of his wrath, and revenge upon his sinful people; yet they intended nothing lesse then to obey and do his will therein; Their own ambition, covetousnesse, and cruelty set them on work, to serve their own ends: And the all wise God can cause sinful men, and Satan himself to bring to pass his holy will, and do his just work, though unwittingly, unwillingly, and wickedly on their part. Acts 4. 27, 28. And yet God thus punishing the idol shepherd, doth shew thereby, that he retains still some care of this people, for his elects sake, that small remnant, and holy seed, that was amongst them. The accomplishment of these threatnings, verf. 16. 17. we may read in *Josephus* his wars of the Jews, *Hegesippus*, and others.

CHAP. XII.

Verse 1. *THe burden of the word of the Lord*] This more generally is taken for a prophesie, or word of Gods inspiration: See on Chap. 9. 1. Ier. 23. 33—39. Heb. 1. 1. More strictly & frequently for a burdensome prophesie, against either foraign nations, enemies to the Church; as against Babylon, Moab, Damascus, Egypt, and others, as we read in the beginnings of the 13, 15, 17, 19, 21, 23. Chapters of Esay; or against the Jews themselves, as Esay 22. 1. Mal. 1. 1.

for Israel] Both for, and against. For Israel concerning the victories which God giveth unto his Church, collected of Jews and Gentiles, which by the Apostle is called the Israel of God, Gal. 6. 16. And so this is on the behalf of Israel. And a burden against the enemies of the Church of Christ under the Gospel. And it is all full of allegories, taken from the Church of the Jews, as being the type of the other; mainly setting forth Gods threatnings, and judgements against the enemies of his Church, and his manifold promises of blessings and benefits, to be vouchsafed to her: and yet not altogether taking off the present intendment, and application of many things herein mentioned, to the present state and condition of the Church, and people of the Jews, in the Prophets time.

saith the Lord which stretcheth] This glorious description of God is often used by the Prophets. See Esay 42. 5. and 40. 22. and 44. 24. and 48. 13. Ier. 10. 12. and 51. 15. Psalm 104. 2. Iob 9. 8. and 26. 7. And this is of special use to confirm our faith in the belief of a thing promised by God, though it seem in it self, and to all our sense and reason, to be impossible. And such was the case here in hand. The Prophet therefore calls on them to consider the infinite power of God, in creating the heaven above, the earth beneath, and the Spirit of man that is invisible within him; to convict them thereby that they are not to measure his infinite power, by the poor scantling of their shallow sense & reason: but firmly to believe, that what he shall promise he is able to perform, Rom. 4. 17-22.

v. 2. *Behold*] To make them to attend to the promise that would seem so incredible.

I will make Jerusalem] Though it be so poor a citie now, without walls, and with few inhabitants, as appears in the book of *Nehemiah*: and much more I will make my Church, whereof Ierusalem is a type.

a cup of trembling unto all] Or, *slumber*, or *poison*. Ierusalem shall be as a soporiferous or poisonous potion, to her enemies. Some translate *a pell of bruising*, whereon they shall bruise and break themselves. My Church being set upon by her enemies, shall be an occasion that I will strike them with amazement, so that they shall not be able to bring their designes to any happy end: but shall be the causes of their own ruine. Esay 51. 17. 22. Ier. 51. 7.

when they shall be, &c.] Or, and *also against Judah shall he be, which shall be in siege against Ierusalem.*

in the siege] In the very instant that the enemies were ready to do their best and laft endeavours.

both against Judah] Not that Judah should be against Ierusalem, as some would make it: but that God will be a protection, both to countrey, and to citie, against the enemies besieging them.

v. 3. *And in that day*] Repeated verf. 4. 6. 8. 9. 11. and again Chap. 13. 1. 2. 4. and Chap. 14. 1. 4. 6. 8. 9. 13. 20. 21. This must needs be a famous day, and comprehends in it sundry great things of Gods manifold mercies to his Church, under the names of Judah and Ierusalem: of Christs death, and the cities destruction following thereupon: of Gods barrel, and fighting against the enemies of his people: of the conversion of the nations: punishment of the rest: restauration of the Iews: and glorious state of the Church of God.

will I make Ierusalem God is the Agent for his Church, against her enemies.

a burdensome stone] Some Ancients observe, that this is taken

taken from an exercise or game, which was frequent in dayes of old; namely to take up a great round stone, to try ones strength, lifting it up from the ground, sometimes to their knees, sometimes to their wastes, sometimes to their shoulders, and sometimes as high as their heads. As which sports sometimes they did grievously hurt themselves. The meaning is, the enemies of the Church shall strive and endeavour who shalbe able to do her the moft hurt: but the strongeft and valiantest of them all shall be overcome. See Matth. 21. 44. She shall be too heavy for them; and their strengths too little for it.

shall be cut in pieces! They shall think to cut her off: but themselves shall be cut in peeces: they shall gain by such lifting at her, ruptures in their bodies, dislocations in their joynts; they shall be bruised to powder, broken, crusht, and cut in peeces. 1 Peter 2. 8.

though all the people of the earth] No humane force can prevail against her; for God is her founder, and defender. Chap. 10. 12. Psalm. 46. 5. & 87. 1. 2. See Psalm. 27. 3. and 9. 6.

v. 4. *every horse, &c.*] By horse and rider are meant all warlike strengths. Job 39. 19—26. By astonishment, madnesse, and blindnesse, are meant the many wayes that God hath, open, and secret, to confound their force and strength, to take from them skill and Counsell; that they shall be amazed and mad. See Exod. 15. 1. 2 King. 6. 18. Jer. 51. 21. vain are these helps against the Lord. Psal. 33. 17. & 76. 3. 5. 6. 7. Pro. 21. 30. 31. Esay 31. 1. 3. 4. Jer. 50. 37.

open mine eyes upon the house of Judah] I had formerly shut mine eyes against them for their sins: Psal. 31. 22. Esay 1. 15. But now I will look to them, and care for them; mine eyes shall be upon them for good; as Esay 49. 16. Jer. 24. 6. To assist and defend them against all their enemies.

v. 5. *And the governours of Judah*] Which before had many populous Cities, and mighty armies.

shall say in their heart] Shall heartily be thus couragious and confident; as to say thus;

the inhabitants of Jerusalem] Though now without walls; and almost without inhabitants; yet even they.

shall be my strength] They alone, though never so few now: They, though the other cities of Judah want inhabitants to assist. Others put in a copulative; and understand both the governours of Judah, and the inhabitants of Jerusalem, to be thus heartily confident of their strength in their God; Translating thus, There is strength to me, and to the inhabitants, &c. But those which expound thus, *viz.* all the Governors of the Church shall hearten on the faithfull to fight this good fight of faith, seem to recede too far from the literall meaning of the text.

my strength] Every one of them for his part shall say so.

the Lord of hosts] Therefore able enough for strength, against all oppositions.

their God] And therefore willing enough upon their true interest in him.

v. 6. *the governours of Judah*] Some thus, The Apostles, and evangelists, by the preaching of the Gospel, shall inflame the whole world with persecutions and dissentions, Luke 12. 49. By the which in the end, the enemies shall come to ruine, and the Church shall be established. Others more likely, understand hereby onely in generall the victories of the Churches Governours over all her enemies.

hearth of fire] Or furnace of fire. Obad. verse 18. They, how weak soever now, shall then consume all their enemies before them; as fire doth.

among the wood] The enemies elswhere are likened to fewel for the fire; to wax before the fire; to chaff or Stubble, or thistle down before the winde. Job 21. 18. Esay 31. 9. See Zech. 2. 5.

they shall devour] Which aimes not at an unsatiable cruelty, and desire of revenge, in the governours of Judah: but at the utter destruction of the enemies, which they should bring upon themselves, by Gods just judgement, in the hands of his instruments.

all the people] Though never so many, and mighty. Marvellous still, if not miraculous, shall the deliverance of the Church be, we must not too anxiously be inquiring after the means, how, and how it may be, this way, or that way; fo distrustfully, distracting our selves. Though we have no strength nor see any, yet God is able.

in her own place] Chap. 14. 10. The enemies thought to root it up; that the place of it should know it no more. But God had chosen it, for the place of his worship; till the coming of his Son, when, and not before, for the renouncing and crucifying of him, one stone should not be left upon a stone. Matth. 24. 2. Luk. 13. 34. 35.

v. 7. *The Lord also shall save*] He is sufficient, though all humane help fail. We may, and must rest and relie upon him onely.

the tents of Judah] Though they be but tents; not strong, and fenced cities; yet Gods sole protection shall be their sufficient safeguard.

first] Some thus; as at the first, as at the beginning; as when they dwelt in tents in the wildernesse, at their coming out of Egypt: or were but newly come into the land of Canaan: so by his sole power will he wondrously save and preserve them now. Others rather thus, That God shall save the exterior and weaker places first, before the approach and accesse of the enemies be made to Jerusalem, and that for the reason in the next words following. viz.

that the glory of the house of David] That the glory of the Regal family, and the Regal city, may have no cause or color left to glory, and boast, and magnifie themselves: against Judah, that is over, and above the other weaker, and remoter parts of Judah; as if they had by their power, and prowesse overcome the enemies, and saved Judah; as they were ever prone and prompt thus to ascribe the glory of victories, and the preservation and deliverance of Judah to themselves: But that by this course of Gods saving Judah first, and without them, they might see and throughly learn to ascribe all the glory of safety and preservation from enemies, not to themselves, but wholly to God alone: and so one member should not boast over another, or arrogate any thing to it self above another; but give all the praise to God onely; who without means, without the wealth, and strength of the royal race, and royal city, would thus save Judah first. The spiritual meaning, as fome conceive, may seem to be this; That Christs salvation shall first be preferred to the poore and weak, like to the parts of those poore Jews, which lived in the fields, and were not comparable to Jerusalem, which was a royal and strong city, belonging to the house of David, and was the glory of the land. That is to say, the kings, and great ones, shall be last converted, as the event did verifie it under the Gospel: To shew the prerogative of mean ones with God. See Jam. 2. 5. 1. Cor. 1. 26. The phrases here have reference to the Type of the Iewish Kingdom and city.

v. 8. *defend the inhabitants of Jerusalem*] Them also; after Judah. Defend them, be as a shield, and buckler to them, protect and safeguard them, even them who leaving the Babylonish captivity, would come among all hazards, and difficulties, to inhabit the holy place of his worship. These are not secluded out of this text: But they though they be never so weak now, and unprovided of themselves; though all borderers be against them, and no help appears for them, yet they shall be defended, Gods arme shall make it self bare for them.

and he that is feeble among them] Or abject. Heb. *fallen*. The meaning is, the weak and feeble shall by Gods spirit be strengthned, and confirmed in heroical and divine vertues, fee Ioel 3. 10.

shall be as David] 1 Sam. 17. 8. yea as David was in his Kingdom, excelling in all royal parts and endowments above all other kings.

and the house of David] Not debased thereby, but advanced. That house must stand; as it is, Psal. 89. 35. 36. 37. Thence must come the Son of David, the fountain, and foundation of all their safety and salvation.

shall be as Gods] As Angels. See Psalm. 8. 5. and 82. 6. The same word is there used. Namely the Princes of the blood royall, who were also chief officers of the crown, shall be such, so graced, so qualified, so esteemed. And this may have a reference to the Apostles, to whom should be given so much grace, Majesty, authority, strength, and truth, that they should be respected as Gods, and Angels in the world, rather then men. See Galatians 4. 14. Acts 14. 11. 12. 13.

as the Angel of the Lord before them] The Angel of the Covenant. However the House of David was now, and should after be, in their eyes, and in the eyes of all men, in never so mean an account, and estimation, and contempitible condition; Esay 11. 1. & 53. 1. 2. Yet Christ the Son of David, and Son of God springing thence; he and his Sceptre should rule over all the world, and be glorious; and Jerusalem should be the Mother-Church of all nations. See Psal. 2. 8. and 110. 1. 2. Esay 2. verse 3. This should be the glorious state of things then, how ever the Jews through their ingratitude and infidelity should be least sharers in it.

v. 9. *I will seek*] I will seriously see my self about it; carefully intend, and attend it

to destroy all nations] Though never so many; and his people be never so weak.

that come] That shall enterprize, combine conspire, to assail, assault, and prevail.

against Jerusalem] The type of the Church of Christ.

For these glorious promises had not their due accomplishment in all that time, which did run out from *Zechariah* his dayes before the coming of Christ. Here then is the estate of the Church and kingdom of Christ, assailed by enemies; defended by him.

v. 10. *And I will powre*] See Joel 2. 28. and the Annotations there. This prophesie had its accomplishment, partly upon our Saviours coming, Acts 2. 17,18. Esay 44.3. John 7.38. And yet shall more fully upon the last conversion of the Jews, Rom. 11. 11---32.

the house, &c.] Typically representing the Church of Christ, and children of God.

the Spirit of grace, and of supplications] The prefence, the operation, and the gifts of Christs Spirit; which is given through grace; and is the seal, and earnest of Gods grace in them; and doth alone produce in believers, holy and acceptable prayers, Rom. 8. 25, 26. Some understand this of Gods gratious commiseration towards them; that he will powr out the bowels of his mercy and compassion upon them. And some understand, for supplications, lamentations. See Jer. 31. 9. which suits well with that which followeth. The summe is, Gods Spirit shall affect them with the sense of his mercies, and inwardly move them to bemoan themselves in penitent prayer before him, upon the sight of their sins, whereof formerly they had not been sensible.

and they shall look upon me] That is, they shall turn to me by faith. See Numb. 21. 8, 9. They shall at last bethink themselves aright of their sins, and Gods wrath; and lament, repent, convert and be saved.

whom they have pierced] See Psal. 22.16. Matth. 27. 35. John 19. 34. 37. Apoc. 1. 7. The LXX. thus; They shall look unto me [as suppliants and adorers] instead of that they (formerly) insulted over me. S. *John* Chap. 19. 37. Apoc. 1. 7. leaves the LXX, and sticks to the Hebrew text. A visible monument hereof is upon record, in Christs Person. The Jews did it, though by the hand of the Roman souldier; who was but the instrument of their malice: And so they are said to crucifie Christ, Acts 2. 36. though they did it by the means of *Pilate*; whom in a manner they compelled thereunto, fore against his will.

and they shall mourn for him] They shall be exceedingly grieved for the mislooing of their forefathers. See Jer. 3. 21. Acts 2.37. And that they themselves have crucified him by their sins. Their repentance is here promised, and largely set forth; and sorrow and mourning is the beginning of it; 2 Cor. 7. 9, 10, 11, which must needs arise upon a true fight of sin, and through sense of Gods fierce wrath for it.

for his only Son] Jer. 6. 26. Amos 8. 10. Jer. 31. 15. This expresseth the degree only, the manner and measure of their mourning; not the cause of it: The cause was, not the losse of him by death, as the parent here mourns, but their own monstrous sin in putting him to death; that their own malice so monstrously blinded them and their progenitors, as to murther the Son of God, who came to give them life. That Christ should be here called Gods only Son, in relation to his Deity; and his first-born in relation to his humanity, we being his brethren, the sons of God by adoption, is not the meaning of this text; however that be a witty comment, and a truth in it self.

v. 11. *a great mourning*] This mourning being a thing so memorable, is much insisted upon, and prosecuted to the end of the Chapter. Hereunto we may apply that, Ezek. 19. 14.

in Jerusalem] Acts 2. 37. yet under the name of this citie, the whole nations of Jews every where seem to be comprehended.

as the mourning of Hadadrimmon] Not the name of a man, as some would; but of a Town adjacent, or strong hold, or of a region, or tract, wherein the valley of Megiddon was.

Megiddon] In the Tribe of *Manasseh*, west of Jordan, Josh. 17. 11. Judg. 1. 27. There *Ahaziah* king of Iudah dyed of his wound given him upon *Jehu* his command, 2 Kings 9. 27. And there *Josiah* was slain, by *Pharaoh Necho*, 2 Kings 23. 29. of whom the text saith, that all Iudah and Ierusalem mourned for *Josiah*. And *Jeremiah* lamented for *Josiah* and all the singing men, and singing women spake of *Josiah* in their lamentations to this day, and made them an ordinance in Israel, and behold they are written in the lamentations, 2Chro.35.24.25. in some publik lamentations remaining then upon record; not those in Scripture written by *Jeremiah*: for though some relation may haply be made to him therein; yet they were written upon the destruction of Ierusalem by *Nebuchadnezzar*, as Chap.4.20. and the whole context of the Lamentations makes it apparent. This mourning here is likened to that for *Josiah*: we read that women mourned at the death of our Saviour: but that falls far short of this. And this belongs to them that pierced and crucified him. That Acts 2. 37. may be a taste of this, which most likely shall have its full verification upon the generall conversion of the Iewes, when the fulnesse of the Gentiles shall be come in.

v. 12. *And the land shall mourn*] That is, in all places where the Iews shall remain. And of every nation under heaven, some of the Iews were gathered to Ierusalem; and three thousand of them converted at one Sermon of *S. Peter*, Acts 2. 5. 37. 41. and were pricht in their hears; as a forerunner of this mourning.

every family apart] *Heb. Families, families.* Not a counterfeit ceremonious mourning; nor one family for companie fake with another, to condole with them. But each apart, out of the serious sense of their own compassion, and their own cause of sorrow. We should indeed by our own example labour to fir up others to repent. But this is not the thing minded in this place. Here they are severed and set apart, to expresse each ones true sorrow.

the family of the house of David apart] The remainders of the royal family. Circumstances taken from the manner of publike mournings; in which they used to shut themselves up in their houses, with their families, and refrained the company of women, and all maner of delightful conversation. See Num.20.29.

and their wives apart] This is more then the former: this parts each family. The wives shall not stay for the examples of their husbands to provoke them to it; but of themselves shall set themselves apart to it. This mourning is not directly for the death of Christ, whose death was the life of the world; but for their sin in it; and upon their repentance at the sight, and sense of it; that their ancestours had done it, and said, His blood be upon us, and on our children: and themselves had continued so long malitious, blinde, and obstinate, in the approbation and justification of it.

of Nathan] Not the Prophet, in *Davids* time; but *Davids* son of that name; to whom the crown descended, after *Solomons* race; and of whom Christ came, Luke 3. 27. 31. 2 Sam. 5. 14.

v. 13. *Levi apart*] The Regal and Priestly families are named: likely as chief mourners, as they that had been chief offenders, persecuting Christ most; who should have embraced and honoured him most.

Shimei apart] It seemeth that it was some familie of the Levites, 1 Chron. 6. 17. and 23, 10. And the Prophet doth in this manner specifie their families, whereof some had held Temporal, some Ecclesiastical offices; to shew, that as the Church and State were united, and joyned in persecuting of Christ, and in putting him to death; so they should joyntly repent for it.

v. 14. *All the families that remain*] Some apply this to the remnant according to the election of grace, Rom. 11. 5. as Esay 6. 13. But the plain meaning of the letter affords no other sense, then what was said of the other Tribes. In conclusion, so much is spoken of this mourning, in that it is a thing wonderful, That God should vouchsafe such repentance and mercy to any of that reprobate nation; who in their blindnes had put out the light of Israel; and in their malice put him to death, who came to give life to the world.

CHAP. XIII.

Verse 1. [*N that day*] Namely when the Messiah shall come into the world.

there shall be a fountain] Namely the grace of God in the remission of sins, and regeneration of the Spirit, shall be proffered to all believers in Christ, through his blood. A figure taken from the waters of the Temple, and the washings according to the Law. And an allusion unto that, John 19. 34. Those waters and washings were but ceremonious shadows, shewing things afar off, and shadowing them darkly; neither could they wath away sin; neither could the blood of those legall sacrifices take away sins. They did serve onely as to the purifying of the flesh, not conscience: as the patterns of heavenly things, and no more; Heb. 10. 1. 4. 11. and Chap. 9. 9. 10. 13 Their true vertue flood in relation to this fountain. And those waters of the Temple, were in Lavers, poured in, and emptied out: This here is no Laver, but a fountain, ever springing, ever flowing.

opened] Esay, free, exposed, open to all: not so stopt, and darkned, as was under the Law.

to the house of David, &c.] Shadowing the Church of Christ, Esay 2. 2, 3. Micah 4. 1, 2. Psalm 110. 2. Luke 24. 47. Acts 1. 8.

for sin] To expiate and cleanse it. Heb. 9. 12. 14. 26. and 10. 19. 14.

and for uncleanesse] *Heb. Separation for uncleanesse.* See Lev. 12. and 15. And here is the fruit of their aforesaid mourning, and repentance; It should not be in vain; God would thus gratiously blesse it: yea, here is the fruit of Christs death, and blood shedding, to all the world, to all believers.

v.2. *In that day*] When God will repair & restore his Church.

I will cut off] Exod. 23. 13. Psal. 16. 4. Ezek. 30. 13. Hos. 2. 17.

the names of the idols] He promiseth that God will also purge them from all superstition; and that their Religion shall be pure. This is another fruit of their mourning and repentance. Thus God would bless his Church, and people. See on 1 Sam. 31. 9.

no more be remembred] But if so: yet with detestation, and horrour, at the warning of them. As Ezech. 16. 61. See Psal. 16.4. Exod.23.15. Deut.12.3. Hos. 2. 17.

the Prophets] So called though false Prophets. By which are meant the Prophets of the idols; and all seducers, and teachers of false doctrines, and lies. Of whom in the 4. verses following.

and the unclean Spirit] That is, the devils wicked and unclean inspirations. The devil is called an unclean Spirit, Matth. 12. 43. Mar. 1. 26. For he is the author of all errour and lying, Joh. 8. 44. And also of that corruption which is brought into the true and heavenly doctrine; the which is signified, Revel. 16. 13. Or, this may be an explication of the word Prophets; to be such as by the suggestions of the unclean spirit, spread unclean Prophesies and Doctrines, to the defiling of others. Such Prophets will pretend to the holy Spirit, and the inspirations thereof, to the great blasphemie of Gods Spirit.

to pass out of the land] As Zeph. 3. 11. Micah. 5. 12. Ezech. 23. 48.

v. 3. *Yet prophesie*] Thus false Prophets will still assume the name; and not easily forgo the trade; or be beaten off their way of seducing, which they get their living by. See Ezech. 13. 19. Micah. 3. 5.

then] A representation of the Spirit of knowledge, discretion, and zeal, in Christs true Church, to discern false doctrines, and to oppose them. Figurative terms, taken from that which was commanded against false Prophets, Deut. 13. 5. 6. 9. 11. and 2. &c.

his father] Even his parents themselves shall not spare him; Preferring therein their zeal & piety towards God, before the affection and love which naturally they bear towards their own children. See Deut. 13. 6. 9. Yea Gods glory is to be preferred before our life it self; before our salvation it self. Exod. 32. 32. Rom. 9. 3. No less zeal is required under the Gospel, then was under the Law.

thou shalt not live] The equity of that Law Deu. 13. Remains under the Gospel. And better, and with less danger is a thief, an adulterer, a Murderer, a witch, and sorcerer, tolerated, then such an heretick and seducer. The prefent pleading for liberty of conscience, in preaching, and practise, is a thing extremely shamefull, dangerous, and destructive.

lyes in the name of the Lord] This makes to the heynousnes of the crime; to draw in God, and his truth, to serve a lye; to make him, who is truth it self, in a sort to deny himself, and cease to be God, and to play the divels part, who is the father of lyes; John. 8. 44. Against these lying Prophets, see Esay 9. 14. 15. Jer. 23. 25. 26. 32. & 27. 10. & 28. 15. & 29.31. Eze. 13.4---20. & 22.28. Micah. 2. 11.

shall thrust him through] Out of their extraordinary zeal. As Phineas did, Num.25.8. 11. This takes not the word out of the hand of the Magistrate; but relates rather to that Deu.13.8. 9. 10. compared with chap. 17. 5. 7. They shall be the causers of his death in a legall way.

v. 4. *shall be ashamed*] All false doctrine, and worship of former times, shall be removed by the clear light of the Gospel, the false Prophets shall be ashamed, and repent of their doings. See Micah. 3. 5. 6. 7.

a rough garmet] *Heb. A garment of hair.* They shall not dare to counterfeit the true Prophets; who used to wear such kinde of garments, 2 King. 1. 8. Isai. 20. 2. Matth. 3. 4. They shall not any longer seek to lye as wolves under lambs skins; as those, Matt. 7. 15.

to deceive] *Heb.* To lye. By their false Prophesies; or by seeking to gain an opinion of holinesse to themselves, from their rough garments; or to deceive the people with an opinion of holinesse in the garment it self. Both which Popish Monks and Fryers did by their cowls and Friarly weeds.

v. 5. *I am no Prophet*] They shall disclaim any more that profession: and confess they were never brought up to it, or fitted for it; however the blockish stupidity of the vulgar had been a shelter for their ignorance, and shame. They were impostors.

I am an husbandman] A free and full confession. And willing, and ready to return to my former calling, and labour. Now they will not only cease to do evil, but also learn to do well. An half Reformation sufficeth not. Eph. 4. 28.

for man taught me] This was his lawfull calling, to which he was educated; and to this only. Amos indeed had been an heardman: but God called him from that, to be a Prophet; Amos 7. 14. 15. Such false Prophets as these are now feared to arise in these dayes

v. 6. *what are these wounds*] It appears he had passed some censure, and punishment, because he had been a seducer, and deceiver; yet not that of death, mentioned, v. 3. Either the Magistrate did not his office; or this mans case afforded him some favour. *An* inferior punishment he had undergone. But yet some understand these wounds to be like those, 1 Kin. 18. 28. And that they did argue him to be a false Prophet still. But his answer takes off that conceit.

in the house of my friends] He denies it not, nor murmurs at it: but acknowledgeth himself worthy of it, meekly and patiently bears it; and calls them his friends who inflicted that punishment upon him. Psal. 141. 5. Prov. 27. 5. 6. Unjustly, and very ignorantly are the words of this verse applyed by some to the person of our Saviour; unless taken off from their own sense, and used in another sense, when applied to him. But in them there is a representation of the wonderful power of the Spirit, and light of God, in convincing and correcting the Ministers of errour. *See Act.* 8. 13. & 19. 18. 19.

v. 7. *Awake O sword*] These words seem to come in abruptly; And therefore the coherence, and sense is diverly made, some thus, True it is that for a time my Church shall be an enemy to all manner of false doctrine, and false teachers: but there shall likewise come a time, in which by my secret providence, Christs true Ministers, according as he himself was slain by the Jews for a false prophet, shall also be persecuted and slain; whence shall follow a great disperson of believers, and of Churches in the world. Others rather thus, Though the former promises of good things, and against false Prophets, may happily seem vain, when they shall see Christ my sheepherd, and my fellow smitten to grievously, as if he were a false Prophet, and his sheep thereupon scattered; yet the scandall thereof should not so much offend the godly: they being thus long before foretold it by me: and I not the less can make good my promises, in my small remnant, and refine them in the fire and furnace of afflictions: Though the rest, and greater part shall perish in my judgements. And thus he shews, that upon all the former promises of good things, they should run fancie and form to themselves a constant course and perpetuall current of felicity, without any interruptions of crosses, judgements, and afflictions intervening: but that God will so temper his blessings, as withal mix afflictions, to exercise his church with them, and that the faithful should prepare themselves against them. By the word is meant afflictions, & chastisments as by the rod, Heb. 6. 9. The apostrophe to the sword carries an emphasis with it. It is called upon to awake, as if it had been asleep, or rusted long in the sheath.

against my shepherd] Many refrain this to Christ alone; and the rather because Christ himself applyes it to himself. Mat. 26. 31. And no doubt but it chiefly belongs to him, as the chief Shepherd; 1 P. 5.4. the prince of Pastors, and head of the Prophets; He spake by them; Heb.1.1. yet we may extend it to the whole order of Pastors and shepherds. As also that place, Deut. 18.15. Principally, and in a peculiar manner is meant of Christ, the great Prophet of his Church; yet may in a greater latitude comprehend also other prophets. Christ then in his own person, and in the person too of his faithful Ministers, in their degree, is here understood.

my fellow] To shew the unity of essence, and the union of the will of the Father and of the Son the Mediator, see upon Esa.5.1. Jer. 11.15. Joh.10.3.8. & 17.22. Phil.2.6. Thus God doth honour Christ in this appellation; who is indeed his other self; the brightnesse of his glory, the expresse image of his person. Heb. 1. 3. in the bosome of the Father, and sitting at his right hand. And again in a larger sense, this is true of all Christs faithful shepherds, they are fellow workers with God in this office. 1 Cor 3.9.

Smite the shepherd] Math. 26. 31. Mar. 14. 27. Joh. 16,32.

and the sheep shall be scattered] In Christs case, as in a glasse, this appeared true. They were scattered, and offended thereupon, John 16.32. Mar 14.50. And yet this was long foretold, and often renewed by our Saviour himself: that they might have been the less offended at it: Mat.26. 31. and chap. 11. 6. Joh. 14. 16. and 18. chapters. And generally upon the smiting of the shepheard, the scattering of the sheep will follow. Act. 8. 1. and chap. 11. 19.

and I will turn mine hand, &c.] In the generall disperson I will gather together and preserve mine elect, who are poor, and weak according to the world. *See* chap. 11. 7. 11. Matth. 18.10. 14. Jam. 2. 5. Not then, as some would, that they should be under the hand, and rod of his correction: but under the hand of his merciful protection, and favour. Those little, poor, humble, afflicted ones: Matt.18.6. Mar.9.42. Luk. 17. 2. He will recover them, preserve them, and eternally save them. The LXX. In stead of the little ones, hath the shepheards.

v. 8. *in all the land*] Of Iury: and may in a larger sense be extended to all the Christian world.

two parts therein shalbe cut off] The greatest part of the world which bear the name of Christians shall follow errours and shall perish, Revel. 13. 14. and 17. 18. Or of the lews remaining after Christs passion, two parts shall be destroyed, the third part escaping. Gods promises of grace belong not to hypocrites, to the greatest part or body of the people; the greater part is still the worse, Mat. 7. 13. 14. Luke 12. 32. But to the faithful, the little remnant, and holy seed, the promises shall ever be made good.

and dye] Two words to the same purpose; to assure the truth of the thing; how strange soever.

but the third] To whom indeed the promises do belong; the elect, which are the lesser number. And this doth explicate that in the latter end of the former verse.

v. 9. *the third part through the fire*] Of the crosse, and afflictions, 1 Cor. 3. 15. I will do it by the faith, and constancy, of those few, that escape by many afflictions. See chap. 14. 2.

and will refine them] The two parts consumed; This third refined. The different work of afflictions upon the wicked, and upon the Godly. The wicked are many times fatted by prosperity to the slaughter. Psal. 37. 1. &c. At other times, burnt up, and clean consumed with the fire of Gods vengeance. Ezek. 24. 9, 10. and 22. 18. The Godly need refining; much corruption, and drosse is in them: The best want it not: God will be their refiner; as Mal. 3. 2, 3. Dan. 11. 35.

as silver &c.] Not as drosse, or chaffe, which are burnt up in the fire: But as silver, and gold; Both which when taken out of the mines, need much refining; which is done by fire. Prov. 27. 21. and 17. 3. That Isaiah 48. 10. imports that God will refine them, rather not for silver, but freely, or not so much as silver, their infirmity not enduring so exact and exquisite refining. See Dan. 12. 10. 1 Pet. 1. 6, 7.

they shall call] Here is a principall particular of their refining; a fruit of their afflictions. They shall drive them to prayer, and fit them for it. Psal. 78. 34.

and I will hear them] This sweetens their afflictions. And this promise invites to prayer. Without this promise, and faith in it, we can never be brought to pray rightly, and acceptably. But this promise addes wings to prayer. See Psal. 65. 2. and 32. 5. Dan. 10. 12. Isaiah 58. 9. and 65. 24.

I will say] Gods infinite mercy herein: and that first, and free.

It is my people] See on chap. 8. 8. See also Hos. 2. 23. Ezek. 36. 28. and 37. 23. 27. and 11. 20. Jer. 13. 11. and 24. 7. and 30. 22. and 31. 1. 33. Their infinite comfort; Isaiah 64. 9.

and they shall say &c.] When God hath said that before; and never till then; and then ever.

The Lord is my God] Which is their infinite happinesse, Psal. 144. 15. & 33. 12. & 65. 4. & 100. 3. & 106. 4, 5. & 149. 4.

CHAP. XIV.

Verse 1. BEhold] This chapter is obscure and intricate in the phrase and manner of speech, and also for the times and matters whereof it speaks. Some understand this chapter of the time of Antichrist, some of the last day of judgement; but it seems rather to have a relation to the two last verses of the former chapter, and to continue and enlarge the exposition of them. The calamities here spoken of are rather all those that should befall the Jewes, from this time, till the coming of Christ; comprehending therein, as that of *Antiochus Epiphanes*, so also the destruction of the City *Jerusalem* by *Titus* and *Vespasian*: All which should come to passe before the full accomplishment & fruition of those *glorious promises* formerly made, chap. 12. & 13. and which after follow in the later part of this chapter; and therefore the faithful were to arme themselves against those calamities that were to come, in a joyfull expectation of the promises, and their accomplishment which should afterwards follow. The particle Behold, serves to make them attend to it, and not doubt of the truth of it, though humane sense and reason could not reach and rise up unto it.

the day of the Lord] Not fate or fortune, not the power or wit of man should bring on these calamities, but God in the day of his just judgement shall doe it. They have then herein to deal with God, and are not to complain of his severity; but to acknowledge therein their own just deservings.

cometh] Soon after that time of Christs death, chap. 13. 7.

thy spoil] Speaking to the City *Jerusalem*, the prey and pilledge of thee, See Esay 10. 6.

shall be divided in the midst of thee] Taken there, and divided, parted, shared there by thine enemies, securely at their leasure and pleasure, without any daring to moleft them: He insists upon that last before mentioned, chap. 13. 8, 9. and armes as was said, the godly against the great tentations that should come, before they enjoyed this prosperous estate, promised under Christ; that when these dangers should come, they might know that they were warned of them before.

v. 2. *For I will gather*] Nations shall be the instruments, but God himself will be the Author and the Generall of the Army; they shall be his Hoast, and fight under his Banner; they therefore should humble themselves under this mighty hand of God, 1 Pet. 5. 6.

all nations] A mighty Army, many enemies, an universall combination; the Armies specially under *Antiochus Epiphanes*, and chiefly the Romanes, Lords of all Nations, the Armies under *Vespasian* and *Titus*: see *Josephus* of this war, Book 3. cap. 1. and *Cornelius Tacitus* his Annals, Bo. 21. in the beginning.

against Jerusalem] Long after it shall be repaired by *Nehemiah*, and inhabited.

and the city shall be taken] Stormed, sacked, plundered: see Mat. 24. 2. Here the last destruction of *Jerusalem* seems more plainly described then before, when God would execute against her his last judgements for the sins of the Jewes; but especially for slaying the chief Shepherd and Author of life, Christ his Son, Acts 2. 22, 23 & 13. 15.

women ravished] Extream beastly outrage, so in *Babylon*, Isa. 13. 16. see Amos 1. 13.

and half of the city] As formerly two thirds of the Land, chap. 13. 8. so here one half of the City, many, if not most.

captivity] Be subdued, captived, dispersed, scattered.

and the residue] That third part, chap. 13. 7, 8, 9. This some apply to those which before the siege went out of the City, and betook themselves to *Pella*. Or thus, The residue shall not be cut off from being the City of God, from being his Church, and joyned to the beleeving Gentiles; so that still a Church shall remain, some remnant of the holy seed, even in the midst of all calamities.

v. 3. *Then*] Some thus, God who before this time had been the keeper of the Jewish Nation, and their City, shall now leave his holy places, Temple and City, and hold it as given over and forsaken; and also get him to another place, namely, unto the enemies besieging the City: see *Josephus* seventh book of the wars of the Jewes, cap. 12. *Titus* himself confessed that God fought for them, against the Jewes; and therefore refused to be crowned for that Victory, because he ascribed it not to himself, but to God, *Philostratus* book 6. c. 14. Others rather apply this to his going forth to fight against those Nations, as v. 2. against *Jerusalem*; so after he hath afflicted and chastised her, he will now revenge the wrongs done her by those Nations; he will burn the rod in the fire, he himself will make open war against them, as the words expresse: see Esay 31. 4, 5. he will hide his power no longer, he will suffer them no more to insult, triumph in their wickednesse, and against his people, but he will openly shew himself in armis, and take upon him his Churches Cause, and become enemy to her enemies, Exod. 23. 22.

and fight against those nations] Not goe forth amongst them, to be their helper against the Jewes, as some would; but contrary-wise.

as when he fought in the day of battle] Not sleighly, but earnestly and stoutly, as he did for *Gideon* and divers others, Judg. 7. 22. Isa. 9. 4. & 10. 26. 2 Kings 19. 25. For we must extend this to all times, when his Church stood in need of help from Heaven; Gods appearing for them then, those former experiences, and our remembrances of them, must animate our faith and hope, to expect the like hereafter; for he is still the same, and his hand is not shortned: this must support us in all temptations, that we faint not in them, and be overcome by them.

v. 4. *And his feet*] In such cafe of extremities and dangers, we are hard of belief, John 3. 12. To help our weaknesse and strengthen our faith, the Prophet useth here lofty similitudes, strong expressions; brings in God, and placeth him, as it were, before their eyes, makes a visible representation of his presence coming to their aide. An expression of like kinde is that touching the valley of *Jehoshaphat*, Joel 3. 2, 12.

mount of Olives] Jesus went oft thither, was apprehended there, ascended thence: but to make this Text look that way, may argue more subtlety then soundnesse. The more safe and plain meaning may be this; That Gods coming to defend his Church against her enemies, shall be conspicuous and glorious; even such as the Prophet could not better expresse it, nor we better conceive of it, then under these similitudes, as if there he stood centinel for the safety of his Church, and thence gave directions for things, what and how to be done in this fight and battle.

on the east] So is Mount *Olivet* situated from *Jerusalem*. *Bethphage* and *Bethany* were there; and in *Bethany* the house of *Lazarus* and his Sisters, and of *Simon* the Lepers. Luke 19. 29. John 11. 1. *Bethany* was in the further part of the Mount about fifteen furlongs from *Jerusalem*; it was the neerer part of the Mount where our Saviour was apprehended, Mat. 26. 30. if not a little short of it, in *Gethsemane*: upon this Mountain the glory of the Lord last stood, when it left the City, in *Ezekiels* Vision, chap. 11. 23. and here now comes he to defend it. *Titus* placed some of his Legions there.

shall cleave] Some say, by an Earth-quake, though that be not mentioned by *Josephus*, or any Historian, no more then that Earth-quake in the dayes of *Uzziah*, save onely so long after, Amos 1. 1. Zech. 14. 5. Others by the Industry of the Roman Armies, taking away the middle part of it to fill up the wondrous deep valley of *Cedron*, that lay between it and the City, for the commodiousnesse of the Besiegers. Others with leaft probability would understand by the Mount, the Roman Army placed there; and by the cleaving of it, the dividing of the Army to besiege other parts of the City. The safest way is, not to fancy a miracle here, no more then out of those words Psal. 114. 4, 6. But to conceive hereby the Majesty of his appearance, that he will wondrously make way, and plain and even passages through all mountains of oppositions, for the safety and deliverance of his People; see chap. 4. 7.

toward the east, &c.] That is, from East to West, so as the two halves shall be on the North and South sides.

a very great valley] Between the North, and South parts of it: Haply, that so out of all the parts of the world they might see Jerusalem. which was before hid, and shadowed with this mountain. And this he meaneth of the Spiritual Jerusalem, the Church, according to the prophesie, Isaiah 66. 23. which text of *Esay* sheweth an utter abolishing of *Mosis* ceremonies, seeing all Nations cannot come every week to Jerusalem. This meaning may tend to the same point, as that Isaiah 2. 2. Micah 4. 1.

v. 5. *And ye*] The very Jews themselves shall be afraid at the presence of Gods appearance; affrighted at the Majesty of it. And so fill were the visions and apparitions of God to all the Saints of old; that they feared death to follow upon it. Much more cause here had the enemies to fear.

shall flee] For fear: and likely for succour too.

to the vally of the mountains] Or, *my mountains*; between the North, and South mountains, verse 4. to that valley, unto it, into it, by the plain way of it; to a place of refuge far enough, and safe enough.

for the valley of the mountains shall reach unto Azal] Or, when he shall come, this valley of the mountains, is the place he seperated. The valley shall be wide, long, and large. *Azal*, is rather the name of a place, then of a man. No mention is of it else-where in Scripture. Some take it appellatively, for a place neigh, or seperated. The Spiritual meaning may be this; All you Beleevers shall run into the Church, to be safe from the destruction of the world. Which Church shall be extended to places seperated formerly before the partition wall was broken down: which seemeth to be meant by the word *Azal*. which signifieth seperation. Or, the free entrance into the Church shall be open every where, save onely where Gods Election hath not wrought, but hath left men, as it were fesequestred. See Isaiah 4. 3. Or, according to the letter, the besieged Jews, upon the nearer approaching of the besiegers to the walls, should flee to the valley of the mountains, Sion, and Moriah which was within the walls, for their better safety.

like as ye fled] So fearfully, and hastily; as it were for life, and death.

from before the earthquake, in the dayes of Uzziah] Like to that fearfull flight wherewith the Jews were stricken of old, by reason of the earthquake, the which fell out in the dayes of Uzziah the king; as it is Amos 1. 1. In what year of his reign it is uncertain. That it should be when King Uzziah was stricken with leprosie, is but a conjecture. However, it was a terrible earthquake, and an horrible signe, and presage of Gods wrath: and falling out so many ages, before this time, thereby is signified, that the like terrour to this happened not of many ages before: yet this is not properly a threatning to Jews; unless it be to the wicked hypocrites among them; But makes all for the greater dread and terrour of the enemies.

and the Lord my God shall come] Some think, that here is a Transition made from the destruction of Jerusalem, to the day of the last judgement, as from the semblance, to the substance. As our Saviour likewise did, Matt. 24. Mar. 13. And the rather there, for that the Apostles then thought both should fall out together. 1 Thess. 3. 13. Seems to allude to this text. Others thus; Because they did not credit the Prophets words, he turneth himself from them to God himself, calling him to witness, and comforteth himself in that he knew these things should come, and faith, Thou O God, with thine Angels, wilt come to perform this great thing, Jude 14. Others, make all this to be a magnificent description of the glorious coming of God, with his Saints, to the Church, to dwell in it for ever: that then the very mountains shall cleave asunder, as we reade a like phrase of Speach, Psal. 114. 4, 6. And the very members of the Church it self shall fear and flee, being astonished, and amazed at so great a Majesty of Gods approaching: as in Majesty and terrour he appeared at the delivering of the Law, Exod. 19.

my God] Here the Prophet claims God to be his God; and that he is sent by him; so to gain the more credit to his Prophesie: and he doth hereby as it were, in an holy animosity rouze up himself against all wicked ones, that mocke at his prophesies, and slighted the truth of them: thus assuring himself, and the faithfull, that his God would come to perform them.

shall come] Not in a visible descent from heaven: as at the last day, Mat. 24. 30. But in a semblable manner, in respect of the Majesty of his powre. See Hab. 3.

and all the Saints] Angels, often called holy, and elect. 1 Tim. 5. 21. See Dan. 8. 13.

with thee] Thus turning his Speech to God: as witnesse of what he now faith: though the wicked neither heed, nor believe it.

v. 6. *And it shall come to passe in that day*] Some understand this of all the time from this day, to the day of Christs Coming. Others, of all the time after Christs coming, the day of the Gospel. And according to this divers acception and apprehension of the day and time, they diversly understand the meaning of this, and the next verse.

that the light shall not be clear] *Heb. precious*, bright, shining.

nor dark] *Heb. Thicknesse*. Meaning cloudy, thick, and foggy. But say some, it shall be betwixt both: mixt of both: partly clear, and partly dark: various, changing, unstable: a lowring day, that they shall hardly discern whether it be day or night. And in this sense they refer it to all the time before Christs coming; that the Prophet foretels them what dayes they were to expect: not to be free from the tryals of the crosse; not to hope for constant and stable dayes of felicity; but to have doubtful dayes, to meet with many dangerous dayes, keeping them in fears and uncertainties. And that therfore they should arm themselves with patience to bear them, and comfortably expect Gods help and succour in them; and his hand for deliverance out of them. Others thus; It shal not be a mixt, and various day, a day of light and darknesse, of day and night; but all day, and no night, as Esay 60. 19, 20. That day shall not be as dayes are now; sometimes clear, and bright, sometimes dark and cloudy: yea more, there shall not be the vicissitude of day and night: But it shall be one perpetual day, bright and shining; by the shining glory of the Gospel in the Spirit. And this they refer to the dayes of the glorious Gospel: 2 Cor. 4. 3. 4. or that blessed day of glory, Apoc. 21. 23. 25. The LXX. and the Vulgar Latine thus: there shall not be light, but cold and frost: following, as it seems to some, some other copie.

v. 7. *But it shall be one day*] Or, the day shall be one, not one numerically, but of one and the same tenor. Most say some, and cloudy. Others, not mixt, but all bright, all day without any night, as was faid before. Yet some make this relate to one singular day; to wit, of Christs death, when the Sun was darkned at noon, and so remained three hours, Matth. 27. 45. And others understand one perpetuall day: Meaning, there shall be always light in the Church under the Messiah, though sometimes more dimme and dark then at other times; yet always some light.

which shall be known to the Lord] Ordered by him, managed by him; and the faithfull not over anxiously to trouble themselves with distractions, and disquisitions about it, but to leave it to his hand and care, to give way to his providence, and to depend upon his will and pleasure therein, as Gen. 22. 8. The others thus; God will take the care of it, and know how to make it one day, all day, and no night, as in Esay 60. and Apoc. 21. Others thus. The Lord will take special notice of this day, and slight, to keep and preferve it. The Lord, who from all eternity knows what shall be in time, will have regard that still light be preserved in his Church, in the evening of time, or last age of the world: for to the time of the Messiah is counted. See Heb. 1. 1. 1 Pet. 1. 20. 1 John 2. 18. Or, that singular day of Christs death, undergoing such changes, might signifie the state of the Church after, from his going to heaven, to his coming to judgement. Some make those words, Matt. 24. 36. to relate to these.

not day nor night] See on verse 6.

at evening time it shall be light] The end of the day when darknesse is expected, yet then it shall be light: the end and issue of the black troubles and afflictions of God's People shall be lightsome and happy, see Esay 54. 7, 8, & 58. 8. Psal. 97. 11. & 112. 4. & 37. 5, 6, 7. & 126. 5, 6. & 30. 5. He bids them look to the end, Psal. 37. 37. The others say, The evening time, and night also, shall become all one day, without any even or night.

v. 8. *Living waters*] Springing Waters, as Gen. 26. 19. not Pools or Ponds, or River waters, that will be dried up, as the Brooks, Job 6. 15, — 21. and *Cherith*, 1 Kings 17. 7.

shall

shall go out from Jerusalem] Agreeable to that of Esay 2. 3. for from thence the Gospel came into the World, described under the name of two Seas, well known to the Jews; see Ezek. 47. 1. — 6. Joel 3. 18. Apoc. 22. 1. *Jerusalem* had the Fountains of *Siloe* and *Rogel*, and the Brooks *Cedron* or *Kidron*, and *Gihon*; they had Fountains without the City, 2 Chron. 32. 3, 4. but these Waters are none of those.

half of them] Two Rivers shall rise out of this Fountain of living Waters, and running two contrary ways, East and West.

the former sea] Eastward toward the dead Sea, or Persian Sea, Ezek. 47. 8. 18.

the hinder sea] Westward, the mid-land Sea, Deut. 11. 24. & 34. 2.

in summer] As into all places, so at all times shall these Waters be flowing, never be dry. These Waters must be referred to the Kingdome of Christ, and therefore must be referred to the Kingdome; spirituall Waters of a spirituall Kingdome; see Esay 44. 3. & 35. 7. & chap. 12. 3. Joel 2. 28. Acts 2. 17. Godes spirituall graces shall then cleanse and water his Church and People, dry and barren of themselves, Ezek. 36. 25. purifie them, and make them fructifie: And they shall water the whole Church, from East to West, and they shall never fail, John 4. 14. & 7. 38. The Gospel shall be propagated, the gifts and graces of Gods Spirit in this World, and his glory in the Heavenly life, shall be poured out upon his Elect for ever, chap. 13. 1. And this shall follow after that gloomy day, as some expound it. Their miseries shall be thus happily amended, thus joyfully recompenced with these spirituall mercies.

v. 9. *And*] Here the Prophet doth more clearly expresse himself, and the blessing; magnifying it in regard of what had been in former times.

the Lord] The Son of God, not excluding the Father and Spirit.

shall be king] Be, and be acknowledged so to be, and what greater felicity to man, then to be under this King in his Kingdome, under his rule and protection?

over all the earth] Not so before, Psal. 76. 1. & 147. 19, 20. Now the Son of God shall alone be acknowledged and worshipped for everlasting King of the world.

one Lord] Not many Lords, as Heathenish Idolaters, and superstitious people owned many, and worshipped many; every Nation their own gods, *proprios penates*; see 1 Cor. 8. 5, 6. Exod. 20. 3. 23. He is a jealous God. Isa. 42. 8.

and his name one] He onely, and alone shall be acknowledged in his Church over all the earth; his Name preached, invocated, worshipped, and the worship of his Name shall be one, and the same which himself prescribes. His religion and service shall not be adulterated; as formerly, John 3. 22. nor his worship violated, and polluted; but be and abide pure and entire. See Ephes. 4. 4, 5.

v. 10. *All the Land*] Figurative termes, taken from the hilly situation of Judea: to signifie, that all worldly height shall be beaten down, and the Church alone shall be glorified. As Isaiah 2. 2. and 40. 4. Zech. 4. 7. Also the amplitude and inlargement of the Church of Christ may hereby be typified.

turned as a plain] Before mountainous. See Exod. 15. 17. Deut. 3. 25. Isaiah 14. 25. Ezek. 6. 2. But now as Isa 40. 4.

from Geba to Rimmon] Geba and Rimmon were two confines of Judah; the one towards the North, and the other towards the South, Josh. 15. 32. 57. and 19. 7. 1 Kings 15. 27. Jud. 20. 45.

and it shall be lifted up] Before of the Land; now, of the City. Jerusalem before was encompassed with mountains, and so seated in a valley, Psal. 87. 1. & 125. 2. Now it shall be no more in a bottom, but lifted up, and made conspicuous to be seen afar off. See Esay 2. 2.

and inhabitted] Or, shall abide. Namely the City shall abide, chap 12. 6.

in her place] Though now in *Zerubbabels* time, in a narrower compasse; yet at last in its own and old place, as large as ever. It shall recover its antient lustre and splendor. chap. 12. 6. Jer. 30. 18.

from Benjamins gate] By a similitude taken from the precinct of the earthly Jerusalem, as Jer. 31. 38, 39, 40. he doth imply a perfect restablishment of the Church in all parts of it. Benjamins gate was on the North-side, going into the fields of Benjamin, to which tribe belonged that part of the City. Jer. 37. 12, 13.

unto the place of the first gate] It seemeth he meaneth the old gate, or the fifth-gate, which was next, Neh. 3. 3, 6. which was over against the second gate, Ier. 39 3. Zeph. 1. 10. And so he mentioneth the whole circuit of Jerusalem. Benjamins gate was on the North-east side; from thence going on the corner gate, which was on the North-west side, they went along by the fish-gate, and from Hananiels tower, they went the other compasse, from the South, to the Kings wine-presses, which were on the West-side, where these two half-circles did meet to make up a whole circle or compasse. Of the gates of Jerusalem. See Neh. 3. 1. &c. And the Annotations there. Of the gates of Jerusalem in Ezekiels vision. See Ezek. 48. 31. — 35.

unto the corner-gate] See 2 Chro. 26. 9. & 25. 23. Perhaps there was some tower there to make the corners.

tower of Hananeel] On the fouth, say some. Neh. 3. 1. and chap. 12. 38. Jer. 31. 38.

unto the kings wine presses] On the North say some. And so from South to North.

v. 11. *dwell in it*] Chap. 12. 6. and 8. 4, 8 and 2. 4. Esay 62. Though now they were few dwellers in it; and in *Nehemiahs* time they were feign to cast lots to get dwellers in it; Neh. 11. 1, 2. yet it should be a populous citie.

utter destruction] As by the Romans.

safely inhabitted] Securely, without fear of enemies. See Ezek. 28. 26. 2 Chron. 20. 20.

v. 12. *And this shall be*] Gods judgements upon the enemies of the Church. She shall not want enemies; but she shall be safe from them under Gods protection.

the plague] God will avenge her of her enemies. This may analogically be referred to the eternal punishment of the wicked.

all the people that have fought] Verse 3. Their multitudes need not to be a terrour to Jerusalem; though they match them not in numbers, yet Gods hand shall prevail, Esay 60. 12.

their flesh] The flesh of every one of them; as of one man.

shall consume away] See Ezek. 21. 7. and 24. 10. pine away, and waste.

while they stand] Presently, in a moment of time; and God will do it without humane help, that the vengeance of heaven may fo the more appear. Deut. 28. 21. 22. Or thus, with relation to Hell torment; Though he subsist, and live, and shall not die, yet he shall be tormented everlastingly; still outliving his pains having no end, that his pain may also be endlesse.

their eyes, &c.] Some thus; Though they be alive, and can see, yet shall they be deprived of light, in infernal darknesse; having neither eyes nor understanding; but onely to see, and judge of their extream miserie. Yet others much rather, forgo not the former sense of Gods judgements upon the enemies of the Church in this world. The grievousnesse whereof is set forth under these similies, and expressions. And many examples there are in histories of Gods like dreadful judgements upon the persons of notorious persecutors and enemies of the Church.

their tongues] See Luke 16. 24. Esay 13. 8.

v. 13. *in that day*] Of Gods victorie over his enemies.

a great tumult] Or vexation. Hos. 10. 14. And Gods secret hand is in it.

they shall lay hold] God shall cause them to fight one against another; as in the battel of Midian, Judg. 7. 22. and as among the Philistines, fending a fudden fear among them, 1 Sam. 14. 15. 20. And Christ foretold the like, Matth. 24. 7.

shall rise up] To destroy one another, as 2 Chron. 20. 22. 23.

v. 14. *And Judah also shall*] Or, *thou also, O Judah, shalt*. The carnal and unbelieving Jews shall also be enemies to Christs true Church. Or, as others, Judah also, that is, Gods Church shall help, in the third place (besides God himself, verse 12. and the enemies themselves, verse 13.) to fight against her enemies.

at Jerusalem] rather then against it. Though some would understand it, that Judah shall fight against Jerusalem; and apply it to the times of Antiochus Magnus, and Antiochus Epiphanes, wherein many Iews sided with them against their brethren, and against Ierusalem, as the history of the Maccabees sheweth.

and the wealth of all the heathen] The Church shall plentifully and abundantly be inriched with the spoils of her enemies, as God made his people wealthy with the spoils of the Egyptians. Some make of this, spirituall meanings, and applications.

v. 15. *the plague of the horse, &c.*] God shall not onely destroy his enemies, ver. 12. but even all the means and instruments they used for to afflict the Church.

as this plague] Which the men endure, v. 12, 13, 14.

v. 16. *And it shall come to passe*] Gods mercy and grace to the rest of the enemies, in their conversion to God, and to his true worship and service.

that every one] God shall save some among the enemies, whom he shall cause to turn to his true spiritual service, described here as in a shadow, by the ceremonial service of the Law; as Esay 66. 23.

shall even go up] Applying himself to the capacity of the Jewish people he alludes to their manner of worship; under it shadowing the true and spiritual service of God, in the dayes of the Gospel.

to keep the feast of Tabernacles] Names one particular for all, comprehending the rest by a synechdoche. See Lev. 23. 34. Nehem. 8. 14. 18. A figure say some of the elects gathering together into particular Churches in this world, to which every one must reduce himself, to partake of the communion of Saints; and of Gods grace. This Feast is called John 7. 2. σκηνοπηγία, a pitching of tents, or setting up of booths, Deut. 16. 16. which the Jews kept in remembrance of Gods favour to them in the wilderness where they dwelt in booths, Levit. 23. 43. And to shew their thankfulnesse for the fruits of the earth, reaped in this moneth, Deut. 16. 13, 14. And further, as some say to figure out the coming of Christ into the world at this time of the year, to dwell in the Tabernacle of our flesh, John 1. 14. This feast may haply be named above that of the Passover, or that of weeks; not so much to signifie that we should be as wandring pilgrims in this world; as to import the admirable & wonderful power of God to be seen in this second redemption and restauration of his Church; as memorable as that first deliverance out of Egypt; and specially that preservation of them in the wilderness, where they dwelt fourty years in Tents and Tabernacles; and therefore as their Fathers kept that Feast in memory thereof; so the Prophet takes occasion to allude thereunto, to intimate a like cause of their thankfulnesse and festival rejoycing, for this spiritual, Evangelical deliverance. See Apoc. 21. 3. Psal. 84. 1. Amos. 9. 11. Esay 33. 20. and 54. 2. Ier. 30. 18. Ezek. 37. 27.

v. 17. *that who so will not*] But continue obstinate, and obdurate, notwithstanding all means of conversion and grace afforded.

of all the families of the earth] When the partition wall between Jew and Gentile is broken down.

unto Jerusalem] Not to tye Gods worship to Legal, Mosaical shadows, rights and ceremonies: Jerusalem is here so named, as was the fault of Tabernacles: it is put for a type of Christs Church. See on verse 10. and that John 4. 21.

no rain] Gods revenge and malediction upon such refractory contemners of him, and his religion. The use of rain is mainly necessary for the maintenance of this life, Hos. 2. 21, 22. The want of it is a most dreadful plague. See 1 Kings 17. 12. and 18. 5, 6. Amos 4. 7, 8. Deut. 28. 23, 24. And surely if the heavens be brasse, the earth must needs be iron. This then cuts off all sustenance, and comforts of this life. A direful plague is intimated under this allegory. God shall impart none of his blessings to them: but they shall be cursed and plagued. Our LXX. hath it thus; They shall be joyned to them.

v. 18. *family of Egypt go not up*] Which was the ancientest enemie of the Church: which also seemed not to have much reason to fear the foresaid want of rain, because of the yearly overflowing of Nilus. See Deut. 11. 10. But therefore, instead of that it is threatned with like plagues equivalent to the former. See Gen. 41. 30.

that have no] *Heb. upon whom there is not*: seldom any rain or need of any. See Psal. 105. 32. An hot country; and yet without rain. But wonderfully provided for by God, by the overflowing of the river Nilus; as is famous in all histories.

the plague] That verse 12. Or, as was faid, it shall be cursed of God, and undergo the like extremities, as other nations shall suffer that have no rain.

the Heathen that &c.] See on verf. 16. 17.

v. 19. *This*] He repeats it often; because it was a thing scarce credible, and yet a thing very useful and needful to be believed, for the corroboration and comfort of the Church of God; and a terrour to the enemies thereof.

punishment] Or, *sin*. The Hebrew word is used for both. See 2 Cor. 5. 21. Gal. 3. 13. God will shew himself a revenger and maintainer of his own glory. Let no such prophane despisers think to escape unpunished. Heb. 2. 2, 3.

the feast of Tabernacles] At this feast *Solomons* Temple (a figure of Christs body John 2. 19. 21.) was dedicated with great solemnity, and the Ark brought into it, 2 Chron. 5. 2, 3, 7. v. 10. And this feast we spiritually keep by belief in Christ, that his grace is sufficient for us; and that in all our infirmities the power of Christ resteth upon us to protect us, as a Tabernacle, 2 Cor. 12. 9. The first place where Israel encamped after they came out of Egypt, was called Succoth, That is, booths Exod. 12. 37. See also on verse 16.

v. 20. *bells of the horses*] Or, *bridles*, or collars, or trappings; or flables, as some translate it. Such usual in the Eastern countreyes; Iudg. 8. 21. 26. both in war and in peace. The words are somewhat obscure, being taken from the manner of the Jewish worship. Having spoken of the horses overthrow, and other cattle of the enemies, verse 15. he adderh to make up the measure, that all their spoils, even the very deckings of the furniture, if they were of mettal, should be consecrated to God, to make usensils for his service: wherein he seems to have relation to that which *Gideon* did, Iudg. 8. 26. The meaning is, God shall convert to his service in his Church, all such things, as before were employed against him. And yet further, we know that great riches, and ornaments were bestowed upon the Church by Christian Emperours; and Kings, and people. That story of *Helena* her causing to be put into the bridle of her son *Constantine* one of the supposed nails wherewith our Saviour was crucified, if true in it self, is nothing to the true meaning of this Text. Here God shall so be king over all the world, that all things shall be applied to his worship, sanctified to that use.

holinesse unto the Lord] This was engraven on the high Priests miter, as he was a type of that holy High Priest, our Saviour, Dan. 9. 24. Luke 1. 35. and 4. 3, 4. Acts 4. 27. 30. And all the things, and utensils, & appurenances of the Temple, were counted, & so called, Holy, in their kinde. The meaning here seems to be, That the meaneft things of common and prophane use only heretofore, whether in war or peace, should now become holy, and be holily used, if not in the service of God, yet in the whole carriage and conversation of a mans life, in all his actions men should conferrate themselves, and all they had to Gods service, and an holy use: in all their actions offering up a pure sacrifice to God, Rom. 12. 1. 1 Cor. 10. 31.

pots in the Lords house] Made of these bosses or Bels, say some. Or, the other pots formerly in use in the Temple. The meaning may be, that there shall be frequent sacrifices of thank-givings; of which some parts were dressed in the Temple. The meaning is belonging to it, Ezek. 46. 22, 23, 24. for the sacred Feasts, 1 Sam. 2. 15. And all this must be understood of the spiritual service, which should be in the Christian Church, figured by the ancient ceremonial service; as Esay 60. 7. and 66. 23. Mal. 1. 11. And the meaneft thing in this, shall be as precious as the most glorious things in the other. The meaner sort of things in sacred use, shall be advanced to an higher degree of esteem and holy employment, then before. The pots of the kitchen of the Temple shall become as the bowls of the Altar. As Esay 66. 20. 21. and 61. 6.

bowls before the altar] which were in very great number, for to receive the blood of the sacrifices; and to make the sprinklings. See 2 Chron. 4. 8. Ezra 1. 9. 10. Some understand this of the grates upon the Altar, Exod. 27. 4. 5. and 35. 16. and 38. 4.

v. 21. *Yea every pot*] He seemeth to mean, that the spiritual service shall be every where yielded to God, even in the most ordinary actions of a Christians life. The meaneft thing shall be converted to sacred use. There should be that reverence and fear of God in all the world, that whatsoever men went about to do, should be as an acceptable sacrifice to him, 1 Pet. 2 5. Apoc. 1. 6.

in Jerusalem, and in Judah] Not in the Lords house onely, verse 20. but in all the Church of Christ, in what citie, or kingdom soever.

shall be holinesse to the Lord] See on verse 20.

and all they that sacrifice] Numerous multitudes of people, nations and languages.

and take of them] As well as formerly they did take the pots in the Lords house, and use them to seeth therein the sacrifices. But those now should not be able to suffice such multitudes. All along there are still allusions to the Levitical manner of Gods service. And all this should serve for encouragement to the Jews in their present undertaking for the building of the Temple; (the present intendment of *Zechariah* his prophesie) seeing that notwithstanding their paucity, and all poor appearances, their many difficulties and discouragements, small helpes and mighty enemies; yet all those *glorious promises* in their day and time should be effected and fulfilled.

there shall be no more the Canaanite] Though now in this sad estate and calamitous condition of all things, the Samaritane, Canaanite, and other Heathens were mixed among them; who scorned them and their religion, and opposed them; Ezra 4. and 5. Chapters; and so after, Neh. 4. & 6. Chapters. yet God would in that day cleanse, & purge, and rid his Church of them. See on 9. 8. Esay 35. 8. and 52. 1. and 65. 25. Joel 3. 17. Nahum 1. 15. Apoc. 21. 27. & 22. 15. True it is, that the floor of Christs Church contains both chaff, & wheat; his field tares among the good corn; the net of the Gospel doth catch fish, both good and bad; yet this also is a truth, a truth in comparison, and in relation to that corrupt state of things before this purgation & renovation; ch. 13. 9. And true it is that God shall thus cleanse his mystical Church, composed of true Believers and elect, from the mixture of all prophane persons. And upon Christs second coming, this promise shall receive its full verification in all perfection. Some for Canaanite here translate merchant. And indeed the word signifieth also so much. And say they, He seemeth to have a special relation to the abuse of merchandizing, and selling which was used in the Temple, Matth. 21. 12. John 2. 15. And they run upon other allegories hereupon, after their own fancies. But these are the strains only of mens wits, varying from the plain meaning and intent of the text.

ANNOTATIONS

On the Book of the Prophet

MALACHI.

The ARGUMENT.

MAlachi, (*his name in Hebrew signifieth Angel or Messenger*) *endeth the* Prophets: *and seems to fall in, and to correspond with* Nehemiahs *thirteenth* Chapter, *comparing* Mal. 2. 11. & chap. 3. 8. *with* Nehem. 13. 3. 4. & verse 10. &c. & verse 23. &c. *He prophesied to Israel,* viz. *to all the people of the several Tribes which were returned from Babylon; after the reedifying of the Temple; and also, after* Haggai *and* Zechariah; *confirming their doctrine, and carrying on the reformation of what was yet corrupt and defective, either in Gods service, or in the Israelites life and conversation. And first, he putteth them in minde of their free election, the onely ground of Gods continued favour in their preservation. Then doth he reprove and threaten them for false dealing in the* Covenant; *for their prophaning Gods service; and other vices of all sorts, as idolatry, adultery, false oaths, sacrilege, blasphemies, mixing themselves in unlawfull marriages, injustice, and violence; vices which had spread far, and invaded not onely the common people, but* Priests *and* Levites *also. Moreover he calleth them to repentance, promising grace and blessing to all Believers in the coming of the Messiah Christ, the Sun of Righteousnesse, with healing in his wings: Before whom the Messenger or forerunner,* John the Baptist *(who is called also by this* Prophet, Elias *the Prophet,* chap. 4. 5. *must come, before the coming of the great & dreadful day,* viz. *that stately apparition of the Son of God in the flesh, accompanied also with consuming power, set down,* ch. 3. 2. & 4. 1. *After* John *the Messenger to prepare the way, Christ the Messenger of the Covenant, or Mediatour and foundation of the Covenant of grace with Gods elect, should suddenly come into that reedified Temple, work the salvation of his people, call in the Nations, make his Church Catholike and one, by joyning Jews and Gentiles. And because the Israelites must look for no more* Prophets *till the great Prophet was born, he referreth them to* Moses, *who spake of this Prophet to come, whom all must hear, or be cut off: bidding them to remember his Law in the mean while, till Christ come to accomplish the Covenant: whose coming would be terrible to the wicked, but joyful to the godly.* Zechariah *and* Malachi *are the last Prophets, and end the Old Testament. The same names, not persons, the New Testament beginneth withall. One* Zecharias *was* John Baptists *father: and* John Baptist *himself was that* Malachi, *or Messenger, that* Elijah *foretold here,* chap. 3. 1. & ch. 4. vers. 5, 6. *As we see* Luke 1. 76. & chap. 7. 27. Matth. 11. 10. *The Evangelist* Luke *beginneth the Gospel with* Zecharias, *and* Mark *beginneth it with* Malachi, *that is, Messenger, namely,* John the Baptist. *So sweetly in speeches hath God joyned the Old and New Testament, to face one another, as the Cherubims over the Ark, that the hid Apocrypha might not be in the Canon of the Bible. In Hebrew these Apocryphal Books are not; the New Testament citeth them not; yet most of them are of much worth, containing many worthy documents in them. And specially the History of the* Maccabees *is of singular use for the interpretation of the two last Chapters of* Daniel: *and part of the* 2. 7. *and* 8. *Chapters. Generally thus,* Malachi *threatneth the Priests* chap. 1. *and* 2. *and the people,* chap. 2. *from the coming of* John Baptist, chap. 3. *and of Christ.* chap. 4. *And all this, much in a dialogue-wise and manner.*

CHAP. I.

He burden of the word] A commission for prophesie of reproofs and threatnings, Esay 13. 1. Zech. 9. 1.

of the Lord] Not mans word. And first in word before in deed; denounced, ere executed.

to Israel] That is to all the people of severall Tribes which were returned from Babylon. And they were chiefly of Judah, Benjamin and Levi: they here are called Israel. They which remained still behinde in Babylon, and the Persian empire, scarce deserved the name of Israel. The greatest part of this Book contains judgements against Israel for their sins. God spares not his own people, 1 Pet. 4. 17. Jer. 25. 29. Amos 3. 2.

by Malachi] *Heb. By the hand of Malachi. Malachi* signifieth Angel or messenger, Mar. 1. 2. In this Prophet *John Baptist* is once called *Malachi*, chap. 3. 1. and again *Elias*, chap. 4. 5. 8. *Mark* beginneth his Gospel with *Malachi*, or Angel: *Gabriel* in the first speech of the New Testament beginneth with *Elias*; Luke 1. 17. so sweetly in words hath God joyned the Old and New Testament, that the hid Apocrypha appeareth never to be breathed by Gods Spirit, nor to be any part of the Canon or rule of faith. Some writers have imagined this *Malachi* to be *Ezra*; but without any grounds for it. He prophesied laft of all; after the Temple was rebuilt, and finished. He brings here nothing of his own; but faithfully reports what he receives from the Lord. 1 Cor. 11. 23. 2 Tim. 3. 16. 2 Pet. 1. 21.

ver. 2. *I have loved you*] With a free love in your election, and the benefits flowing thence. Thus God begins with an expostulation, and exprobation, recounting his benefits, to render thereby their ingratitude and sinfulnesse the more odious, in that they requite so loving a God with so great unkindnesse, so good a God with so great evil. This love was not that generall love wherewith he loved all mankind, but his special love wherewith he loved Israel; whom he chose to be his peculiar people above all other people; and entered into a gracious Covenant with them, Deut. 32. 8, 9. And this not out of any worth or merit in them, Deut. 7. 7. But out of his own meer good-will, free favour and pleasure, Deuter. 10. 14, 15. 1 Sam. 12. 22. He might have said, I have created you, and pressed them to their duty thereupon, and argued their ingratitude in requiting him so evilly. But this love is much more, and aggravates their ill requitall of this love much the more.

yet ye say] They would willingly and wickedly shift off, extenuate, obliterate this gracious love of God. This is mans cursed corrupt nature.

wherein hast thou loved us] This shews the senselessnesse, and stupidity of their ingratefull minde; not acknowledging any love, or fruit of love received. They likely minding onely their afflictions, wherein they were as deep as any other nation.

was not Esau Jacobs brother] And elder brother too. But this he omits, as sufficiently known. Consider this the principall effect of my love; in that of meer grace I have chosen you to be my people, in your father *Jacob*; rejecting *Esau*, his brother, equall in all other things to him: whereupon all my blessings have dropped down upon you, as your preservation, deliverance from captivity, and restablishment; whereof the Edomites, from *Esau*, have not been partakers. And thus he fetcheth it afar off, derives it from the well-head, and recounts it from the beginning. Somewhat a like is that, Jer. 2. 5, 6, 7. and Micah 6. 3, 4, 5. This free Covenant is the sure argument and pledge of this love. And whereas he might have drawn his argument from *Abraham*, and his choosing of him, and rejecting the rest of the world, he rather takes it from two of his grandchildren, brethren in the same family, twins by birth; and his choosing of the one (their progenitor) and his casting off the other.

yet I loved Jacob] *Paul* extends it to the love of election, Rom. 9. And no such love as that of election to salvation. It is the fountain of all graces; and of all blessings, so farre as blessings; such onely are exempt from condemnation, and are heirs of glory. See 2 Thess. 2. 13. This love was not for *Jacobs* good works foreseen, by the free use of his own free-will. *Augustine* accounts this subtilty a great absurdity. This was before he was born, Gen. 25. 23. Rom. 9. 11, 12, 13. works there, though foreseen, are directly excluded, v. 11, 16. good works flow from it, as the effect, not the cause of it, Ephes. 1. 4. As also vocation, faith, regeneration, salvation, Act. 13. 48. yea Christ himself as Mediatour is under the decree of election. As the end is first thought on, before the means, Ephes. 1. 4, 5. All mankinde were created alike in Adam, and fell alike in Adam: And it is God now that makes them differ one from another, 1 Cor. 4. 7. He doth it according to the good pleasure of his will, which he had purposed in himself, to the praise of the glory of his grace, Ephes. 1. 5, 6, 9. Neither needed the Apostle to collect these circumstances, Rom. 9. had he not purposed to prove it, to be onely in the good-pleasure of his will, Matt. 11. 26. He is bound to no man; but his mercy is the cause of his mercy, Rom. 9. 15, 18. As also his good-pleasure was the meer cause he made us men, and not beasts; and chose the seed of *Abraham* before all other nations. If we should seek for the causes of these things out of God in the creature, we should run into a maze, and finde our selves in an endlesse labyrinth. And for man herein to finde our quarrels against Gods doings; to seek to measure his infinite wisdom by the scantling of his own reason; and to subject him, and his soveraign power to his creatures will, is insolency, and impudency, altogether intolerable, Esay 45. 9. Rom. 9. 19.—24. He calleth upon all by the generall Promises of the Gospel; But the efficacy thereof depends upon the secret pleasure of his will, Rom. 9. 16. 1 Cor. 3. 6, 7. Christ died for all; so that whosoever beleeveth in him should be saved by him: and belief is the free gift of Gods grace to his elect, and the great work of his power in them: Neither herein is the use of free-will taken away, or any Stoical Fate brought in place thereof; But God that works the will, knows how sweetly to frame and incline it.

v. 3. *and I hated Esau*] Jer. 49. 17, 18. Ezek. 35. 7, 9. Obad. v. 16, 17, 18. I have given him no part in my grace; but have left him, as a sinner and corrupt, under my wrath and judgement; which I have also declared in his irreparable destruction, which hath not befalln you, nor can befall my Church, which hath all way a remainder, and an issue out of her evils, Jer. 31. 36. Others thus, That this love and hatred is spoken of comparatively, as Gen. 25. 28. and 29. 31. and Luk. 14. 16. expounded Matth. 10. 37. And is extended here chiefly to the posterities of *Jacob* and *Esau*. And that this love and hatred here is taken for, and intends the benefits proceeding from the one, and the displeasures and discommodities proceeding from the other. And that in all this no spiritually good or evil is much intended or meant: But temporall things; as birth-right to *Jacob*, and a fairer inheritance, and a dominion in his posterity over *Esaus* posterity, according to that, Gen. 25. 23. & 27. 29. Nor doth Malachy instance here in any spiritually thing. And that S. *Paul*, Rom. 9. 11. teaching the doctrine of Gods free election and praeterition, according to the meer purpose and pleasure of his own will, doth alledge this Text in Malachy, in this wise, and to this purpose; That, as it was free to God, to deal thus diverlly with *Jacob* and *Esau*, in temporall things, without any respect to any merits of theirs, so it is free to God to deal with men in spirituall things, even in the point of election and praeterition, according to his purpose and pleasure from all eternity, before the one party, or the other were born. And that the repentance spoken of, Heb. 12 17. was not any spiritual all repentance which *Esau* then did so seek so finde in himself, but the repentance or change of minde in *Isaac*, to recall and alter the blessing, which *Esau* did so eagerly then sue for, and could not finde or procure that alteration to be in *Isaac*, that he would repent him of what he had done.

and laid his mountains] Seir was a mountainous country, of rough and craggy mountains. And thither *Esau* betook himself, forsaking Canaan, and his fathers house; quitting so the Promised land, destinated by God to his own people; as he had before prophanely sold away his birth-right. And here is a further argument of God his foresaid love to the Jews, more then to the posterity of *Esau*, taken from the present state of both nations: He brought back the Jews at this time into their own Countrey; not so the Edomits, but laid and left their Countrey waste.

for the dragons] Which have their dwellings in deserts and unfrequented places. See Job 30. 29. Esay 13. 29. & 34. 13. Jer. 49. 33. & 51. 37.

v. 4. *We are impoverished, but, &c.*] The like is Esay 9. 9, 10. Thus wicked men oppose themselves to the power of God and the course of his judgements and providence.

but I will throw down] If they think and labour to be restored out of their calamities and repaired, as you are from the desolations which have befallen you by the Caldeans, they shall finde themselves deluded, Jer. 49. 7, 17. Ezech. 25. 12. &c. Obad. ver. 17. 1 Macc. 5. 3. 2 Macc. 10. 16, 17, 23. The Persians dealt much better with the Jews in their return, then with the Idumeans, Psal. 127. 1.

The border of wickednesse] A wicked, cursed people. Contrariwise Jerusalem, Zech. 8. 3. Jer. 3. 17. Esay 1. 26. and 60. 14.

for ever] Without any hope of return and reparation, Jer. 49. 7,—23. as in the overthrow of Sodom and Gomorrah, Ezech. 25. 12, 14. Obad. v. 1. God dealt not so with his own people; His chastisements are but for a time to them, and for their good, Psal. 89. 31, 32, 33. Esay 54. 7, 8. and 27. 7, 8, 9. 2 Cor. 4. 8, 9. Psal. 118. 18.

v. 5. *And your eyes shall see*] See it so still, as you do see it now; never better with them.

and ye shall say,] Though ye for your part would bury the memory of this judgement against them, and extenuate the mercy vouchsafed to you, yet the thing it self shall force this confession from you.

The Lord be magnified] Thus should we have our eyes open upon the judgements of God, and celebrate the praise of the power and justice of God, in the desolation of his enemies, Apoc. 19. 1, 2, 3, 4.

from the border of Israel] Or, upon Heb. *from upon*. Even from his holy Temple, the place of his abode, from whence he sheweth the glory of his power, to the destruction of his enemies. Or, they shall see it from their own habitations. So conspicuous shall Gods judgements be upon the Edomites.

v. 6. *A son*] A grievous charge, and contestation, against many sins of the Israelites. And first against their contempt and profanation of Gods worship; charged upon the Priests, and prosecuted to the 10th ver. of the next chap. The duty of a son to his father, and of a servant to his master is famously known, by the law of nature, and nations; of God, and man. And the right and soveraignty that fathers and masters have in this case is likewise acknowledged, Eph. 6. 1, 2, 3. Deu. 27. 16. Pro. 30. 17. And again, Mat. 8. 9. 1 Tim. 6. 1. 1 Pet. 2. 18.

If then] God was the Father of the Jews; not onely by the common right of creation, as he is the Father of the rain, Job 38. 28. and of all mankind, chap. 2. 10. But by his speciall right of adoption of them, and gracious Covenant with them, above all others, Deut. 32. 6. Esay 63. 16. Jer. 31. 9.

And if] God was their Lord; not onely as he is the Lord of hosts, of all his creatures, the Lord of Lords; but in right of speciall title, acquisition, redemption, and dominion over them, 1 Chro. 17. 21, 22. Joh. 13. 13.

where is mine honour? where is my fear?] Where? no where; as 1 Cor. 1. 20. & 12. 17. 1 Joh 20. 7. Thus in both rights God complains; of the want of his Honour; 1 Tim. 1. 17. and 6.16. Apoc.4.11. & 5. 12.13. See Act.12.23. And of his fear: without which there can be no Piety; The fear of God being the fountain of it; such a fear as is here intimated, a filial fear, mixed with love, 1 Peter 1. 17. But thefe wanted both love, and fear, to draw them to obedience. Luk. 6. 46.

O Priests] The former argumentation and contestation ſtands good against all the Jews, of all ſorts and callings. But he now applies it to the Priests ſpecially, that ſhould have been guides to the reſt; by doctrine and example, to bring them on to honour, and fear God, and ſhould have reproved their neglects; but themſelves prov'd ringleaders to the contrary, and hardned others by their example.

that deſpiſe my name] A grand crime verſe 11. 14. and 2. 2. Holy and reverend is his name, Pſal. 111. 9. great, and glorious; and fearfull, Deut.28.58. And he whoſe name is Jealous, is jealous of the glory of it; Exod. 34.14. See the commandment Exo.20.7. Lev. 18.21. The prayer, Mat.6.9. And that of Joſhuah; chap. 7. 9. 1 Sam. 12. 22. Pſal. 8. 1. & 29. 2.& 66.2.

and ye ſay, wherein, &c.] He noteth their groſſe hypocriſie, which would not ſee their faults, but impudently cloaked them, and ſo were blinde guides. They were blinde at home, could not ſee the beams in their own eyes; and therefore grew haughty, inſolent, preſumptuous; their neck was an iron ſinew, and their brow brais; as Eſay 48. 4. Bold to out-face and deny open crimes, and to ſcorn all checks, and reproofs for them. They harden their forehead, and impudently demand wherein, &c. And ſuch ſinners are never wanting in the world.

v. 7. *ye offer*] Or *bring unto*, &c. Ye take it, and accept it of the people, and offer it.

polluted bread] Either that for the ſhew-bread, Exod. 25.30. freſh fet every Sabbath, Levit. 24. 5. 8. See 1 Sam. 21. 4.6. Or freſh fet every Sabbath, Levit. 24. 5. 8. See 1 Sam. 21. 4.6. Or for the meat offerings, Levit. 2. Or bread taken more generally for ſacrifices, Levit. 22. 24. Polluted, not lawfull, not acceptable, being defective, Levit. 22. 20. Deut. 15. 21. When of noble, being defective, Levit. 22. 20. Deut. 15. 21. When of other kinde, or otherwiſe uſed, then the Law preſcribed. See Hag. 1. 14. Ezech. 4. 13. & 22 26. A grievous ſin it is to pollute Gods holy ordinances, and worſhip. Levit.19.8. Num.18. 32. Ezech. 23. 38.

upon my Altar] Golden Table of ſhew-bread, in the Temple; or brazen Altar of burnt offerings, in the Court.

wherein, &c.] He noteth their groſs hypocriſie, which would not ſee their faults, but impudently cloaked them: and ſo were blinde guides. Thus again Hypocrites and wicked men are reblinde guides. Thus again Hypocrites and wicked men are reaſhamed to juſtifie themſelves: Luk.16.15. 1 Sam.15.20. They plead and pretend innocency, and that they are unjuſtly taxed. See Levit.3.11. & 2.4.6 & 6.16.& 21.6.8.17.

In what ye ſay] Thus againſt ſuch men muſt their ſin be particularized. Elſe they will ſhift off and winde themſelves out of Generall accuſations. They ſaid it, though not in words, yet in deeds. 2 Tim. 3. 5.

the Table of the Lord is contemptible] Before Altar, here Table. See Ezech.41.22. & 44. 16. Their ſenſe is, the Temple and the Altar ſince the return from Captivity are ſo poor and different from the ancient ſplendour they were in; that they do not deſerve to have ſuch exact care taken of the beaſts which are offered there, as formerly in the firſt Temple; ſee Zech. 4. 10. Or thus, they ſlighted the ſervice and worſhip of God, as a thing not much to be regarded. And this is an heavy ſin, ſlightly to heed, and to perform the worſhip of God, without regard to the Majeſty of God, v.14. Or the Holineſs of his worſhip, Ice Eſa. 1.12

v. 8. *And if ye offer the blinde*] Forbidden, Levit.22.22.23.24. Deut.15.21. & 17.1. It was the peoples ſin, to bring ſuch to be offered. And the Prieſts ſin to take, and offer them, and not to reject them, and reprove them for it; and ſtand to vindicate and maintain Gods Law therein, and the right of his ſervice. Eze.22.26. Some imagine the Prieſts to receive good and lawfull ſacrifices from the People; and to change them for theſe; or if ſuch evil ones from the people, yet to ſay, rather ſuch then none. Wicked Hypocrites think any thing good enough for God; and pious men think nothing good enough for him. Blinde and ignorant ſervices: lame and halting ſervices are, when there is action without affection; the lips without the heart; double mindednes and hypocriſie. Sick, or faint, and languiſhing ſervices are, that come coldly from us, without any life or vigour of the inner man; And theſe are all vile and odious. God is a ſpirit, and will be ſerved in ſpirit and truth. Some read the words without an interrogation, as if they were in the words of the Prieſts, maintaining that there was no evil in doing ſo, in ſacrificing ſuch. Indeed God ſeems to neglect; ſlights, or rejects all ſacrifices, Hoſ 6. 6. Micah. 6. 6. Pſal. 50. 8. 9—14. Eſay 1.11. & 66.3. Jer.7.22.23. But all this is ſpoken comparatively; and when they were performed by Hypocrites and wicked men; without any heed to the true end and uſe of the ſacrifice, and the ſpirituall ſervice therein; without any life or motion of the inner man. And yet theſe Prieſts by this neglecting and polluting theſe externall ceremonies and ſacrifices, ſhew thereby that they had clean caſt off all manner of Piety.

offer it now] He reproacheth them; ſhewing that a mortall man would not be content to be ſo ſerved.

unto thy Governour] As were Zerubbabel, Nehemiah, and others; under the Empire of Perſia: who had their proviſion aſſigned them upon the people, Nehe 5.14.15.

will he be pleaſed] Nothing leſs. And yet what they dare not do to men, that they preſume to do to God. And the world is too full of ſuch ſinners.

v. 9. *beſeech*] An ironicall Permiſſion or Injunction. Go to, do ſo, try the iſſue. This indeed belonged to their office and duty; The Prieſts were to pray and intercede for the people, Numb. 6. 23. Joel 3. 17. And ſo likely they did, when they offered the peoples ſacrifices. They ſuſtained in ſome fort the office of Chriſt our mediator. 1 Sam. 12.19.23. He deſireth the prieſts, who bare the people in hand that they prayed for them; and ſheweth Gods diſregard thereof; and that they were the occaſion that theſe evils came upon the people.

God] *Heb.* The face of God.

this hath been by your means] *Heb. from your hand.* While by your means things go thus; and you thus carry your ſelves towards God, polluting thus and prophaning his worſhip. The ſins of the Prieſts, and ſpecially in the Points of Gods ſervice, are grievous ſins, and cryed out upon. Chap. 2. 8. 9. Zeph. 3. verſe 4. Micah. 3.11. Hoſ.6.9. Ezech.22.26. Lam.4 13. Jer. 2.8. & 5.30. 31. & 6. 13. And the ſins of the people are oft imputed to them.

will he regard?] This interrogation implies a ſtronge and vehement negation. Will God conſider your office and ſtate, ſeeing you are ſo Covetous, and profane contemners of his ſervice? An heavy judgement of God it is, to have our prayers rejected. Eſay 1. 15. Prov. 1. 28. Jer. 11. 11. & 14.12. Micah. 3. verſe 4. Zech.7.13. Cauſes hereof are noted, Jam. 4. 3. John 9.31. Pſal.66.18. Prov.28.9. & 21.13. Jam.1.6.7. 1 Tim.2.8.

v. 10. *who is there, &c.*] He inſiſts ſtill upon the Prieſts ſins in Gods ſervice; which indeed ruined all Religion in the people. The Levites, Porters to the doors of the Court; and the Prieſts that were to open and ſhut the doors of the Temple, were all faulty; Becauſe the Levites which kept the doors did not try whether the ſacrifices that came in, were according to the Law; God wiſheth them that they would rather ſhut the doors, then to receive ſuch as were not perfect. Or rather, He chargeth them with ſelf ſeeking in their miniſteriall ſervices in the Temple; That they did it for their own gain and profit ſake; and elſe would not do it for any care of Gods worſhip, which if they yet minded, he would ſurely bleſs them, as it is chap. 3. 10. But ſeeing they did otherwiſe; it was but in vain for them thus to ſacrifice, both illegall ſacrifices, and with a covetous ſelf ſeeking minde. God appoints means and maintainance for his Miniſters; 1 Cor.9.7 — 15. Hates Covetouſneſs in them, 1 Tim. 3. 3. Eſay 56. 11. And will be worſhipped according to the preſcript rule of his word and Law.

for nought] for I do recompence you largely for your ſervice, by tithes, firſt fruits, offerings, &c. And therefore your neglect of duty is the more odious. Eſay.5.4. 1 Sam.15. 17. 2 Sam 12.7. But yet in vain ye do it, doing it in that manner.

no pleaſure in you] In the generality of you, in the moſt, a remnant yet were reſerved according to the election of grace.

neither I will accept] If the perſon be not accepted, neither will the offering be, Gen.4.4 Hag. 2 14. ſee Eſay.1.11. &c. Jer. 6.20. Amos. 5.21.

v. 11. *For from the riſing of the Sun*] Another judgement of God, that he would take away his worſhip from them; and vouchſafe it to the Gentiles. The Jewes thought God was tyed to them, he could not be God, unleſſe they were his Church, he ſhould not be worſhipped at all, unleſſe worſhipped by them in deed great were their privledges, Deut. 4.7. 8. 33. 34. Pſal. 147. 20. But they forgot that Deut. 32. 21. God needed them not, They were but a final nation. He could and would have it propagated, as a bleſſing to him. He rejecting them. v. 10. would finde out others, even ſubſtitute the numerous nations of the Gentiles in their ſtead Rom.10.16. Thus here as a puniſhment to the Jews, he foretels the calling of the Gentiles. ſo Mat.21.43. Act.13 46.47. & 18. 6. & 22. 21. Sometimes it is propagated, as a bleſſing to them, at leaſt to the Godly amongſt them, a bleſſing, by the propagation of the Goſpel, and the worſhip of God thereby. So Zech.8.23. Eſay 66.12. and 60.3.4.5. and 49.22.

my name ſhall be great] The knowledge of it, and of the right worſhip of it. That place, Pſal. 113. 3. and that 8. 1. Comes ſhort of this, and contain only the general praiſe of Gods name, as he is in himſelf, & appears in his glorious works & creatures.

among the Gentiles] An excellent propheſie of the calling of the Gentiles: as there are many like.

and in every place] Not in Judea only. Act.10.34.35. Mar.13. 10. Luk.24.47. 1 Tim.2.8. & 3.16. 2 Tim.1.11. Eph.2.17.18.

incenſe]

incenſe] Here the Prophet that was under the Law framed his words to the capacity of the people; and by the altar and ſacrifices he meaneth the ſpiritual ſervice of God which ſhould be under the Goſpel, when an end ſhall be put to all theſe legal ceremonies by Chriſts only ſacrifice: as Eſay 66.23. Zech. 14.16. Mal.3.4. See John 4.21.23. 1 Tim.2.8. See Heb.13.10.

and a pure offering] The offerings and ſacrifices of the New Teſtament, are prayer, praiſe, thanks, charity, obedience, and the like. Heb. 13. 15, 16. Rom. 12. 1. 1 Pet. 2. 5. Apoc. 1. 6. And theſe are pure, that is pure from hypocriſie, and in compariſon of the offerings of the hypocritical and wicked Jews; pure in ſincerity and integrity; and in acceptation for Chriſts offering. The Papiſts drawing this Text to the defence of their Maſs, is a childiſh trick, an argument of the forlorne hope, and ſigne of a deſperate cauſe, when impurely and impiouſly they wreſt this, and apply it to their maſſe-cake. Not unlike to this place is that Jonah 2. 28.

my name ſhall be great] Redoubled; becauſe it was to them, at this time, ſcarce credible.

v. 12. *But*] Here is a reaſon rendered why God will tranſlate his worſhip and religion to the Gentiles.

ye] Prieſts principally: though in its degree it may belong to all, as too true in all.

have prophaned it] Polluted my Name, ſleighted, vilipended it, eſteemed it as a prophane and common thing, as a frivolous matter. Or thus, ye have diſhonoured the Name of God, bearing no reſpect, nor obedience to what he hath commanded; which is the occaſion of rejecting the Jews and their ſervice. See that Heb. 10. 29. Zeph. 3. verſ. 4. Ezek. 44. 7. 8. and 22. 8. and 36. 17 — 24. and 20. 39.

in that ye ſay] See on verſ. 7. Though they uttered not theſe blaſphemies with their mouth, yet their deeds proclaimed them: Their actions ſpake ſo much.

the Table of the Lord] Some thus; The altar hath been ſpoiled by the Chaldeans: and the ſacrifices are not offered with that ancient ſacred ſolemnity. See verſe 7. and the Annotations there. It is an high point of diſhonouring the Name of God, either baſely to indge of, or perfunctorily to perform the worſhip of God. 1 Cor.11.29. Ezek.33.31. Eccl.5.1. Heb.12.28.

and the fruit thereof, &c.] Whereby is meant whatſoever is offered upon the Altar. Some underſtand it that the Prieſts ſhould account the means and maintenance they received by ſerving the Table and Altar of the Lord to be but baſe and contemptible. Others rather, That they ſo diſeſteemed the ſervice of the Lords Table and Altar, that they counted any kinde of bread and ſacrifices good enough for them; and therefore heeded not ſo much to obſerve ſtrictly the letter of the Law, in having and offering the beſt. And thus by their open contempt of the outward rights, ordained by God for the neceſſary help of humane infirmity, they bewrayed the prophane impiety and atheiſm of their hearts, as clean void of all religion.

v. 13. *ye ſaid alſo*] Here the ſin is yet more particularly charged upon them. See on verſe 7.

what a wearineſſe] Though you do me but little ſervice, and that after an ill manner, yet you complain of it, as if it were a burden to you. Hypocrites pretend, and proclaim much: yea and that when they perform leaſt. See 2 Kings 10. 16. Matth. 23. 5. John 12. 43. Emptieſt veſſels found loudeſt. whereas a found heart performs moſt, and pretends leaſt. And yet they are ſoon weary and tyre, and grow impatient, and murmuring, even in that outward hypocritical ſervice it ſelf, as Amos 8. 5. And this for want of love to God, and delight in his ſervice. 1 John 5. 3. 1 Pet.2.3. See Pſal.1. verſe 2. & 42. 2. & 110. 3. Eſay 58. 13. Gen. 29.20.

and ye have ſnuffed at it] In ſcorn and diſdain and diſlike; Or, ye have puffed and blown, as weary and overlaboured, with the burden and weight of the ſacrifices; whereas ye might have blown them away (and ſo the word may be tranſlated) they were ſo lean and thin.

and ye brought] This toucheth both Prieſts and People.

torne] By wilde beaſts, and ſo maimed, or half dead. See Ezek. 4. 14. Lev. 22. 8.

and the lame] See on verſe 8. In all the ſacrifices Gods aim was this, to exerciſe his people thereby in Faith and Repentance; to ſee therein the deſert of their ſins, and the perfect expiation of them by the ſacrifice and death of Chriſt that immaculate Lamb of God, who was to come.

v. 14. *But curſed*] The iſſue of that ſin formerly ſpoken of. The curſe of God is the reward of all ſin. Deut. 27. 26. Gal. 3. 10. And is oft applyed to ſundry particulars, as here.

the deceiver] That would deal fraudulently, and falſe-heartedly with God. This reacheth the people as well as the Prieſts. With men many deal deceitfully; as Gen. 34. 13. 2 Sam. 3. 27. Pſal. 35. 20. and 52. 4. Acts 13. 10. And ſuch the Lord abhors; Pſal. 5. verſe 6. and 55. 23. But to ſeek to deal deceitfully with God, to dally with him is fooliſh in it ſelf, and much more abominable to him. Yet ſuch there are, Jer. 9. 6. Hoſ. 11. verſe 12. ſuch as do not proceed plainly nor directly in Gods ſervice: but having abilitie to ſerve the Lord according to his word, yet will do it according to their baſe covetous minde. Or ſuch as will waſh the outſide of the platter, and be as painted ſepulchres: but all foul within. Theſe may deceive men with their fair ſhewes; Luke 16. 15. and their own ſelves too, James 1. 22. But not God. They cannot ſo mock him, that ſeeth the heart; nor eſcape his judgements by ſuch filly ſhifts.

which hath in his flock] Or, in whoſe flock is.

a male] Without any blemiſh according to the Law of burnt-offerings, Levit. 1. 3. 10. becauſe that in ſacrifices of thankſgiving females were alſo accepted of, Lev. 1. 3. 6.

and voweth] See on Jonah 1. 16.

a corrupt thing] Vows muſt not be raſhly made; but rightly and exactly performed. See on Jonah 1.16. Theſe were ſordid and baſe in their performances.

for I am a great King] However ſlighted by you, in your ſervices. Far above an earthly governour, verſe 8. See Pſal. 47.2. In Gods ſervice we ſhould ever duely weigh him with whom we have to deal. Eccl. 5. 2. His greatneſſe ſhould humble us; and that in reverence and fear, Heb. 12. 28,29.

among the Heathen] And much more ſhould it be among you. And ſhall be there, when Chriſt ſhall come and take the poſſeſſion of his kingdom; and not place his Name in Jeruſalem onely, and in the Temple of Sion; as he hath hitherto done, and you think he muſt ſtill do.

CHAP. II.

Verſe 1. A*Nd now O ye prieſts*] He inſiſts upon the ſame point; returns preſently to the Prieſts, and falls upon them. And thus Miniſters may and muſt reprove ſtates, and perſons, Hoſ. 5. 1. 1 Tim. 5. 20. As Chriſt did the Scribes, Phariſees, Lawyers, &c. *John Baptiſt* the Publicans, Sadducees, ſouldiers, *Herod*; *Nathan*, *David*; *Paul* the inceſtuous perſon.

this commandment is for you] Here the Prophet deals with the Prieſts principally; becauſe they themſelves ſhould firſt give glory to Gods Name; and by their office procure others to do it likewiſe. Therefore the charge is laid upon them; and the curſe in caſe of failer. It was their duty & function to ſee to the preſervation, and intire obſervance of religion, and Gods ſervice and worſhip, in its purity; and to avoid the pollution of it. They in their place, as it is the Magiſtrates duty in his place. The Prieſts doing their parts, would have kept the people to it; they durſt not then ſo tranſgreſſe: But the Prieſts neglect or connivance was enough to animate the people to their miſdoings. And therefore he accuſeth the Prieſts as the Authors of all, and guilty of all.

v. 2. *If*] This implies then the averſion of the judgement in caſe of repentance, and obedience. And to this end God threatens, that we might prevent the execution. So true is that which he profeſſeth of himſelf, Ezek. 33. 11 & 18. 31. Jer. 18. 7, &c.

ye] This reacheth alſo to the people, next after the Prieſts; as appears in the curſe.

will not hear] Here is the cauſe of the curſe; that they will not give God audience; and that when he ſpeaks for their good and amendment, to prevent the malediction; but top their ears againſt him. A cauſe ſo juſt as leaves them no cauſe to complain of his too ſevere proceeding againſt them. See Zech. 7. 11.12.

lay it to heart] This expounds the former: without this the former is counted no hearing. As good not heard, as not laid to heart. It muſt be attended, pondered, fixde, and delight in its due authority in us; and ſo obeyed. As Prov. 24. 32. Ezek. 44. 5. Hag. 1. 5. and 2. 15.

to give glory to my Name] By your amendment and obedience. As the contrary brings diſhonour and blaſphemie to my name. See Matth. 5. 16. John 15. 8. And again, 2 Sam. 12. 4. Ezek. 20. 27. and 36. 20, 21, 22.

I *will even ſend a curſe*] God the author and inflicter of judgements. Secondary means are but his inſtruments. Amos 3. 6. Eſay 45. 7. Job 5.6. Haggai 1.11. Hoſ 6. 1. And he ſends his curſe upon ſin, Levit. 26.14. Deut. 28. 15. And ſpecially for corruptions in religion, and in the manner of his worſhip; and for the contempt of his word.

curſe your bleſſings] Namely thoſe bleſſings which God had beſtowed upon them in all the good things pertaining to this life, as Teſtimonies of his gracious goodneſſe, and fatherly favour towards them; as thoſe Lev.26.4.&c. and Deut.28 2.&c. Or thoſe bleſſings wherewith the Prieſts bleſſe the people in their prayers for them; as Numb. 6. 23 — 27. Or both.

already] And yet ye are not bettered and amended by them; ſo little do ye profit, and I prevail by my corrections. A ſin too common in the world. Eſay 1. 5. 2 Chron. 28.22. Jer.6.29.30.

becauſe] He is at this ſin again; becauſe he cannot endure the contempt of his word. This is the main cauſe, and the procurer of Gods curſe.

v. 3. *Behold,*] Calls them to conſider it is he that will do it.

And

And therfore no power can hinder it, nor their vain pretences, presumptuous imaginations, or self conceited shews or shifts, under which they did seek to shelter themselves.

will corrupt your seed] Or, *reprove*, check, I will curse your seed, and cause it not to increase or yeeld an harvest: Here is one particular of the curse, sterility and barrennesse. Let them sow as they list, God will curse it. Hag. 1.6.9.10.11. and 2.16.17. Vulgar Latin, will cast out an arme into you.

and spread] Heb. *scatter*.

dung] I will make you abject, and abominable, v. 9. and will degrade you from your sacred honour; putting you from before me, as the dung of sacrifices which were offered upon festival dayes was carried away out of sight; see *Lev.* 4.11. 12. see Jer. 9.22. Zeph. 1.17. like that Nahum 3.6.

the dung of your solemn feasts] Which were three principal. Your sacrifices then which were a sweet smelling savour to me, Exod. 29. 18. Lev. 1.13. Now are as dung in my nostrils, you have so polluted and defiled them, and are polluted & defiled your selves. Hag. 2.13.14. These which you so much truft to, and glory in, I will turn into your shame. See Esay. 1. 11.14. and 56. 3. A fearful sin & dreadful cafe, when our holy things become thus abominable to God, and we so hateful in the use of them.

take you away with it] Or, *it shall take you away to it*, ye shall be wholly as dung; and fit to be taken away with it, used as the dung and dirt of the streets.

v. 4. *And ye*] Priests.

shall know] By experience. Or, should have known and acknowledged; or have known: appealing thus to the Priests own consciences for the knowledge of these things hereafter following, concerning their duty, and the primary practise of it. See on Zech. 2. 9. Jer. 44.28.

this Commandment] This v. 1.

that my covenant might be with Levi] You think, this Commandment, and check, and curse threatened cannot stand with my covenant made with Levi; but breaks it, you say, as your predecessors did to Jeremy, Jer. 18.18. And the like allege and say the popish priests for themselves, and their Church; Lo I am with you to the end of the world: would Christ receive his Church? and the Church erre? we are the Church the Holy Ghost: resides among us, els his promise and his covenant failes. But God shewes thele two can stand together, and they shall know it. His covenant with Levi abrogates not his own right, and power, and soverecignty; nor abates the rule and authority of his Law. Nor their deviations, corruptions & manifold vices; and the severe reprehensions of them; and his curse upon such priests, do not annihilate or vacate that covenant: nay it doth establish it; it is the means to restore, rectifie, confirm and settle it, that thus the priesthood might remain in Levi his race, for Levi was dead before the priesthood was setled in Aaron and his posterity; And remain in them, and the other Levites, with Gods favour and blessing, as was formerly promised, as it were by an especial covenant.

v. 5. *My covenant was with him*] God shewes what his said covenant was, and that he did not violate it, v. 5. 6.7. But they on their party, v 8. 9. Gods covenant is general with all his creatures; as Gen. 9.9. 18. Jer. 33. 20. more particular, with man, yet more with his Church; most special with his elect. And in his Church, with his ministers; as here with Levi.

of life and peace] The Tribe of Levi, specially Aaron, and some of those who were presently after him, enjoyed the honour of this office, with all manner of blessings, length of life, and prosperity. See Nehem 13 29. This is my part of the covenant. But where is your part? covenants are mutual obligations, binde reciprocally, on both sides. would you have me stand bound, and your selves left free, to do as you list?

and I gave them to him] Life and peace; I performed my covenant to him, for my part.

for the fear] See Exod. 32.26.-30. Num. 25. 7.-14. Deut. 33.8,9 This fear is instilled on in the rest of the verse, as a prime grace, being a Filial fear, arising from the love of God, fearing him for his goodnesse, Hos. 3. 5, and fearing by sin to offend so great and glorious a Majesty, and so holy a God. Others thus; I gave to him fear, to shew further Gods gratious dealing with Levi, that he gave him the grace of fear, Jer. 32. 40, and the rule of fear, how he should regulate himself in his function and priestly office.

and was afraid] In the latter sense thus; And he did so, he was afraid to transgresse, proudly and presumptuously to misbehave himself, but humbly, modestly, and faithfully to carry himself in his calling. And this sutes with that which followeth.

v. 6. *The law of truth was in his lips*] to teach it others. He expounded and taught my law in righteousnesse, and in truth to my people. this was chief in Levies charge Lev. 10. v. 11. 2 Chron. 17.7.8.9. Ezra 7.10. Nehem. 8. 3.4.7.8. And in the N.T. Mat. 28.19.20. 1 Tim. 3.2. and 2 Tim. 4.2. This is inseparable from the priesthood 1 Cor. 9.16.

and iniquity was not ayre.] No false doctrine, evil life, or unjust judgement; such Leaven must not be mingled with it Mat. 16 6.

he walked] His life answerable to his doctrine 1 Cor. 9.27. Vrim and Thummim must be joyned together 1 Tim. 4.16.

with me] Departed not from me, nor the duty I prescribed to him, but was faithful and true to me, and it walking as with me, and before me, in all sincerity and integrity 2 Cor. 1. 12.

in peace, and equity] In an humble and quiet obedience, without any rebellion, which is always turbulent. As my covenant was of peace with him, v. 5. so he for his part walked in peace with me, in equity and uprightnesse keeping the Covenant.

and did turn ayre.] The effect and fruit of his doctrine and office. Dan. 12.3. Act. 26.18. 2 Tim. 2. 24. Ministers as Gods instruments, and labourers together with him, do it. 1 Cor. 3.9. 1 Tim. 4. 16. 2 Cor. 10.4.

v. 7. *For the Priests lips*] His brain and heart for himself, his lips and tongue for the Church.

should] It is his duty. Deut. 17.9.10.11. Here is no promise to keep him from erring and fail ng. The like is that. 1 Tim. 3. 15. Duty is tbo oft broken. v. 8. Zeph. 3. v. 4. Micha 3.11. Hof. 6.9. Ezech. 22.26. and 7.26.

keep knowledge] be a treasure house of it. Mat. 13.52. a store-house; to keep it in plenty, and that not from, but for others, not reserve it to himself, but dispense it to others, 1 Cor 4.1. Jer. 3.15.

and they should seek] The peoples duty. Hag. 2.12. Rom. 10.15. as Act. 8. 31.

the law at his mouth] Gods law Esay 8. 20. Gods law is sufficient, 2 Tim. 3.16.17. There is no other rule of Faith, or life, They must not adde to it, nor diminish of it Ezech. 3. 17. Jer. 23.28.

for he is the messenger] Legate, Ambassador, Angel, interpreter of Gods will, in teaching and governing the Church. Jud. 2.1. Hag. 1.13. see the message, 2 Cor 5.20. Then receive such with reverence, Mat. 10. 40. despise them not, Luk. 10. 16. 1 Thes. 5.28. David revenged sore the abuse of his messengers, 2 Sam. 10. But such as deliver no message, or not his message, are no messengers or ministers of him.

v. 8. *But ye are departed*] Zech. 7.11. Dan. 9.5. Ezech. 44.10. Jer. 5.23. Esay. 31.6.

out of the way] Of my law, of truth, of peace and equity. Thus priests may erre. And too often do. The whole Councill did so, in condemning Christ. We must tuie the spirits therefore, 1 Thes. 5.21. 1 Joh. 4.1. And erring priests must be told of it.

many to stumble] He did turn many away from iniquity, v. 6. ye cause them stumble, and fall, stumble at the law, or fall in the law, namely, by your evil example, or by defect of admonishing and giving instruction, or by giving them occasion to disdain Gods service by reason of the ministers wickednesse. See 1 Sam. 2.17. Jer. 18 15. Here is their sin, contrary to the duty aforegoing. And the priests fall is the fall of many 2 Tim. 2.17 Gal. 2. 14. Jer. 10.21. As when a main stone in a building, or a tall cedar falls.

ye have corrupted the covenant of Levi] That covenant v. 4.5. Neh. 13.29. ye have broken it, and done clean contrary to it; are covenant-breakers; and therefore are utterly unworthy that title, honour, and office, wherein you so much truft, and boast, and want your selves; and whereupon you bear your selves so high. You have broken those bounds, and degenerated from your predecessors, and walked in crosse-wayes and steps to them. Their good examples should excite you to the like, Esay 51.2. However, they wil not priviledge you in sinning but justly aggravate your guilt, and shame, and punishment.

v. 9. *Therefore have I*] Still the punishment follows the sin, 1 Sam. 2. 30.

contemptible and base] A good name and esteem is precious, Prov. 22.1. Eccles. 7.3. 1 Tim. 3.7. Phil. 4.8. Here God inflicts the contrary punishment v. 3. This is a part of the curse, Deut. 28. 37. Matt. 5.13. They lowed the praise and esteem of men, to be counted honourable, of the holy Tribe, and Order; sacred, consecrated persons, as Matth. 23.6.7. God turns all to their greater shame and punishment.

before all the people] Of whom they would be had in honour. See that 1 Sam. 15.30.

according as ye] Ye faid, The Table of the Lord is contemptible, c. 1. 7. so ye shall be truely rendred contemptible, and that deservedly, for your forsaking of my wayes, Ezech. 44.8. See Esay 42. 24.

but have been partiall in the Law] Heb. *accepted faces*, or, *lifted up the face against*, that is, boldly, and impudently. To favour or wrong men you have subverted my Law, either in doctrine; or in judgement, Ezek. 22. 26. Zech. 3. 4. And this through your covetousnesse and ambition. See Ezech. 13.19. Micah 3. 5. To serve these turns they would wrest the Law.

And

And thus large and sharp hath the Prophet been in inveighing against the Priests; as being the chief offenders, in Gods worship, and the causers of ruine to the rest; Neither would they be easily beaten off, and convinced, and confounded; and till then, little hope of doing any good with the people.

have we not all] He comes now to the People, and their sins. And first in Matrimonial Cause; preaching against their marrying with strangers and infidels, verse 10. 11. 12. And against their treacherous dealing with their lawfull wives, verse 13.14. 15. 16. Some make this verse to be the argument or Apology of those that made and maintained strange marriages with Aliens and heathen, that they all had one father Adam, and one God their creatour; why then might they not marry with them? why should they be counted treacherous in fo doing? or prophaners of the covenant of their fathers? Others rather take the words as the Prophets arguing against that sin, thus; That whereas God so honoured them all, by his gratious choise of them in their one father Abraham, above all the rest of the world; and so created them all in a sort to be his holy and peculiar people, and a royall Priesthood; why therefore should they disesteem and undervalue this dignity, and betray this priviledge and prerogative, in mingling themselves in marriages with Heathen Idolaters? and so ingratefully and treacherously cast away that sacred honour; and prophane, pollute, and violate, and break off that pretious covenant of their fathers, which God made with them; by prostituting themselves in this fort; to mix the holy seed with the uncircumcised Nations?

one God] See that Eph. 4. 6. & Job 31.15.

every man against his brother] Some understand this of private or personall wrongs and treacheries, done among the Jews, one against another.

v. 11. *Judah*] Those of Judah returned out of Babylon. This circumstance of the persons aggravates the crime; that they should do it; and be guilty therein.

treacherously, and an abomination, &c.] The Prophet doth thus, as it were, brand and stigmatize this sin.

in Jerusalem] Which of all other places of the world should least have done fo: And Jerusalem being as yet but newly raised out of its ashes for its sins, and but meanly repaired.

prophaned] Polluted, defiled, disesteemed, counted and used as a common, and not a sacred thing.

the holiness of the Lord] The holy Lord, his holy Name, and sanctuary; but more directly here may be meant themselves, an holy People, which the Lord had separated to himself, from the rest of the world; to be an holy Nation to himself; Exod. 19. 6. And put feverall marks of holiness upon them, to distinguish them from other Nations; as in the difference of meats clean and unclean, and in many other particulars. Yet themselves disHonored the holy name of Gods people, which they did hear, and all other signes of his Covenant, by which God sanctified them to himself, separating them from prophane Nations.

which he loved] Or, *ought to love*; referring it to Judahs duty, to prefer the love of that holiness before their lust after strange women. Others understand it of Gods Love to his people, the people of his holiness: which being so gratious, free, and altogether without any their worth or desert, so much the more enhanseth their crime.

and hath married the daughter of a strange God] This is that particular crime and prophanation, wherewith he doth here first charge the People. Not yet that the Priests were altogether free of it. This fin was in the posterity of *Enosh*, and *Seth*, Gene. 6. 2. Was expressly forbidden the Jews, Exod. 34. 16. Deut. 7. 3. 4. See Abrahams charge to his servant, Gene. 24. 3. 8. 37. And *Isaac* his charge to *Jacob*, Gen. 28. 1. And *Isaac* and *Rebekah* their grief at the contrary in Esau, Gen. 27. 46. & 28. 8. & 25. 35. See this fin branded in the Jews, Judg. 3. 6. 7. In *Samson*, Judg. 14. 2. 3. In *Solomon* 1 King. 11. 1. 2. 8. After the return from the Babylonish captivity, see Ezra. chap. 9. & 10. and again Neh. 13. 23—31. In the *N. T.* See 2 Cor. 6. 14.

daughter of a strange God] To set out the vilenesse of the fin, and danger of it. See Neh. 13 26. 1 King. 21.25. 2 King. 8.27. This is not to marry in the Lord, 1 Cor. 7. 39. Nor the way to bring up their children in the information of the Lord. That Deut. 21.10 —15. Is no Law; but a concession, for the hardnesse of their hearts, unpleasing to God; as appears by that context.

v. 12. *The Lord will cut off*] Either by an accursed death; or by excommunication out of the Church. They shall not escape unpunished.

that doth this] This abomination, verse 11.

the Master and the Scholler] Or, *him that waketh, and him that answereth*. Or, him that watcheth, and him that fingeth; the Master, and the servant: him that calls and commands, and him that doth answer and obey; the practiser, and the Patrone of such prophane marriages. Some make this relate to the porters, and fingers of the Temple. See 1 Chr. 25. 8.

and him that offereth] The Priests also offending in this kinde. Or, as some, even the man that would seem devout, and by offering sacrifices shall think to pacifie and please God. As those Esay 58. 3. In a word, all without excepting any, high or low, people, or Priest. The Priests, and Levites had also sinned in these forrain marriages, Ezra. 9.1. & chap. 10. 18. Neh. 13.28. And this threatning seemeth to be directed to them, who should not willingly submit themselves to the reformation of this fault, appointed by Ezra: or to those who should after fall into the like.

v. 13. *And this have ye done again*] You have not onely married strange women; but have also afflicted your own lawfull wives, bringing in strangers to vex them. See Levit. 18. 18. 1 Sam. 1. 6. The second fault the Prophet accuseth them of. Some understand this of the wives of the Priests, hardly used by them. It is fore to add fin unto fin. And much more to reiterate the same fin.

covering the Altar of the Lord with tears] Joyfull praises, and thanksgiving should be heard there; Psal. 65. 1. But here the Case was otherwise. You have caused your poor wives to powr out dolefull lamentations before mine altar; which are like a thick cloud, that will not suffer your offerings to be looked upon, nor accepted by me.

in so much that he regardeth not] The bringers, and offerers being so wicked: and the Priests themselves no better then they. And the Person not being accepted, neither is the offering: we see this in the first offerers, Cain, and Abel, Gen. 4.4.5. during the state of impenitency no sacrifice, or service is accepted with God. Some make this verse to be an exaggeration of the crime of the Priests; Thus, That they were such polluted persons, and so defiled and prophaned Gods Altar with their filthy fins, that themselves, persons, prayers, and sacrifices were rejected by God, being offered with such impure hearts and hands; and therefore the people wept, and bemoaned themselves and their estates, that thereupon through the priests defaults, they had no wayes or means left them to expiate their fins, pacifie God, and serve him in an acceptable manner, as they ought to do. Chap. 1. 10.

v. 14. *Yet ye say*] Most likely both Priests, and People.

wherefore] Are we so deeply charged in the former verse? Thus chap. 1. 6. 7. Hypocrites and obdurate sinners are thus ready to quarrel, expostulate, beat back, all admonitions; and to stand upon their own justification. So willing is wickednesse to defend itself. A dangerous fin, Prov. 29. 1. It is otherwise with the godly; Psal. 141. 5. He is the accuser of himself. Job. 31.33. Psal. 32. 5.

because the Lord hath been witness] He convicts them in one gross particular for all. The Lord hath been witness of the Matrimonial promises, made as it were in his presence, with invocation of his name. Impudently insolent then was their exposthulation. Matrimony is called Gods Covenant, Pro. 2. 17. He becomes as it were surety on both sides, undertaker for both; hath witnessed the contract, and will be a witness against the violation of it, the Covenant-breakers. See chap. 3. 5. The Lord fees; and puts upon record; and will give in evidence against all sinners; 1 Joh. 3. 20. Psal. 50. 21. Mal. 3. 16. Jere. 44.21. Apoc. 20.12. Particularly against these wedlock-breakers.

and the wife of thy youth] Whom thou didst marry in the budding spring and flowre of thy youth; and both of you have enjoyed the mutuall comforts of it; youth winning tendernesse of love, and continuance in years confirming it. This then aggravates the fault, when in elder years such wrong is done her.

treacherously] Breaking the Covenant, in divorcing her, and taking another: or in taking another to her, and so multiplying wives by unlawfull polygamy.

thy companion] Yoke-fellow, yea one flesh with thee. Gen. 2.24. Eph. 5.28. 29. 31. And yet with some subjection, 1 Cor. 11.7. & c.1 Pet. 3.7. 1 Tim. 2.13. 14. Eph. 5 22.23.24.

wife of thy covenant] Thy first lawful wife, thy confederate, between whom that sacred covenant was made, with whom having spent thy youthful dayes, thou now beginnest to contemn, and hate her in her old age. Which covenant breaking is a kinde of dissolution of all humane society.

v. 15. *And did not he make one?*] Did not God in the beginning create *Adam* alone, out of whom he framed *Eve* to be his wife, without creating any more women for one man, or more men for one woman? shewing thereby that as he ordained matrimony, by one onely Law of Lawfull Conjunction; so it likewise ought to be, of one with one; and so two in the same flesh, Gene. 2. 23. 24. Matt. 19. 5. The Jews translate and corrupt this Text thus: did not one do it? meaning Abraham, that one singular rare man; And so making these offenders to defend themselves, by the example of Abraham, taking more

wives,

wives. Others of them, thus; did not Abraham do it when he was one alone, without any feed? and do it then, not of Lust, but to this end, to seek and get that promised feed that feed of God. Thus excuing Abrahams fact, as no lawfull defence for them. But these both are sufficently Jewish, and blinde wrestings of the words.

Yet had he] He could, had he pleased, have created more living persons at once, more women for one man: there was no want of power in him to do it.

residue of the Spirit] Or excellency.

and wherefore one?] One pair, and no more? to what end? with what intent? for what cause? upon what ground and reason?

that he might seek a godly seed] Heb. *A seed of God*. Gods chief end in this proceeding was, that the posterity might be sanctified, being born in chaft wedlock, according to his appointment: whereas it is defiled by all manner of unlawfull conjunctions. All other feed is spurious, not a lawfull and legitimate feed; nor such fathers, are lawfull fathers, who pervert the order and ordinance of Matrimonie. God puts his mark of infamy upon the feed it self; Deut. 23. 2.

take heed to your spirit] So verse 16. Having sufficiently convinced the crime, and taught the truth; he comes now next to exhortation; and layes it on to the life; As your life and salvation is dear unto you, so look to it. As Deut. 4. 9. 15. Jere. 17. 21. The spirit and heart are the fountain and spring of our affections and actions; and so primarily to be heeded and ordered. Prov. 4. 23.

let none deal treacherously] Or, unfaithfully. Defrauding, or otherwise abusing his lawfull wife, for concubines.

v. 16. *that he hateth putting away*] Or, *if he hate her, put her away*. According to this later translation some expound the words, That God wills and allows this putting away of the lawfull wife; not in it self, but in case of the husbands hatred; and then not simply; but comparatively; as esteeming this putting away, or Bill of Divorce, a lesser greivance to the true wife; the being so freed from that yoak of bondage, under her hating husband, and left to her liberty; & also a lesser offence in it self, then Polygamy is, or the keeping her still, and taking more wives to her: & counting this later to be but as the covering of violence with a cloak; as indeed it was, in so dealing with their lawfull wives. And thus divorce was, if not permitted, yet not punished under the Law: As the Magistrate sometimes suffers what he allows and approves not. See Deut. 24. 1. Matt. 5. 31. & 19. 3—13. Mar. 10. 5. 6. Others rather, according to the former rendition of the words, understand here a third fault, in putting away their lawfull wives upon pretence of the Law, Deut. 24. 1. As it is alledged, Matt. 5. 31. but the Prophet telleth them, God hateth putting away. And as our Saviour pleadeth against it, Matt. 19. 3—13. So the words of the law it self imply no lesse, Deut. 4. 4.

for one covereth violence] Heb. *and he covereth, &c.* Meaning he that puts her away excuseth this violence by the Law of God given by Moses concerning divorce: but therein such did injury both to their lawfull wives, and to the Law of God, Deu. 24. 4. See Mat. 5. 32. & 19. 9. Thus upon pretences, and cloakes wicked men commit the most heynous sins.

therefore take heed, &c.] See on verse 15. The end of convicfion is our admonition, and amendment. Else the sin that follows after, is a double sin. John 9. 41. We must keep a vigilant eye, and careful watch over our spirits. And the fountain must first be purged, before the stream can run clear and pure.

v. 17. *Ye*] Here he chardgeth them with another crime, the most greivous of all, even open Blasphemy against God.

have wearied me] God is a pure act or agent, without any passion. But here he speaks to man, as in the person of a man, after the manner of men: for our better understanding. So Efay 43. 24. Amos 2. 14. The meaning is, God hath born patiently very long with their wickednesse. And thus he did with the old world; with the Amorites; with all; with most desperate, wretched, wicked men. Exod. 34. 6. Rom. 2. 4. & 9. 22. The world makes ill use of it, Eccl. 8. 11. 12. 13. Rom. 2. 4. And now he is ready to put an end to his patience, that his justice may take place; Psal. 50. 21. 22. Efay 1. 24. Ye have greivously and intolerably offended me. See chap. 1. 13. Efay 7. 13 & 63. 10. Ezech. 6. 9.

with your words] And murmuring complaints. Words are more then winde; they have their weight, and are provoking. chap. 3. 13. Job. 21. 24. & 22. 17. See Matt. 12. 36. 37.

yet ye say wherein, &c.] They question, not as of a matter in doubt, desirous to be informed, and to amend; but they come ready armed with impudence and insolency, to maintain their cause and quarrell. See on chap. 1. 6. 7. & 2 14. & chap. 3. 7. 8. 13. Job doth justly justifie himself in point of his sincerity against the charge of hypocrisie put upon him by his friends. But is far off from justifying himself in his sins against God, Job 9. 2. 3. 20. But here is prodigious blockish stupidity; or shamelesse impudency, and a brow of brass.

when ye say] Thus the Prophet doth instance against them. spares not particulars. Efay 58. 1.

every one that doth evil] They say not, some, or most; but every one, not the vilest sinner excepted. Thus they heighten their blasphemy, and bewray the bitternesse of their godless spirits. And mean while would exempt themselves out of this number of evil doers.

is good in the sight of the Lord] Acceptable to him. They complain not thus, out of any hatred they have to the evil of sinfulnesse in their judgement, as others worse then they; are spared; and themselves, far better then the others, are punished. God, say they, favoreth the wicked: Or if it be not so, why doth he leave them unpunished, & in the mean while afflict good men? c. 3. 14 15. Thus they minde their own case and cause. And in the sense of that, slide not at this blasphemy against God; because he doth not answerably to their fitly apprehensions prefently punish the wicked; and succour and relieve themselves, holy Saints, in their distresses. For such sinful hypocrites will not see their own sins and demerits, but do think that God is bound & beholden to them; and ought to bless and prosper them. Indeed the generall consideration of the administration of Gods providence in this kinde, in prospering the wicked, and afflicting the Godly, much troubled *Job*, c. 21. 7. & *David*, Psa. 37. & 73. & *Jeremy*, c. 12. 1. 2. But they keep far off from the fin of the fetter; they soon recollect and recover themselves, and possess their souls in patience, see Jer. 8. 14. Eccl. 9. 1. Rom. 9. 21. Mat. 20 15.

and he delighteth in them] An hellish blasphemy. Thus they proceede on, in the bitternesse of their spirit. See Prov. 12. 22. & 21. 3. Jer. 9. 24. Efay 56. 5. 7.

or where is the God of judgement?] Thus yet again they belch out their blasphemys condemning God in his power & justice, because he judged not according to their fantasies. And yet manifold and manifest are the reasons even appearing to man in the word of God; why God doth let the wicked prosper and flourish in this world many times; and exercise the godly with sore afflictions: And he nevertheless he stil the God of judgement, and justice, the just judge of the world, the avenger of sin, and plensiful rewarder of welldoing. Which he cannot sooner cease to do, then cease to be God, and become an idol.

CHAP. III.

Verse 1. *Behold*] And again repeated towards the end of this verse; to raise attention.

I will send] I Christ will send, Alledged, as spoken in the person of God, Matt. 11. 10. Mar. 1. verse 2. Luke. 7. 27.

my messenger] My Angel, my Ambassador, see c. 2. 7. Apoc. 1. Here it is meant of *John Baptist*, another *Malachi*, as Christ expoundeth it, Matt. 11. 10. 14. Luke. 7. 27. And *Zachary*, his father, Lu. 1. 76. And thus God answers to those blasphemies last afore mentioned, asserting his justice and judgment, by the sending of *J. Baptist* and of Christ, & by the effects of their coming, of Christ especially, upon the Godly, and upon the wicked.

and he shall prepare the way] The Jews by their enormous sins had laid blocks, as it were, in the way to hinder Christs coming, as if purposely they meant to keep off this great grace now ready and prepared for them. And indeed all men naturally are unprepared to receive Christ: they are as an uneven way, of mountains, and dales: rough and crooked: they must be levelled, and smoothed, Luk. 3. 5. How *John the Baptist* did this, we reade, Efay 40. 3. & c. Mat. 3. 1. 2. Mar. 1. v. 2-9. Luk. 1. 76 - 80. & 3. v. 2-19. and 7. 19-36. John 1. 6. 7. 8. 15— 37. and 3. 27— 36. By his preaching, & baptizing he did prepare mens hearts for to receive Christ; taking away all lets of hypocrisie, carnall pride, impiety.

before me] Our Saviour, and the Evangelists alledge it thus, before thy face, which shall prepare thy way before thee. So changing the Person; but retaining the sense. God sends *John Baptist* to prepare the way before our Saviour; God the Father, and God the Son do send him.

and the Lord] Here God the Father speaks; or the Prophet in his Name; and that of and concerning the Lord Christ, that Lord, Psal. 110. 1. and 2. 2, 11, 12. and Dan. 9. 7.

whom ye seek.] Meaning the Messiah, as Psal. 40. 17. Dan. 9. 17, 25. towards whom all the hopes and thoughts of Belevers are bent: But ye for your parts do now odiously question me for not sending him, as failing therein of my promises, and frustrating your hopes and expectations: such is your murmuring and incredulity.

shall suddenly] No Prophet between Malachy, and Christs coming; Malachy the last Prophet. And suddenly, instantly upon John Baptist his coming; then suddenly. Presently after that John shall begin to preach, Christ the everlasting God shall appear, and publikely exercise his office, Mat 3. 11.

Come] When the way is prepared. Before, Christ was often promised, and many wayes prefigured. Now in the fulnesse of time he should come. The high Priesthood; and Davids Kingdom shadowed his offices; But now the shadance should come, Heb. 10. 1, 5, 9. Col. 2. 17.

to his Temple] Of Jerusalem, which is now but newly rebuilded.

builded, which was a figure of the Church; to preach there, and to use his authority as in his own house. See Jo. 2. 14, 16. And fome make this a confirmation of the literall meaning of that, Hag. 2. 7, 9. Now no Temple is left for the Jews yet expected Messias. We are Gods spirituall Temples, 1 Cor. 6. 19. We should seek for, and long for his coming into our hearts: And for his second coming in glory, 2 Tim. 4. 8. Apoc. 22. 20.

the messenger of the Covenant] Another manner of Messenger then *John Baptist* was; John 1. 8, 15, 20, 27, 30. and 3. 28, 29, 30. Jesus is the Angel of the Covenant: In him, and for his sake, this Covenant touching life and salvation, to be obtained by him was made; in his blood it was ratified, and sealed. In him are all the Promises of it Yea and Amen, 2 Cor. 1. 20. No other Name under heaven given unto men for salvation, Acts 4. 12. See Efay 53. 11. 1 Tim. 2. 5. See further Exod. 23. 20, 21. Efay 63. 9. Heb. 8. 6. & 9. 15. & 12. 24. 2 Cor 5. 19. See other names, Heb. 1. 3. & 3. 1.

whom ye delight in] Who is the great joy and delightfull expectation of the Jews, of Abraham, Joh. 8. 56. of all the faithfull. Though ye sport your selves at his coming; mocking at the day and expectation of his coming: as seems beft to agree with the words aforegoing, and following. The like is Efay 5. 19. Amos 5. 18.

behold he shall come] See before in this verse.

saith the Lord of hosts] Here is his warrant. Other sciences have their demonstrations. God tyes us to no other evidence then his word; which soon recolleft and recover themselves, and stands in true faith; truely to rest in the assurance of it, Rom. 4. 18. Psal 119. 49. & 56. 4. 10.

v. 2. *But who may abide*] Here is the manner of his coming in the flesh. And hereby God will assert the faithfulnesse of his covenant, the constancy and truth of his promises, the reality of his justice and judgement against thefe blasphemers.

the day of his coming] He will come. But little to your comfort. His coming will be terrible to such as you are. And therefore vainly do you sooth up and solace your selves in the hope and expectation of his coming: or you do but dissemble in desiring it; His delay, or not-coming would be bestfor you. True it is, that to the godly nothing is more comfortable. Joh. 8. 56. And to them, as his spiritual presence is his grace, is the sweet delight of their souls, fo also his second coming in the clouds is their ultimate with and longing desire, Rom. 8. 22. 23. 2 Tim. 4. 8. Apoc. 22. 17. 20. But still this day of his first coming is a dreadful day to obstinate sinners; like that, Amos. 5. 18. He is a rock of offence, a stumbling stone, a stone to grinde them to pouder, see Luk. 2. 34. 1 P. 2. 7. 8. Mat. 21. 44. Though this his coming in the eye of flesh and blood was mean, base, and contemptible, and he then gave no all fin and villany. See Jo. 2. 11. Rom. 3. 18. Psal. 36. 1. And yet all these feverall forts of grosse offenders would expostulate with God, for not being the God of judgement against finners. But let us learn to judge our selves before we call upon God for his plagues and judgements upon others.

v. 6. *For I am the Lord*] Jehovah Ex. 6. 3. He argues thence as followeth.

I change not] So much *Balaam* is forced to confesse. Numb. 23. 19. Men change, and counsells and occurrences change. It is not so with Gods Nature, essence and wisedom. He changes not; but persevereth constant in his justice, and truth, against their blasphemies: He is the same yesterday, to day, and for ever; James 1. 17. He will perform his counsell and purpose; according to his promises. Rom. 11. 29. Some thus; Under the Gospel, I will proceed with speedy operation of my Spirit and Judgement: whereas now I do use a great deal of clemency and patience out of my meere mercy and constancy in my promises.

therefore ye] Some thus; Though ye fons of *Jacob* are not yet confumed; yet I change not; I am the same Lord, and ye shall finde fo in the end, that I am a just Judge, though I forbear you long. Others much rather thus; ye have deserved over and over again to be confumed; and considering your demerits it might be wonder, that I have not ere this thrown thunder-bolts amongst you to consume you: But that I have not done it, and that ye remain alive, preferved out of so many calamities, it is because of me, and my Nature, that I am Jehovah, and change not, and will perform my mercies promised: which ye should acknowledge, and be thankfull for. See Lam. 3. 22, 23. Hos. 11. 9.

v. 7. *Even from the dayes of your fathers*] Therefore but for me, it would be a wonder that ye had not been consumed before. For ye have thus finned, not lately begun so to do, but continued so doing for many generations. Psal. 95. 10. Ezek. 2. v. 3. Acts 7. 51. The examples of Fathers is too prevailent with posterity, to fway them to evil. But neither such examples, nor any prescription, custom, antiquity, or the like are pleas available for the excuse of sin. Psal. 95. 8, 9. and 78. 8. Ezek. 20. 18. Zech. 1. 5. 1 Pet. 4. 3. This circumstance here aggravates the crime; not lessens it.

and have not kept them] But trample them under feet. Jer. 2. 27. Zech. 7. 11. Hos. 7. 13. Dan. 9. 5. 10. &c And yet God bore, and forbore; was indulgent, confumed them not: his flacknesse was their safety. And notwithstanding here they proudly and furiously charge him with flacknesse on their behalf.

Return unto me] So Zech. 2. 3 4. Hos. 14. 1. Joel 2. 12. Acts 26. 18. After he hath laboured with sharp reproofs to over-master & subdue their proud rebellious thistbornnesse; Now he comes gently to exhort them, and draw them to repentance; at least fitch of them as would become tractable, and be fairly wone. And thus ever and anon in the Prophets; yet for all this return ye. Not yet that Repentance is in our own power, when ever we will. But this shews the way and waight of our duty; both Priests and people being purified.

be pleasant] Such offerings shall: and not evil doers; as the blasphemers that charged him, cap. 2. 17. nor as those offerings, Hos. 9. 4. Ier. 6. 20. See Ezech. 20. 40. Ier. 9. 24. Efay 56. 7.

as in the dayes of old] Though now Temple, worship, offerings, all be mean and poor; yet then all shalbe purged and purified, acceptable to the Lord, and pleasant to him, as when first instituted & best observed.

v. 5. *And I will come ner to you to judgement*] His coming shall be so formidably, for the good of his, to refine them; so here for judgement against the wicked, to destroy them. They charged him, that he kept afar off, and was not the God of judgement; chap. 2. 17. that he came not neer them, to own them, and judge for them against their and his enemies: They would rule him, and his doings at their beck; have him at their call. He tells them he will come neer *them*; neer enough; But it is to judgement, against them, as his wicked enemies, as Efay. 1. 24. His Spirit shall effectually convince all finners, Isa. 4. 4. Joh. 16. 8. and the execution shall speedily follow that inward conviction, contrary to that former blasphemy.

a swift witnesse] Not flack and flow, as they did calumniate; but swift enough for them; so as they shall soon see that none of their sins are hid, or unknown to him, no not those which they labour most to keep secret. A witnesse, not to them, as Efay 55. 4. nor for them, as for Job, c. 16. 19 but against them, as Micah, 1. v. 2. and Ier. 29. 23.

against] Here are seven deadly sins reckoned up; that a wonder it is, such should reigne amongst Gods people; and those but lately brought back from the Babylonish capivity.

the sorcerers] And all the sorts, and kinds, of such devillish dealers, and Satanical finners. Against thefe see Exo. 22. 18. Deut. 18. 10. Such were those, 2 Chr. 33. 6. those of Hananiah, Ex. 7. 8. & 8. 19. Egypt. and many Chaldeans, Dan. 2. 2. Efay 47. 9, 12. See Micah 5. 12. Nah. 3. v. 4. Ier. 27. 9

adulterers] Against thefe, Ieut 22. 22. Heb. 13. 4. and the law of jelousie, Num. 5. fee Prov. 6. 32. &c. Ier. 23. 10. Hos. 4. 2. & 7. 4.

false swearers] Against thefe, See Levit. 19. 12. 1. Tim. 1. 10.

oppresse] Or defraude.

hirelings] Against thefe, See Levit. 19. 13. Jam. 5. 4.

widow, and the fatherless, and the stranger] Thefe through their weak estate are the more exposed to the injuries of wicked worldly men. And God therefore the more often gives charge on their behalf; and the more takes them into his tuition and protection; and threatens his revenge against such as wrongs them; so that such offenders fee themselves against God more immediately.

and fear not me] The fear of God is a fountain of all true wisedom and Piety. Prov. 16. 6. Gen. 42. 18. The want of it opens the floodgates to all sin and villany. Gen. 20. 11. Rom. 3. 18. Psal. 36. 1. And yet all these feverall forts of grosse offenders would expostulate with God, for not being the God of judgement against finners. But let us learn to judge our selves before we call upon God for his plagues and judgements upon others.

v. 6. *For I am the Lord*] Jehovah Ex. 6. 3. He argues thence as followeth.

I change not] So much *Balaam* is forced to confesse. Numb. 23. 19. Men change, and counsells and occurrences change. It is not so with Gods Nature, essence and wisedom. He changes not; but persevereth constant in his justice, and truth, against their blasphemies: He is the same yesterday, to day, and for ever; James 1. 17. He will perform his counsell and purpose; according to his promises. Rom. 11. 29. Some thus; Under the Gospel, I will proceed with speedy operation of my Spirit and Judgement: whereas now I do use a great deal of clemency and patience out of my meere mercy and constancy in my promises.

therefore ye] Some thus; Though ye fons of *Jacob* are not yet confumed; yet I change not; I am the same Lord, and ye shall finde fo in the end, that I am a just Judge, though I forbear you long. Others much rather thus; ye have deserved over and over again to be confumed; and considering your demerits it might be wonder, that I have not ere this thrown thunder-bolts amongst you to consume you: But that I have not done it, and that ye remain alive, preferved out of so many calamities, it is because of me, and my Nature, that I am Jehovah, and change not, and will perform my mercies promised: which ye should acknowledge, and be thankfull for. See Lam. 3. 22, 23. Hos. 11. 9.

v. 7. *Even from the dayes of your fathers*] Therefore but for me, it would be a wonder that ye had not been consumed before. For ye have thus finned, not lately begun so to do, but continued so doing for many generations. Psal. 95. 10. Ezek. 2. v. 3. Acts 7. 51. The examples of Fathers is too prevailent with posterity, to fway them to evil. But neither such examples, nor any prescription, custom, antiquity, or the like are pleas available for the excuse of sin. Psal. 95. 8, 9. and 78. 8. Ezek. 20. 18. Zech. 1. 5. 1 Pet. 4. 3. This circumstance here aggravates the crime; not lessens it.

and have not kept them] But trample them under feet. Jer. 2. 27. Zech. 7. 11. Hos. 7. 13. Dan. 9. 5. 10. &c And yet God bore, and forbore; was indulgent, confumed them not: his flacknesse was their safety. And notwithstanding here they proudly and furiously charge him with flacknesse on their behalf.

Return unto me] So Zech. 2. 3 4. Hos. 14. 1. Joel 2. 12. Acts 26. 18. After he hath laboured with sharp reproofs to over-master & subdue their proud rebellious thistbornnesse; Now he comes gently to exhort them, and draw them to repentance; at least fitch of them as would become tractable, and be fairly wone. And thus ever and anon in the Prophets; yet for all this return ye. Not yet that Repentance is in our own power, when ever we will. But this shews the way and waight of our duty;

though

though we have disinabled our selves: and this urgeth us to seek for it out of our selves, even of him, who hath promised it, and gives it by this means. Jeremiah 31. 18, 19.

and I will return] Puts them in hope of mercy, without which hope man would ever flee from God, and never return to him. God returns by pardoning, accepting, and blessing of them: showing them signes and pledges of his favour, and reconciliation. Whereas fin unrepented made a separation, and hid Gods face from them: Isaiah 59. 2. & 54. 7. yet fin though never so long continued in, thus not out from mercy, if Repentance come in place: See Luk. 19. 42. Acts 17. 30. Ezek. 18.21,22. Impenitency onely doth it. Yet we must not abuse this mercy; Rom. 6. 1. But look to that Prov. 1. 24. 26. Ifa. 55.6. Ezek. 24.12.

wherein shall we return?] This before: See ver. 2.17. Here is Hell a threwd figne of rebellious contumacy and perversnesse. Men the deeper ingaged in the guilt of fin, are the more hardly brought to conviction of it: custom blinides, and hardens them. Ifa. 5.20. Rom. 1.28. We, say they, are not guilty to our selves; shew us what, and wherein we offend.

v. 8. *Will a man rob God?*] He punctually tells them wherein. Will any man do this? any idolater, any Heathen? See Jer. 2. 10. 11. This makes to the aggravation of the fin, and to their greater conviction. No Heathen will do this that ye do, none so barbarous, that will defraud their Gods of their honour and oblations or deale deceitfully with them. See Gen. 47.22. Care of maintenance for Gods worship is ingrafted in man by nature. We see it in Idolaters; & all Heathens. All bountiful that way. And therefore sacrilege is abominable to all. See Rom. 2.22. Act. 19.37.

yet ye have robbed me] So again v 9. Thus Gods takes it as done against himself, what is done against the means and maintenance of his worship. See the like, Act. 9. 4. He owns it as his own what is set apart to the maintenance of his service.

wherein thee.] See on c. 2.17. Herein they exceed the bounds of impudency it self, being openly so sacrilegious, yet here to say, wherein? as the adulterous woman Pro. 30. 20.

in tithes and offerings] Keeping those things back which are my right, & are to furnish out my service, & for the maintenance of my officers. Neh. 13. 10. &c. Tithes paid before the law, by Abraham to Melchizedech. By Jacob vowed to Gods service. Gen. 28 22. under the law established by Gods statute-law to be paid to the priests and Levites: and wherein this law is either ceremonial, or judicial, may be questioned. And the rather, because by the light and instinct of nature, the Heathens hallowed the tenth unto God. And no question there can be but under the Gospel, as he is jotted to them under the law; and leaves them not to the arbitrary devotion of the people: see 1 Cor. 9. 7.—15. 1 Tim. 3. 2. & 5. 17. 18. Gal. 6. 6. & 3. 15. Pro. 20. 25. & 3. 9. Lev. 27. 30. 31.

v. 9. *Ye are cursed*] They complained, that God did punish them without end, or measure, they were cursed; These were their continual clamors, faith God, be it so, and true it is, ye are cursed. But fee the cause, think your selves, the fault is your own, not my rigor.

for ye have robbed me] See v. 8. what marvell then, though I cry quittance with you, and render you a just reward?

this whole nation] An epidemical fin, not a few of them, but as it were a general combination, an universal conspiracy & confederacy in this fin Neh. 23. 10. And thus God shews that his curse was not without cause.

v. 10. *Bring ye*] God brings all to this issue, as if he should say, in vain ye go on in quarrelling and complaining; here is the bell way and remedy. Amend your faults, and ye shall foon fee my goodness, so Eray 1. 16.-20. and c. 9. 12. 13. Lam. 3. 48. Remove the cause of the evill, Micah. 6. 9. 8. Hos. 6 1. and 14.1.2. Too few do this; 1 Ier. 8.6.

all the tithes] Not a part onely, keeping back what ye can fraudulently, as formerly ye did: willing so to seem to deal fairely, but in truth dealling with God, who will not be mocked, and deluding and defrauding his Priests. The vail of hypocrisy will not cover things so from the eyes of God. Bring them all, voluntarily, faithfully, and cheerfully, not with grudging and repining, fee Act. 5.2.2. Chr. 31. 5. &c.

into the store house] See Neh 13.12.13.2. Chr. 31.11.12. 1 Chr. 26.20.

that there may be meat in my house] For my service, and servitors, not that God for himself needed these, Pfal. 50. 8.-14. But by these he would train up his people to his true and spiritual worship and service and lift up their mindes to the heavenly things shadowed out by them.

and prove me now herewith] Ye have affaied other wayes; and in vain, ye think this unlikely, yet trie it, prove it. God offers himself to the tryall; whereby it shall soon be seen that causelesly they complained of God, and that truely the fault will be found in themselves, and their fairelege. See that Jud. 6 37. 38. 39. There is an unlawfull tempting of God: a presumptuous tempting; without ground of promise made, or means prescribed. All contrary to this will. verse 15. As the fin of wicked Ahaz was on the other hand; Isaiah 7. 12.

if I will not] Whether, if ye obey my commandments, I will fail in my promises, A text much pressing for Tythes, and the maintenance of the ministery, Prov. 3. 9, 10. Some here would have somewhat to be understood; as thus, Let me not be believed hereafter.

the windows of heaven] Gen. 7. 11. 2 Kings 7. 2. 19 A figurative term, to signifie an abundance of good things. See 2 Chron. 31. 10. Hag 2. 18. 19. Zech 8 12.

pour you out] Heb. *empties out*. See Hos 2. 21. 22. plenty, & scarcity are the works of God; secondary means are but his instruments, and subservient to him therein. And as in other things, so in this of plenty, the power and prevalency of repentance is to be seen. Jona. 3. 10. Pl. 107. 33. &c.

not room enough] Superabundant store. Deu. 30. 9. Joel 2. 23. 24. Amos 9. 13. Lev. 26. 4. 5. 10. Deu. 28. 8 11. 12. See Luk 12. 17. 18.

v. 11. *And I will rebuke*] The caterpillars, and whatsoever destroyeth corns, and fruits. See 1 Chro. 16. 21.

for your sakes] Upon your repentance and amendment; and that in this particular of my tithes and offerings.

destroy] *Heb. corrupt*. See the contrary threatnings, Hos. 2. 12.

cast her fruit] They shall not lose their fruit by any accident.

v. 12. *And all nations shall call you blessed*] Deut. 28. 10. & 4. 6. See Deut. 33. 29. Pfal. 33. 12. & 144. 15.

a delightsome land] A most happy land, and abounding with all things that can be devised in the world. See on Zech. 7. 14.

v. 13. *Your words against me*] This is the last charge against them.

words have been stout against me] Before were murmurings & murmurings. Now risen up to open exclamations, as of mad-men, that will give no way to wholsome counsels and admonitions; but bend their tongues against heaven; as Pfal. 12. 3 4. 1 Sam. 2. 3. Jud. 15. And thus one fin draws in another: frets like a canker; that they grow worse and worse, 2 Tim. 3. 13. God giving them over, Rom. 1. 28. And Satan working in them, Ephe. 2. 2. 3. Till they come to this height.

what have we spoken] Their impudent hypocrisie will never be at an end. They will rather be ready to call the Prophet in question for slander. Hos. 4. 4. Nay they contend with God, quarrell him.

v. 14. *It is vain to serve God*] These hypocrites would needs persuade themselves that they served God; and that truly: And being puft up with this conceit; they thought God should thereupon serve them, as they would have him, and they expected: and if he do not otherwise; Pfal. 94. 7. He listens and hears, as *Nehemie* prayed, Chap. 1. 11. See Acts 10. 4. fuch is Gods readinesse to hear and observe what is good in his people. Math. 6. 4.

a book of remembrance] Of memorandums, a register book, a book of Records. Like that Esther 6. 1. & 9. 32. & Ezr. 6. 1. and Neh. 7. 5. This is spoken after the manner of men, as that Pfal. 56. 8. To shew that God will never forget to reward the services of his Saints that fear him. Heb. 6. 10. See Neh. 13. 14. 22. 31. Matth. 25. 44. Gal. 6. 9. Neither wants he a book of remembrance for the wicked; Pfal. 50. 21. 22. Apoc. 20. 12.

thought upon his Name] Well remembred, & weighed, & considered, and duely reverenced and esteemed his name; that bethought themselves of God aright: that have his fear always in their hearts, & before their eyes; that meditate upon his graces and commandments: that have a care to call upon him, and do actually remember him in all his works.

v. 17. *And they shall be*] Here is the end wherefore God fo regarded and recorded them; and whereby it shall appear full well that they did not serve God in vain.

Mine] Mine in a peculiar fort; Exod. 19. 5. my peculiar lot, inheritance, choice portion, chief treasure, Eray 19. 25. Deut. 19. 29. 1 Kings 8. 51. 53. Pfalm 94. 14. 15. 16. Jer. 10. 16. And we unfeinedly should be his in a peculiar kinde of holy living; 2 Cor. 7. 1. Pet. 1. 8. Tit. 2. 14.

in that day when] God first notes & records, for such as fear him; yet defers & delays for a time, doth not presently fo own them in the open face of the world; But yet afterwards in his time fails not to do it: in that day of his Churches reparation and restauration; in his day, and fitteft opportunity best known to him: wherein we must not limit him, or prescribe to him: But mean while we must patiently bear and wait his good leisure and pleasure; as the Saints all have ever done.

my jewels] Deut. 7. 6. and 14. 2. and 26. 18. Eray 62. 3. my special treasure, Pfal. 135. 4. when I shall restore my Church according to my promise, they shall be as mine own proper and choicest chiefest goods, however they may seem to be neglected now.

spare them] That is, forgive their fins, and govern them with my spirit. And moreover pardon their imperfections in my services. They know these holy duties are fo farre from being one an hundreth perfect, defective, and defiled; They dream not of an absolute perfection in this world, Phil. 3. 12. much lesse brag they of the merit of their works, or works of supererogation. But know they need this pardon and sparing even in doing holy duties; and this sparing I do here promise to them.

his own son] Pfal. 103. 13. His fatherly indulgence accepts of the will for the work; Heb. 13. 18. 2 Cor. 8. 12. As a Father will accept in his Child the desire for the deed, and if there be a blemish in his childe, will pity it, and cover it.

that serveth him] With a son-like and filial affection. The Father will not use him, as a servant or hireling. Here is adoption; and sanctification, and acceptation included.

v. 18. *Then*] At that day; though before ye will not. Then when too late for you.

shall ye] Shall all men; yea and ye too. Ye blasphemers shall.

return] The tide shall turne, the scene change, the case and face of things so alter, that even ye shall return so far to your selves, though finally to your comfort, to see it, and say it.

and discern] That v. 14, 15. and C. 2. 17. He retorts the blasphemies upon themselves; making themselves their own judges and condemners therein. Their own experience shall teach and school them; the sense of their own pains & fight of the others happinesse, shall turn them now from that stupidity and frenzy wherewithal formerly they were possessed; & make them now to discern between things that do so much differ.

between the righteous & the wicked] Between the, & their different estats; and Gods different dealing with them. That God doth not now sit idle in heaven, & let men live as they list, regarding neither right nor wrongs

some amongst them, though too cold before, yet then were rouzed up: and the more inflamed, to zeal. So that the prophets preaching was not without some fruit, had its effect, by it GodsSpirit working in them as Job 32. 19. 20. Jer. 20. 9. Psal. 39. 1. 2. 3 Act. 17. 16.

they] Not all; nor the most part; But yet some. And Ministers must content themselves, that though the moft mend not; yet some do.

that feared the Lord] And again repeated in this verse. A true description of a pious and religious man, Gen 22. 12. & 42. 18. Deut. 4. 10 & 10. 12. 1 King. 18. 3. 2 King. 4. 1. Neh. 7. 2. Job 1. 1. Jonah 1. 9. Act. 10. 2. & 13. 26. Some such there were among this heap of blasphemers. In the barrennesse of the Church, yet God hath some that fear him, and that stand up to justifie his truth against the blasphemies of the wicked. In the desperate and moft forlorn times, yet God preserves his Church, his flock, his remnant, and holy seed, Gen. 6. 12. Esay 1. 9. & 6. 13. Apoc. 3. v. 4. and 11. 3. Matt. 16. 18. Gods promise and truth is ingaged for it.

spake] What they spake is not set down; the words following are not theirs, but the Prophets. But thence may be gathered, That whilst the wicked did blasphemme in this manner, the true believers oppoled themselves against them, and strengthened themselves against those temptations; and estoons comforted one another.

often] And not seldom. Often was needful, as *Phil.* 3. 18.

one to another] To preserve their faith against the poison of these blasphemers; mutually to animate one another to faith and obedience, to courage and constancy. And much doth the Scripture speak of our mutual duties to our brethren this way. See Jud. 23. Heb. 3. 13. & 10. 24. Esay 2. v. 3. Psal 95. 1. 2. 6. and 34. 3 1 Thes. 5. 14. Luke 22. 32. Gal. 6. 2.

and the Lord hearkened] God fees well, though the wicked think otherwise; Psal. 94. 7. He listens and hears, as *Nehemie* prayed, Chap. 1. 11. See Acts 10. 4. fuch is Gods readinesse to hear and observe what is good in his people. Math. 6. 4.

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between the righteous & the wicked] Between the, & their different estats; and Gods different dealing with them. That God doth not now sit idle in heaven, & let men live as they list, regarding neither right nor wrongs forgoing, or forgetting himself, and his part, and office of being just, and the just judge of the world; They shall know to their pain and sorrow, that he is both the rewarder of the good, and also the just and fearful avenger of fin, and sinners; though in his unsearchable wisdom, he did forbear, and let things go on, till his appointed time. See Luke 16. 25.

between him that serveth God] This expounds the former, and shews that all fails in with this, as rivers all fal into the sea. This service of God is the thing that completes and comprehends all. The summe is; you do wrongfully impute to God that he doth not reward those which serve him but if ye served him heartily and uprightly, then you should finde the effect of his promises; whereas now you deprive your selves of them, because your service is defiled with hypocrisie, and impiety. The Lord will not alwayes suffer, bear, and forbear, as now he doth: But a day shall come, wherein a sensible difference shall appear, Pf. 58. 11. Esay 66. 14. The full and finall separation shall be in the last judgement, Matt. 25. 32. &c. 2 Thes. 1. 5. &c.

CHAP. IV.

Verse 1. For] Or] He prosecutes that which was averred in the last words afore-going; still clearing Gods justice from their blasphemous calumniations.

behold] The note of attention, needfully required here.

the day] And again repeated afterward. The day, not of the last judgement, at Christs second coming, as some would; though then that thing shall be consummated, and perfectly completed, which is here spoken of. Neither the day from Malachi till Christs coming, wherein the Jews suffered many miseries under the Grecian Kings of Syria, and Egypt, the Seleucidæ, and Lagidæ, the two legs of Daniels Image, Dan. 2. 33, 41, 42, 43. and c. 11. 1. as some others would. But the day of Christs first coming in the flesh; wherein was accomplished what is fet down in this Chapter; both judgements upon them who would not receive Christ, when as God should send him for the reformation of his Church, whereof he had spoken, chap. 3. 2, 3. and which fel out in the laft destruction of Jerusalem: And healing and salvation to those that fear the Lords Name. And the sending of Elias, as Christs Harbinger to prepare the way before him.

cometh] Is not far off. No Prophet between Malachy, and John Baptist. This, the more to affect them, and raise their expectation.

that shall burn as an oven] A black day to the wicked and impenitent Jews: a fearfull and fiery day to sinners; called the great and dreadfull day, v. 5. great and terrible day, Joel 2. 31. Gods wrath and revenge is often compared to fires and to fire burning as in an oven, or fornace. See Esay 31. 9. Mat 13. 42. like Nebuchadnezzars oven, Dan. 3. 19. fee on c. 3. 2.

and all the proud] Even those, c. 3. 15. and all like them: they shall not be happy, and exalted, as the blasphemers fain, but be as stubble. But who are they? He takes up their words, c. 3. 15. They least mean them of themselves; they were like those Esay 65. 5. But the Prophet mindes them; as if he should say, in that day you shall see a difference made, and you shall see what shall become of the proud and wicked doers; yea and who those proud and wicked doers are, not those you think of, but even your selves, and such like proud blasphemers; there will this pride and wicked doing be found.

shall be stubble] fully dry, Nahum 1. 10. See Exod. 15. 7.

and the day] God then doth not in one constant and equall tenour of proceeding exercise and execute his judgements in this world, in this life; nor is tied to our laws and desires; But hath his own appointed dayes, sometimes of long-suffering and forbearance, and sometimes of vengeance, and punishment; as pleaseth him.

burn them up] See Esay 5. 24 and 47. 14. Psal. 8. 5. 14. So easily as fire burneth the dry stubble, can the Lord destroy the wicked.

neither root, nor branch] Neither root, nor stalk, of the stubble shall remain: an utter extirpation shall be made. Proverbial terms, as Job 18. 16. and 29. 19. Esay 5. 24. Amos 2. 9. This relates to the laft destruction of Jerusalem, and rejection of the Jews. A dreadfull judgement, for that so fearfull a fin of rejecting Christ, and crucifying the Son of God. This so fiered and inflamed the wrath of God against them, that he inflicted that horrible vengeance (as was meet) for such an hellish and unheard of sin: An unparalleled crying crime, did cry out for this exterminion here threatned. The Jews, even the vileft sinners and blasphemers amongst them, boasted of the coming of the Messias. And come he should, but in a vengeance to them; the day of his coming should be as that, Amos 5. 18. We see then Christ came not to save all, but in judgement to some, Joh. 9. 39. Luke 2 34. He came to save his people, Matt. 1. 21. his flocke, his elect: all indeed without exception that believe in him. But now this belief depends not upon the absolute power and pleasure of man. God hangs not the merit and efficacy of Christs death, the fulfilling of his eternall decrees, upon the contingent mutability of mans will. But he who made the will, bends and frames it as he will, in whom he will, to the fulfilling of his decrees. And he who is bound to none, gives grace, & faith not to all, but according to the good pleasure of his will, which he had purposed in himself.

v. 2. *But unto you*] Here is the effect and benefit of Christs coming to the godly. He separates these here to whom now he speaks, from those grosse hypocrites and blasphemers against whom he spake and contended before. He tells these here apart, that fearfull commination belongs not to them; that day of Christs coming shall not be terrible to them, but moft comfortable.

that fear my Name] See on C. 3. 16. that do not slight me, or my words & threatnings, or murmur at them, or deride them, and securely go on in their sins; but tremble at my word, Esay 66. 5. and fear my Name, Deut. 28. 58. Psal. 111. 9. Exod. 15. 3. Joh. 7. 9. See Psalm 29. 2. These God reserved to himself out of the great bulk and body of the sinful multitude; these had need of comfort; and to them this promise is made. Let others perish that think God bound to them, though they are at open war with him; but do yet lift up your heads, patiently bear your present pressures, and joyfully expect this day of glorious deliverance

shall the sun of righteousnesse arise] Christ that sun, Esay 60. 1. 2. 19. 20. the light of the world, John 8. 12. and 1. 9. and 9. 5. the light of the Gentiles, and the glory of his people Israel, Luke 2. 32. See John 1. 8. This sun was not risen to the Patriarchs and Prophets; only it brought on the dawning of the day, and caused a kinde of twilight before, and under the Law: But now it should arise in their sight; as that sun, Psal. 19. 5. 6. as that light, Prov. 4. 18. Luke 1. 78. 79. And this he did, as in his own person; so by the light of the Gospel, which then brake forth; whereby the heavens seemed to be opened, as the phrase is, Apoc. 4. 1. and 19. 11. See Ephesf. 5. 14. And he is the sun of righteousnesse, in whom the righteousnesse of God should shine; and the Lord our righteousnesse, Jer. 23. 6. that we might be made the righteousnesse of God in him, 2 Cor. 5. 21. receiving from him both imputed, and inherent righteousnesse, 1 Cor. 1. 30.

with healing in his wings] He shall dispel the clouds and darknesse of ignorance, sin and miserie; and shall bring in his rayes the quickning heat, and cheerful, comfortable light of life, and health; healing, and all happinesse. Esay 53. 5. 1 Pet. 2. 24. Matth. 11. 28.

and ye shall go forth] Ye were, as it were, imprisoned before, in sins and sorrowes. But here is your freedom, and manumission. A description of the libertie of the Spirit in the elect, in joy, vigour, and readinesse of spiritual motions See 2 Cor. 3. 17.

and grow up] Or increase. Here is increase of the graces of regeneration, and sanctification. They shall be as trees planted in Gods garden, watered by the rivers issuing out of the sanctuary, and bringing forth new fruit every moneth; Ezek. 47. 12. Psal. 1. 3. The seed of sanctification is permanent and immortal, 1 John 3. 9. and such as springs and growes up to eternal life, John 4. 14.

as calves of the stall] Fat and flourishing. See Ezek. 34. 14. Esay 25. 6. Jer. 23. 14. Psalm 63. 5.

v. 3. *And ye shall tread*] A representation of the Churches victories over her enemies, which is very frequent in the Prophets. So then they shall not need to envy their present jollitie and felicitie, when they see them flourish and triumph over them, and Lord it over them; That day shall come when this part of felicity shall not be wanting to them; even a glorious triumph over their wicked enemies. Not that they should cruelly thirst after revenge, or want the spirit of meeknesse, even to pray for their enemies; But that God in justice should thus change the face of things, and use his people as his instruments therein, who should greatly joy in seeing God vindicating his own glory, in his just revenge upon his implacable and irreconcileable enemies, Psal. 58. 10. 11. Apoc. 18. 20. Esay 66. 24. Some apply this to the Churches spirituall enemies; over whom she thus triumphs in Christ her head, who hath overcome them for her, that they shall not be able to hurt her, 1 Cor. 15. 55. 56. 57. Joh. 16. 33. but work her good, Rom. 8. 28.

in the day that] Till that day they must stay their over-hasty desires; and mean while with patience wait for it, and with joy expect it.

v. 4. *Remember ye*] He speaks not of rectifying the Temple, as Haggai and Zechariah did; But coming after them, when the Temple was now built, and being the last of the Prophets; because the time was come that the Jews should be destitute of Prophets until the time of Christ, that they might more fervently desire his comings; the Prophet exhorteth them to exercise themselves diligently in studying the Law of Moses in the mean season, whereby they might continue in the true religion; and also be armed against all temptations.

the law] Mentions the Law only, not the Prophets; yet they not excluded, as being but the Interpreters of Moses. Appendexes to the Law; mainly aiming at this, to contain the people in the obedience of the Law; and therefore many times conjoyned to the Law, as Mat. 7. 12. & 11. 13. & 22. 40. Ties them to the Law, as Esay 8. 20. They must not swerve from it, to the left-hand, or right; They must not add to it, or take from it; It is a perfect Law, Psal. 19. 7. and sufficient for them. And this Law would prepare them for Christ, and his coming; fit them to receive him. For the Law reveals sin, Rom. 3. 20. & 7. 9. And works wrath, Rom. 4. 15. Gal. 3. 10. And is our Schoolmaster to Christ, Gal. 3. 24. And is the Rule of life, when we are in Christ, Rom. 7. 12. 16. 22. 25.

of Moses] Exod. 20. Deut. 5. Called his Law, Heb. 10. 28. because he was the minister of it, Exod. 20. 19. Joh. 1. 17. As Paul calls the Gospel, his Gospel, Rom 16. 25. See Joh. 9. 28.

my servant] Heb 2. 2. 5. Deut. 4. v. 5. Neh 1. 7. Moses is usually so stiled.

which I commanded unto him] God the Lord, and Author of the Law, and the Proclaimer and Publisher of it, in a dreadfull and miraculous manner.

in Horeb] Ex. 3. 1. & 17. 6 & 33. 6. Deut. 4. 10. 15. & 5. 2. & 18. 16. 1 Kin. 8. 9. Psa. 106. 19. called also Sinai; likely from the bramble, for so the word signifieth, or the bush, which Moses there saw burning, but not consuming, Exod. 3. 1. 2. Some make the East part of that Mount to be called Horeb, and the West part Sinai.

for all Israel] And therefore all Israel, from the least to the greatest, Princes and people, learned and unlearned, young and old, men, women, and children, are to remember and remark it, no excuse may be pretended by any, Deut. 4. 10.

with the Statutes] Other titles also are given to the Law, Psal. 119. and in other places; to let forth the vile, perfection, and commendation of the Law; and Gods mercy to Israel in vouchsafeing them this Law. Deut. 4. 6. 8. psal. 147. 19. 20. And their sin and ingratitude, if they should forget it, or forego it.

v. 5. *Behold*] To fix their attention upon this, til the coming of Elias, and Messias.

I will send you] God sends his prophets, and Ministers, Mat. 9. 38. And extraordinary men, extraordinarily qualified & furnished with gifts, as the extraordinary necessity of the times, and state of the Church do require besides hereafter this time of silence and intermission.

Elijah] This is *John Baptist*, as our Saviour himself tells us, Mat. 11. 13. 14. And again c. 17. 11. 12. *Elias* metaphorically, analogically, who came in the spirit & power of *Elias*, as the angel *Gabriel* tells *Zacharias* the father of the Baptist, Luk. 1. 17. And as successour in his office, and with his zeal, to restore Religion being decayed then, as it was in the dayes of *Ahab* and *Elias*. *John* himself seems to deny this, Joh. 1. 21. But that is in such sense as the Priests, and Levites, that were Pharisees, asked the question: He was not *Elias* the Tishbite, nor yet had his soul by transmigration come into him: But yet he was that *Elias* foretold by Esay, c. 40. 1. See Mat. 3. 3. Mar. 1. 3. And yet the Pharisees, to gain this that Antichrist is not yet come, and so the Pope not he, would feign here understand this of *Elias* in person and of the time, not of Christs first coming, but of his second coming, or Antichrists coming: and to *Elias* they joyn Enoch, and make them those two witnesses, Apo. 11. 3 Such miserable shifts a desperate cause drives wise men into.

the Prophet] *John Baptist* denies himself the title of prophet, meaning of that Prophet, Deut. 18. 15. See Joh. 1. 20. 25. Luk. 3. 16. Or of such a prophet, as the former prophets were; for he was greater then they; He could point with his finger to the Messias, Joh. 1. 29. Whereupon are those words of our Saviour Concerning him, Mat. 11. 9. 10. 11. A prophet, and more then a prophet.

before the coming] Immediately before. This shall be the sign and token of his coming; John the baptist shall be his harbinger, and immediate forerunner: as the histories of the Gospels do declare. See Luk. 1. 26. 36. 76. & Joh. 1. 15. 26. 29. 36. Mat. 3. 13.

of the great and dreadfull day of the Lord] See on v. 1. & 6. & on c. 3. 2. Dreadfull, occasionally, by the perverse, obdurate, and forlorn wayes, and dreadfull, rhubornness, contumacy, and rebellion of the Jewish nation, Joh. 1. 11. But to the godly remnant, & whole Church of Christ it was the great and glorious day of joy and consolation, the day of salvation, Luk. 2. 10 11. 14 Joh 1. 12. Hereunto may be applied. psal. 118. 24. 2 Cor. 6. 2.

v. 6. *And he shall*] The end of *John* sending, and coming: *Johns* office and employment, and the fruit and effect of it. After that time of silence and interruption of the prophets, the doctrine of salvation shall again have its course, beginning at *John*.

turn the heart] Conversion, and the end of the heart is the work of the Ministery, Act. 26. 18. 1 Cor. 4. 15. Col. 1. 6. Ita. 55. 10. 11. Joh. 20. 23. 1 Tim. 4. 16. Indeed this work is properly Gods. Regeneration is a greater work then Gathered. And yet man cannot make one hair of his head white or black; or adde one cubit unto his stature, Matth. 5. 36. & 6. 27. But God pleaseth to use the Ministers as his instruments in the work: whence is that 2 Cor. 6. 1. and God by the secret grace, and vertue, and power of his Spirit works in them, and by them He joyns himself to the Ministers, relignes not his right, but only communicates his power with them, and graceth his instruments with the honour and title of the work. Saint *Paul* explicates this point, 1 Cor. 3. 6. 7. and chap. 15. 10. & Gal. 2. 8. Sometimes in his just judgement for sin, God by them hardens the hearts of people, as Isa. 6. 10. Ezek. 2. 2 Cor. 2. 15. 16.

of the fathers to the children] There were at this time many sects and schismes, and heresies, and hot divisions amongst them, & bitter heartburnings thereupon; There were Pharisees, Sadducees, Samaritanes, &c. See Act. 23. 6. Joh. 4. 9. Luk. 9. 53, 54. Zech 11. 8. As Micah 7. 6. and Mat. 10. 21. 35. *John* office should be to accord these discords, to reconcile these unnatural differences, to bring them to mutual charity in the bond of peace, to turn them to unity: And not simply to unity, for there is an unity in a wicked conspiracy: But to bring them both to the sacred unity of saving faith in Christ; and so to prepare the way before him; to such an unity as formerly in the best times they had enjoyed, when they were knit together in the holy bond of unity in faith, and love, and the service of God. See Luk. 1. 16. 17. Or thus; His preaching shall be to bring back the children of Israel that are gon astray, to the true faith and piety of their fore-fathers: whereby *Abraham*, *Isaac*, and *Jacob*, who (as one may say) did not acknowledge them, Isa. 29. 22, 23. shall receive them for their lawfull posterity.

Least I come] Thus God threatens; because of their obduration in sin. And thus he shews what an abominable sin, and monstrous ingratitude it is, to contemne his grace in sending his Son for mans salvation; and that upon the failing of this conversion he will thus proceed.

and smite the earth with a curse] He sends *John* to turn and convert some; that so at least he may save a Remnant, and not finally and totally destroy the whole nation. See Rom. 11. 1, 2. This curse makes this day a dreadfull day; v. 5. and 1. chap. 3. 2. executed upon the Jewish nation, Matth. 23. 37. 38. and 24. 2. 21. And shall be upon all contemners of the Gospel, Matth. 10. 14. 15. and 11. 24. Acts 13. 51. 2 Thes. 1. 8, 9. Hebr. 2. 2, 3. and 10. 28, 29.

ANNOT-

ANNOTATIONS
On the Gospell according to
S. *MATTHEW*.

The ARGUMENT.

THe Greek word Ἐυαγγέλιον, translated Gospel, 1. *In general, even among profane Authors also doth usually signifie* Good or Glad Tidings, *and it is used also for a reward given to him, that brings such tydings: as also, for sacrifices offered upon such occasions. But in Scripture it is taken sometime more largely for the Doctrine of Salvation procured, and purchased by Christ; either foretold and promised by God and his Prophets, before Christs coming; or by Him and his Apostles published, after his coming. So is both the Noun and the Verb deduced from it, used* Gal. 3. 8. Heb. 4. 2. Matth. 11. 5. Luke 4. 28. Acts 13. 32. *And in this sense* Paul *calls it his Gospel,* Rom. 2. 16. *and our Gospel,* 2. Cor. 4. 5. *as preached by him, and his Fellow-Ministers, and to the* Ephesians, Chap. 1. 13. *their* Gospel, *as preached and delivered to them. But taken more strictly in common speech it is used to designe the History of Christs birth, life, and death. The word* Gospel, *whereby we express the Greek word, is an old Saxon word, importing not* Gods-spell, *or* word *in general, as divers mistake it, but according to the manner of that Language a* God-spel, *that is,* a good *or* gladsome word, *and so doth precisely answer to the Greek. The Writers of this History are hence commonly called Evangelists: which terme, howsoever it may in general signifie any Preacher of the Gospel, yet in the Scripture of the New Testament it is more peculiarly applied unto some that were assistant unto the Apostles in their Ministery, and imployed by them to settle things in some Churches by them founded, When upon their necessary occasions of departure, some extraordinary things were to be further carried on. Such were* Philip *and* Timothy, Acts 21. 8. 2 Tim. 4. 5. *And so the word seems to be taken,* 2 Cor. 12. 28. Ephes. 4. 11. *but in common use it is more peculiarly applied to those that writ the History of Christs Life and Death, as was before said. Of this kinde we have four onely, whose Writings have been from time to time received by the Church, and approved as by the people of God, as immediately inspired, and directed by the Spirit of God in this their imployment. Of these, two were Apostles, to wit,* Matthew *and* John: *the other two Disciples of the Apostles,* Mark *and* Luke. *As for other Gospels, as that termed of* Nicodemus, *that fathered on* Thomas *by the* Manichees, *and that among the* Nazarens *mentioned by* Hierom, *and others the like, they were never acknowledged, or admitted as authentical in the Orthodox Churches. The first Writer in order is called* Matthew, *for so he terms himself,* Chap. 9. 9. 10. 3. *As also* Mark *calleth him,* Chap. 13. 18. *and* Luke, Chap. 6. 15. *Howbeit he is also termed* Levi *by the same* Luke, Chap. 5. 27. *and said to be the son of* Alpheus. Mark 2. 14. *But whether of that* Alpheus *who was the father of* James *and* John, *is not so certain. Some have affirmed that he writ his Gospel first in Hebrew, and that it was afterward turned into Greek, and of the same there are two Hebrew Copies abroad. But neither is there any certainty, nor probability that he so did, and those Hebrew Copies are from the style of them deemd by the learned to be of a far later date. He was before his conversion and calling, by profession and employment a Publican.* Matth. 9. Mark. 2. Luke 5. *one that gathered the Emperours Tolls and Tributes, and was from the Custome house called to be an Apostle to gather soules unto God,* Matth. 10. 3 *as some other of them also were called from being Fisher-men to be Fishers of men.* Matth. 4. 18, 19. *He begins with Christs Genealogie, Birth, and flight into Egypt, proceeds to his Baptisme, Temptations, and calling of Disciples, relates at large his Sermons, Disputes, and Parables, with the interpretation of them, records many of his famous works and Miracles, and concludes with a large Discourse of his proditions, passion, death and resurrection, shutting all up with a solemn Commission given to his Apostles, before his departure from them. God give us grace so to read, that we may believe in the Son of God, and by trusting in him alone be eternally saved.* Amen.

CHAP. I.

THe book] The word doth not always signifie, A large book, but oftentimes a brief roll, or catalogue, or enumeration. Jer. 3. 8. ספר *sepher*, a book, or bill of divorce. 70 βιβλίον; So the Jews did begin their genealogies. Gen. 5. 1.

of the generation] Luke 3. 23. of the ancestours of our Saviour Christ successively; yet Gen. 5. 1. it signifies the posterity of the first *Adam*; this is not the title of the whole book, but only of the beginning of it; it may include not his ancestours onely, but also the manner of his conception and birth, which is likewise set down in this Chapter, v. 18. and so it may be the title of the whole Chapter. *Matthew* purposing to write of the life of our Saviour, begins with his pedegree, because he knew the Jews stood much upon their genealogies.

of Jesus] The name given him by the Angel, with the reason thereof, v. 21. it signifies a Saviour, it was sometimes given to others that were types of Christ, as to *Jesus*, who brought the people into *Canaan*; to *Jehoshua* the high priest after the captivity, and to divers others

as Acts 13.6. Col. 4.11. but in a more peculiar manner it is given to Christ, who saveth us from our sins.

Christ] It is all one with *Messias*, and signifies, Anointed, it sets our mind to the King and Priest of the Church, for such were wont to be anointed.

the Son] Herein *Matthew* differs from the other Evangelists. *Mark* begins with *John Baptists* ministery who was the forerunner of our Saviour. *Luke* with the birth of *John Baptist*. *John* with Christs Divinity; but this Evangelist with his humanity, ancestours and birth.

of David] He names onely *David* and *Abraham* at first, because to these was the solemn promise made, that the *Messias* should come of their seed, Gen. 12.3. & 22. 18. 2 Sam. 7. 12. Psal. 132. 11. Acts 2. 30. And to the one was promised a populous progeny, Gen. 15. 5. & 22. 17. to the other a stable kingdom, 2. Sam. 7. 12. 13. both which are eminently fulfilled in Christ. He names *David* first, because he was a king; and the Jews, who expected a temporal kingdom with the *Messias*, looked upon him principally, as the Son of *David*, Chap. 9. 27. & 12. 23. & 15. 22. & 20. 30, 31. & 21. 9. 15. & 22. 42. Mark. 11. 10. Luke 1. 32. & 20. 30, 31. & 21. 9. 15. & 22. 42. Mark. 11. 10. Luke 1. 32. John 7. 42. Also, that ambiguity might be taken away; for if he had named *Abraham* first, and then *David*, men might have thought *Abraham* misnamed for a son of *David*. Lastly, that the genealogie might go on the more smoothly, and having once named *Abraham*, he might go on with him, not naming *David* between.

the son of Abraham] which *David* was son of *Abraham*, or which Jesus Christ was the son of *Abraham*, as well as of *David*. Thus *Matthew* reckons up his genealogie, to shew that he was the promised *Messias*, and to take away the scandal which the Jews had, because of the poverty of *Mary* his mother, and *Joseph* his supposed father.

V. 2. *Abraham begat Isaac*] Gen. 21. 3. *Matthew* brings our Saviour down from *Abraham*, for the comfort of the Jews, who drew their genealogies from him, because God had taken him and his seed into a peculiar covenant. *Luke* carries him upward unto *Adam* for the comfort of the Gentiles, who were not linealy of the seed of *Abraham*.

Isaac begat Jacob] Gen. 25. 26.

Jacob begat Judas] Gen. 29. 35.

and his brethren] These are added, not that Christ came of them, but to shew that he esteemed himself their kinsed, and that all the tribes were included in the covenant, as well as the tribe of *Judah*; for this reason is *Zara* also named v. 3. yet *Ismael* is not added to *Isaac*, though he were the first-born; nor *Esau* to *Jacob*, although at the same time with *Jacob* in the womb, because these belonged not unto the covenant, which said, Unto thy seed have I given this land, Gen 15. 18. Gen. 17. 8. and, all the nations of the earth shall be blessed in him, Gen. 18. 18. & Gen 17. 21. he saith, But my covenant will I establish with *Isaac*, who was a type of Christ; therefore the Apostle saith, Gal. 3. 16. He saith not unto seeds, as of many, but as of one, and to thy seed which is Christ, and Heb. 11. 18. In *Isaac* shall thy seed be called.

Judas begat Phares] Gen 38. 27.

of Thamar] Christ vouchsafing to come of *Thamar*, *Rahab*, and *Ruth* the Moabitesse, shews that he came to save great sinners, as well as they who were not so notorious, Gentiles as well as Jews, Chap. 9. 13. Ephes. 2. 1. 1 Tim. 1. 15. it may be also a Part of his humiliation; as Christ took all our infirmities upon him, so for our sake was he not ashamed of such parents. True vertue, though but humane, cannot be discoloured by parents shame.

Phares begat Esrom] Ruth 4. 18. 1 Chron. 2. 15.

V. 4. *Aram begat Aminadab*] Of these to *Jesse* little is said in Scripture, for either they lived in slavery in Egypt, or in trouble in the wilderness, or in obscurity in Canaan before the kingdom was settled.

V. 5. *Of Rahab*] This is not mentioned in the old Testament, but seems to come as a true tradition from father to son, as that of *Jannes* and *Jambres* resisting *Moses*, 2 Tim. 3. 8. and *Enochs* prophesie, Jude vers. 14. Some think *Matthew* had this out of the old records of genealogie, which the Jews kept more exactly then other nations.

of Ruth] This shews that the Gentiles that were not to be destroyed, as the Moabites of whom *Ruth* came, might be saved by Christ. (See Deut. 2. 9.) as the mentioning of *Rahab* of the seed of Canaan may impore, that such as remained of those that were to be cut off, Deut. 7. 2. might also be saved by him.

Jesse] It seemeth he was of no great accompt, because *David* is called in contempt the son of *Jesse*, 1 Sam. 20. 27. 30. 31. 1 Kings 12. 16. as Christ was called the son of *Joseph*. Luke 4. 22.

V. 6. *Jesse begat David*] He was the youngest of *Jesse* sons, 1 Sam. 17. 13. 14. yet Christ cometh of him, to shew that this line was not guided by natural succession all along, but sometimes as Gods favour preferred the yonger before the elder; so in another line, Gen. 48. 14. 18, 19.

the king] The first king in the line of our Saviour Christ. *Davids* kingdom lasted long over *Judah*; but Christs spiritual kingdom, over the Church, is everlasting. Dan. 2. 44. Luke 1. 22, 33.

begat Solomon] 2 Sam. 12. 24. Christ succeeding great *David*, and wise *Solomon*, shews that some great and noble shall be saved by him, though not many in comparison of others, 1 Cor. 1. 26. Most think that the legal line of our Saviour is hence forth prosecuted by *Nathan*; as the natural by *Luke*, who derives him from *Nathan*, Luke 3. 31. and that here he is reckoned as Heir to *Solomon* in the kingdom, whose race some think failed, at, before, or in the captivity, though some think otherwise. See on Jer. 22. 28, 30. others think the line to be natural in either, but the one drawn down to *Joseph*, the other to *Mary*.

V. 7. *Solomon begat Roboam*] 1 Chron. 3. 10.

V. 8. *Joram begat Ozias*] Not immediately; for three things came between, *Ahaziah*, *Joash*, and *Amaziah*, 1 Chro. 3. 11, 12. but mediatly, as vers. 1. Luke 1. 5. & 13. 16. John 8. 33, 39. it is likely those three kings are omitted, because *Matthew* intended to keep within the compasse of fourteen generations here, as well as afterwards: some think these three kings omitted rather then others, because Gods curse lay on *Joram* (for marrying of *Ahabs* daughter) to the fourth generation, as the blessing was on *Jehu*, for destroying *Ahabs* posterity, 2 Kings 10. 30.

V. 10. *Ezekias begat Manasses*] 2 Kings 20. 21. 1 Chron. 3. 13.

V. 11. *Josias begat Jeconias*] Some read, *Josias begat Jakim, and Jakim begat Jeconias*.

and his brethren] Some conceive therefore, that by *Jechonias* here must needs be meant *Jehoiakim*, (because *Jachoniah* had no brethren) and that his brethren are here mentioned, because two of them were kings, *Jehoahaz* and *Zedekiah*: yet were they all noted for calamity, to shew, that it was no strange thing to see the royal flock so low afterwards: yet *Jechoniah* is said to have a brother called *Zedekiah*, 1 Chron. 3, 16. which cannot be *Zedekiah* his uncle, that was king after him, for he is reckoned there vers. 15. as the son of *Josiah*.

about the time] Or, *who lived in the time*; for *Josias* was dead before, and so could not then beget children.

V. 12. *Jechonias begat Salathiel*] 1 Chron. 3. 16, 17. *Salathiel* is called the son of *Neri*, Luke 3. 27. but is said to be the son of *Jechonias*, because he succeeded him in authority; and it is hard to give a reason why he should be said to be a meaner mans son, if he were a kings: others conceive him to be the natural son of *Jeconias*. See 1 Chron. 3. 17. and tibres on Jer. 22. 28, 30.

Salathiel begat Zorobabel] He conceived to be that *Zerubbabel* that reedified the temple, Ezra 5. 2. he is said to be the son of *Pedaiah*. 1 Chron 3. 19. either this was another *Zerubbabel*, or else *Salathiel* died without children, and *Pedaiah* took his wife, and raised up seed to his brother according to the law, and then he was the legal son of *Salathiel*, and the natural son of *Pedaiah*.

V. 13. *Zorobabel begat Abiud*] Here the old Testament is silente, and neither *Abiud*, nor any of his posterity is mentioned, 1 Chron. 3. 19, &c. it seems the Evangelist had the rest enfoing, either by tradition, or out of the civil records; See on vers. 5. or by revelation.

V. 16. *Jacob begat Joseph*] It seems that *Joseph* was the natural son of *Jacob*, and the son of *Eli* by marrying *Mary*, Luke 3. 23. and this line is carried to *Joseph*, because womens genealogies were not reckoned, but included in their husbands: yet *Luke* reckons *Marien*, that it might appear, that Christ came of *Davids* seed, though sometimes they married out of their tribes.

of whom] Of which *Mary*; for Christ was not the son of *Joseph*, vers. 18.

Jesus, who is called Christ] See on vers. 1. he was the *Messias* expected.

V. 17. *All the generations*] Or descents marshalled here by the Evangelist in three ranks, before the kingdom, under it, and after it: some of lesse note are omitted to make the number in each equal, 1 Chron. 3. 11, 12.

from Abraham to David] Reckoning themselves for two.

from David] Accounting him, and *Josias* in the number.

from the carrying away] beginning with *Josias*, and ending with *Joseph*; or beginning with *Jechonias*, and ending with Christ.

V. 18. *the birth of*] See on vers. 1.

on his wife] Or, came thus to passe.

espoused to Joseph] God would have her to be espoused for the safety and honour of Christ, in his infancy, and the credit

credit and comfort of his mother. *Jerom adverf. Helvid.* giveth three reasons, 1. That by the genealogie of *Joseph*, of whose kinred *Marie* was, *Maries* pedegree might also be shewed. 2. Left according to *Moses* Law, she should have been stoned by the people as an adulteresse. 3. That fleeing into Egypt, he might have the comfort *Custodis potius quam mariti*, of a keeper rather then an husband: the two first may seem probable.

before they came together] Had knowledge one of another, as vers. 25. or rather, before they came to dwell together: for he had not yet taken her home, verse 20.

she was found with childe] It was perceived by *Joseph*, verse 19. that she was with childe. *Gr.* Having in the womb.

of the holy Ghost] This was not known to *Joseph*, till afterward verse 20. the angel informed him, that it was by the extraordinary power and work of the H. Ghost, Luke 1. 35. So this particle ἐκ, of, is often used, John 8. 41, 44, 47. 1 John 3. 8, 9.

V. 19. *Joseph her husband*] So called because he was betrothed to her, Gen. 29, 8. 12. & 29. 21. Deut. 22. 24.

being a just man] Of holy conversation, as Luke 1. 6. and tender disposition.

and not willing] He was not willing to take her to wife, for fear of dishonour, nor yet to shame her, or destroy her, by putting her away publickly.

to put her away privately] To leave her to her self, or friends disposal, without publishing any reason of such deversion.

V. 20. *to take unto thee Mary thy wife*] To take her home to thee as thy wife, who is already betrothed to thee.

that which is conceived in her] or bred, to wit, of her substance; he faith, that, not he, because Christ took on him the nature, not the person of man.

is of the holy Ghost] See on verse 18. as man he had no father, as God he had no mother, Heb. 7. 3.

V. 21. *she shall bring forth a Son*] Luke 1. 31.

for he shall save his people] He is called *Jesus*, because he delivereth us from our sins, which would else condemn us. See on verse 1. those are his people, who being redeemed, believe in him, and obey him, John 3. 16. Heb. 5. 9.

V. 22. *All this was done*] Christ was thus miraculously conceived.

that it might be fulfilled] It came not by accident, but the counsel of God foretold long ago by the Prophet, Isaiah 7. 14. The holy Scriptures, though written by men, are the undoubted word of God. 2. Pet. 1. 21.

V. 23. *Behold, a virgin*] In Isaiah 7. הִנֵּה הָעַלְמָה, *ahalma*, and in the Greek text here, ἡ παρθένος, in either is an article to point out the woman, and to let her out plainly, as if you should say, the, that virgin, or a certain virgin.

they shall call his name] Or, his name shall be called: we read not any where that he was so called; but the meaning is, that he should do that which the name imports, well deserving so to be called, as being one by whom God would dwell with us, united to our nature by incarnation, to our persons by reconciliation. See the like phrase Isaiah 9. 6. & 62. 4. Jer. 23. 6. Ezek. 48. 35. So the Scripture many times gives the name from the event; the meaning is, thus it shall be, mortal men shall see Christ, God and man, conversant with men. See 1 Tim. 3. 16. 1 John 1. 1. So after *Chrysostom* 7 *hesphylaß* interpreteth, αὐτὸ τὰ πράγματα ἐδείκνυον αὐτὸν Θεὸν ὄντα, his works shall declare him to be God, conversant with us.

which being interpreted] Some think, this shews that *Matthew* wrote not his gospel in Hebrew, for then he needed not to have interpreted *Emmanuel*, which is an Hebrew word. The old Testament was written in Hebrew, because it was the Jews language, who were then the onely visible Church: but the new Testament in Greek, which was the language then most in use in all countreyes since the decay of the Grecian Monarchy.

V. 24. *did as the angel faid*] Ποιήσας ὡς ἐνετείλατο ἄγγελος, had commanded him. So the interpreter of the Syriac, *fecit mandaverat ei*. This sudden change of his resolution to put her away, verse 19. fetteth off *Josephs* great faith, and ready obedience to God: the Spirit of God imprinted in his minde by that dream, such a confidence of the truth, as left him no more fluctuant and doubtful herein: when God speaketh to our hearte, we cheerfully and speedily addresse our selves to that, which before not onely scrupled us, but seemed most inconvenient, unpleasing to our sense, and unconsistent with our own principles of humane reason. So *Moses* took up the serpent, Exod. 4. 4 So *Abraham* departed out of his native soil, Gen. 12. 4 and rose up early to go to offer his onely son *Isaac*, Gen. 22. 4. So when God had spoken to *Laban*, Gen. 31. 24. he could speak no evil to *Jacob*.

V. 25. *And he knew her not*] Or, *but he, &c.* so this particle οὐ is used Chap. 21. 19. knew her not, See Gen. 4. 1. Luke 1. 34.

till she had brought forth] She was therefore a pure virgin when Christ was born, as well as when he was conceived: neither doth it necessarily follow that he knew her after; for these words ἕως ἕ, till, importeth the exclusion of all former, but not the admission of a later, as Chap. 5. 26. *Suidas* interpreteth the ravens not returning, Gen. 8. 7. עַד, *had*. 70 ἕως, (until the floods were dried) by εἰς τὸ παντελὲς οὐκ ἀνέκρεψε, never, or not at all returned. So on Psalm 110. 1. ἕως ἂν &c. Sit thou on my right hand until I make, &c. οὐκ χρεωστοῦν δὲ τὸ ἕως, ἀλλ' ἐδίωμα ἀ χρόνῳ, &c. this (till) importeth not any definite space of time, but is a certain propriety of Scripture speaking. See *Jerom adverf. Helvid.* and *Gr. Nazianzen orat.* 36. (a little after the beginning). See Gen. 28. 15. Deut. 34. 6. 1 Sam. 15. 35. 2 Sam. 6. 23. Math. 28. 20. 1 Tim. 4. 13. Math. 5. 26.

her first-born son] Neither doth this import that she had any son after, but that she had none before: he was πρωτότοκος, and μονογενής, her first-born and onely Son: so the Scripture useth to call him the first-born, *non tantum pofl quem & alii, sed ante quem nullus. Jerom adverf. Helvid.* not onely after whom others are born, but before whom there was none.

he called his name Jesus] Joseph did as he was commanded by the Angel, verse 21. and as a legal father. *Mary* is said also to do it, Luke 1. 32. as a natural mother: for mothers sometimes impofed names, Genesis 4. 25. and 29. 32. and 30. 11.

CHAP. II.

Verse 1. WHen *Jesus was born*] Luke 2. 6, 7. was newly born: not long after his birth: as Hebr. 11. 23. Before their leaving Bethlehem: that is, within fourty dayes after the birth of Christ. Compare Luke 2. 22. with Levit. 12. 2. 4. their short stay at Bethlehem was the cause, that little notice was taken of Christs birth there in after times: See John 1. 42. 46.

in Bethlehem of Judea] To distinguish it from that other Bethlehem in the tribe of Zebulun, Josh. 19. 15. See Mic. 5. 2 here *David* was born, 1 Sam. 16. 1. בֵּית לֶחֶם יְהוּדָה, *beth lechem Jehuda*, Jud. 17. 7, 8. 70 Βηθλεὲμ τῆς Ἰούδα, that Bethlehem which was in the tribe of Judah: *Jerom. de loc. Hebr.* the name Judea signifieth either all the province of the Jews, (so distinguished from other nations and provinces) of which, because the tribe of Judah was the principal, they received the name of Jews; and their countrey which fell to the lot of all the tribes) *Judea: amiferunt veiut nomen Hebrai, & quoniam princeps examinis eorum Judas erat, Judei sunt appellati, & terra quam incoluere, Judea. Lactant. l. 4. c. 10.* the Hebrews loft their old name, and because *Judas* was the prince of their republick, they were called Jews, and the land in which they dwelt, Judea; or Judea did particularly signifie that part in which Jerusalem was, containing the two tribes Judah and Benjamin as one, (1 Kings 11. 13. & 12. 21.) who received to the family of *David*: this was called Judea in contradistinction to Galilee, as Math. 19. 1. Mark 3. 7. John 4. 54. and to Samaria, (Acts 8. 1.) Decapolis and other parts of the same province and land, which God promised, and gave to the Israelites:

Herod the king] Herod the great, called *Ascalonita*, he was of Idumaea, and son of *Antipater*, as *Theophylact* saith: but (in the right of a Profelyte) a Jew. See *Isa. Casaubon Exercit. 1. N. 5.* he is here called the king; there was another *Herod*, who slew *John Baptist*, but he had onely the honour of a Tetrarch, this of a king. *Chrysost. hom. 6. in Matth.* concerning *Herods* rising to the kingdom, see *Joseph. Antiqu l. 14. c. 26. & 15. 10.*

wise men] Learned men; it seemeth they were Astronomers, because God taught them by a star.

from the East] In respect of Jerusalem, as Deut. 4. 41. Zach. 14. 4. Some think the word *magi* to be a Persian word, and that these came out of Persia, *Chrysost. hom. 6.* Others think they came out of Arabia, anciently famous for wise men, 1 Kings 4. 30. and bare eastward from Jerusalem, Gen. 10. 30. & 25. 6. Judg. 6. 3. Job 1. 3. Isaiah 12. 14. Jer. 49. 28. their gifts also (verse 11.) shew it, which were plentiful in Arabia, to wit, Myrrhe, and Frankincense, and Gold, 2 Chron. 19. 14. Psalm 72. 15. See the learned *Isa Casaubon, exercit. 2. N. 19.* Their coming so far to finde Christ condemneth the obstinacy of the Jews, who would not receive him who came to them.

to Jerusalem] where it was most likely the king of the Jews should be born, or at least to be heard of, because it was their chief city.

V. 2. *he that is born*] Or, the born king, &c.

king of the Jews] Christ a poor childe, laid in a crib, and nothing set by of his own people, notwithstanding received, an honourable testimony of his divine, and kingly power from strangers, to whom God reveiled him.

his star] As God made known the birth of Christ to the Jews by an Angel, Luke 2. 9, 10. so to the Gentiles by a new created star: they knew by it, that Christ was borne, either because it stood over, or went toward Judea; or by some old tradition, or new revelation.

in the east] In our own country: see on verse 1.

V. 3. *he was troubled*] For fear of the losse of his kingdom; because he was a stranger, and might think the Jews would be glad to have a king of their own, whom they would readily assist: *ipsos terret potestas sua, quos facit esse terribiles, Cyprian l. 2. ep. 2.* their own power terrifieth themselves, which maketh them terrible to others.

and all Jerusalem] As fearing trouble from *Herod*, or the Romans: as John 11. 48. or by change of government.

V. 4. *the chief priests*] The heads of the four and twenty priestly families, or courses, 1 Chron. 24. 5, 6, 10. Luke 1. 5. or such as by corruption had most authority among the priests. See 2 Chron. 36. 14.

Scribes] Men of special skill in expounding the law, 2. Sam. 8. 17. Ezra 7. 6. These were most likely to satisfie *Herods* question. See on Luke 20. 1.

where Christ should be born] He would not acknowledge that Christ was born, lest by some means he should be conveyed away from his fury, who would gladly destroy him.

V. 5. *They said unto him in Bethlehem, &c.*] See on verse 1. they read the prophesies, and thereby could direct others to Christ, but not themselves, they could (like windows of the Church) let in light to others, but not see their selves.

V. 6. *And thou Bethlehem*] Micah 5. 2. John 7. 42. The Evangelist sets down the words, in likelyhood as the Scribes spake them, which was sufficient to answer *Herods* question, and did not differ from the scope of the prophet.

not the least] Though thou art a small town, yet shalt thou be famous, and honoured, by the birth of the *Messias* in thee.

a governour that shall rule] Or feed, for kings are fitly called Feeders, or Shepherds of the people: and the *Messias* hath both these titles, Isaiah 40. 11. Ezek. 33. 23, 24.

V. 7. *when he had privately called*] He would not have it noised abroad, lest his purpose of killing Christ should have been prevented: but there can be no wisdom against God; therefore vain are all humane policies against his determinate counsel. See Psal. 2. 1, 8&c. Act 4. 25, 26, &c.

enquired of them diligently] And learned exactly the time, as appears verse 16. possibly intending now the murder of the infants, in case he could not finde out Christ. Compare this with verse 16.

appeared] First of all.

V. 8. *for the young childe*] He doth not say for the king of the Jews, as they stiled him verse 2. he would not so much as in word acknowledge him to be so.

bring me word again] He doth not say, Tell it publickly, lest all the people should flock to him, and so disappoint his purpose of destroying him; it was a great providence of God, that *Herod* had no suspition of the wise men, and that he sent no spie along with them, which had he done, he might probably have found out Christ.

and worship him] See *Herods* hypocrisie, pretending to worship Christ, but intending to kill. Rarely is there any eminent wickedneſse, without some pretence of religion.

V. 9. *which they saw in the east*] It did not come before them to Jerusalem, neither appeared to them there; for then they would possibly have shewed it to *Herod*, and the Jews, and not have said onely, We have seen his star in the east, verse 2.

and stood over where, &c.] It left them not till it brought them to Christ: it appeared not for a time, that they might by enquiry acquaint the Jews at Jerusalem with the birth of Christ, which in likelyhood they would not have done, if the star had led them first to Bethlehem. All this might be a means to keep them from being offended at the low condition wherein they found Christ.

V. 10. *when they saw the star*] this was a great confirmation, that the star did lead them to the place designed in the Scripture: revelations are not to be credited, that agree not with Scripture.

they rejoyced with exceeding, &c.] First because they were confirmed in the truth of the birth of the childe. Secondly, because they were directed from heaven to the place, that they might not mistake the person.

V. 11 *into the house*] The place where Christ was born, Luke 2. 7. or it may be, the guests being gone, he was now received into the house itself.

fell down] A kinde of humble and lowly reverence, Exodus 34. 4.

opened their treasures] Their vessels wherein they brought their treasures.

they presented gifts] Or offered gifts; for with such the men of the eastern parts, used to present themselves before kings, Gen. 43. 11, 25, 26. these were the choicest things the country could afford, 1 Kings 10. 10. Psal. 45. 12, & 72. 10, 15.

gold, frankincense and myrrhe] Gold was plentifull in Arabia; frankincense so peculiar to the Sabeans, a people of Arabia; myrrhe said to be found in Arabia onely, Psal. 72. 15. 2 Chron. 9. 14. God so provided to furnish and supply *Joseph*, for his flight with *Mary* and Jesus into Egypt.

V. 12. *being warned of God in a dream*] Not by such visions as needed interpretation, as *Pharaohs* Officers were, Gen. 40. and *Pharaoh* Gen. 41. but they were plainly forbidden to return to *Herod*: thus God kept them from betraying Christ, as he did *Abimelech* from adultery, Gen. 20. 3.

V. 13. *when they were departed*] Not presently (some think) but some time after, for (say they) *Joseph* and *Mary* were at Jerusalem after this, before they went into Egypt: but seeing we read not of any certainty, how many dayes after the birth of Christ, the wise men came to Bethlehem, we leave it to conjecture: it being uncertain, whether that Luke 2. 39. conclude their immediate going to Nazareth again, or whether they first went back to Bethlehem, and afterward home to Nazareth, it being but two dayes journey to Jerusalem.

appeareth to Joseph] Whether at Jerusalem, or at Bethlehem, or at Nazareth is not certain; for they came from Nazareth (where they dwelt before) to Bethlehem to be taxed, Luke 2. 4. and when the dayes of *Maries* purification were accomplished, they presented him at Jerusalem to the Lord, and offered according to the Law, Luke 2. 24. and when they had performed all these things, they returned into Galilee, to their own city Nazareth, this was their first dwelling at Nazareth: the second is mentioned here verse 23. after the death of *Herod*, where they dwelt long, until Christ was grown up.

flee] Because the time of his death was not yet come; and because Christ must live to preach, and do many miracles. This flight was part of Christs humiliation.

into Egypt] Far out of *Herods* reach. See 1 Kings 11. 40.

till I bring thee word] This shews that God would provide for them there, and bring them back again.

V. 14. *by night*] Left his flight should be perceived, and by some means prevented.

V. 15. *that it might be fulfilled*] That performed, which was in the former shadowed: the deliverance of Israel out of Egypt, being a type of Gods bringing Christ out of the same place.

out of Egypt have I called] Hosea 11. 1. In the type he calleth Israel his first-born son, Exodus 4. 12. Jer. 31. 20. here he calleth Christ his son: his son by nature, and so his only begotten son, See Luke 1. 35. John 1. 14. & 3. 16.

V. 16. *Then Herod*] Not presently after the departure of the wise men; but after Josephs going into Egypt with the childe.

that he was mocked] As he apprehended it; for he knew not, that God had sent them out another way, verse 12.

sent forth] Souldiers to kill the children: among whom, some say, he slew his own: whereof when *Augustus Cæsar* heard, he is reported to have said, It is better to be *Herods* Hog, then his Son, *Macrob. Sat. l. 2. c. 4.*

all the children] The male children; for the article is masculine in the Greek; and there was no need to kill the females: it being a male which he sought for. So it was in Egypt, Exod. 1. 16.

in all the coasts thereof] Left Christ should be out of the town.

from two years old] Left Christ should have been born before the star appeared and so escape. It was just with God to take away their children, who so lighly regarded his Son, manifested to them so strangely, by Angels, Shepherds, Wise men, and the Star.

and under, according to the time] Some think *Herod* committed not this murder, till near two years after the wise-mens coming to him; and that he went first to Rome, to clear himself of things objected to him by his sons: others, that he would be sure to take time enough before, and after, that Christ might not escape him: others, that those words, *according to the time, &c.* must not be referred to, *from two years old*, but onely to the last words, *and under*: that is, *Herod* killed onely such as were born, before the wise men came to Bethlehem, and not those that were born after: others think, that a star appeared as Christs conception,

conception, and God directed the wise men, to come after his birth; for such tokens use to go before the things they portend. And *Herod* might put off the businesse, till he was further provoked; for many crosses fell on him in his last yeer, as *Josephus* reports.

V. 17. *Then was fulfilled*] See on verse 15.

by Jeremiah the prophet] Jer. 31. 15.

V. 18. *In Rama*] Between which and Bethlehem, was *Rachels* sepulchre, Gen. 35. 16, 19, 20. in the confines of Judah and Benjamin, 1 Sam. 10. 1. it was a place in the tribe of Benjamin, neer Bethlehem. Jerom on Jer. 31. 15. (whence this place is transcribed) translateth, *vox in excelso audita est*: there were sundry Rama's, in mount Ephraim, 1 Sam. 25. 1. 2 Sam. 28. 3. Ramath Lehi Judg. 15. Ramath Mispe Josh. 13. 26.

a voice heard] The cry was so loud, as if it had been heard from *Rachels* sepulchre to Ramah.

Rachel weeping] The Benjamitish women who came of *Rabel*, did weep so bitterly for their children led into captivity, as if the her self had bemoned them out of her grave: and so did the women of Bethlehem now mourn for their slain infants.

because they are not] Because they of whom the Prophet spake, were carried into captivity, and these were killed: See the like phrase Gen. 42. 13. 36. they were not in being, or dead.

V. 19. *appeared in a dream*] So God performed his promise, verse 13.

V. 20. *go into the land of Israel*] Left Christ should be esteemed a stranger in Israel, if he had been bred in Egypt and that they might enjoy the publike service of God, their country and friends.

they are dead] The plural number for the singular: *Herod* is dead. So Exod. 4. 19. others conceive that some of *Herods* instruments, or of the Scribes, who hated Christ, died also with *Herod*.

which sought the life, &c.] Not to preserve it, as Prov. 29. 10. but to destroy it, 1 Kings 19. 10. Psal. 40. 14.

V. 22. *that Archelaus*] One of the cruellest of *Herods* issue.

he was afraid to go] It seems he had some thoughts of going thither, peradventure because Christ was born there, or that he might be neerer the Temple.

being warned of God in a dream] This is the fourth time that *Joseph* was thus warned, Chap. 1. 20. Chap. 2. 13. 19. and here. It is a fit time for God to acquaint man with his will, when reft takes him off from all external distractions, and worldly cares: hereby God also intimates, that he taketh care for his, when they can take none for themselves.

V. 23. *spoken by the prophets*] He doth not say by the prophet, as verse 15. because it is not found in any one prophet, but in divers; and that not in the words, but in the sense.

he shall be called] See on Chap. 1. 23.

a Nazarene] Ναζωραῖος. The word Nazareth was not known in the Old Testament, it must therefore be an allusion to נצר, *netzer*, a branch, Isaiah 11. 1. a name given to Christ, from thence it is likely that Nazareth had that name; for so it is written in the Syriac נצרת, *nasseth*, the application of it to the Nazarites agreeth not with the letters, (this is written נזיר *nezeir*, the other נצר *netser*, Judg. 13. 5, &c.) though some expound it so, and apply it to Christ, as typified in *Samson*, who was a Nazarite from his birth. See *H. Casaubon, exercit. 7. N. 1. Fran. Jun. Parafel. Beza in loc. Jo. Drusi ad voc. N. T. com. 1. Nasaræus.*

CHAP. III.

Verse 1. *In those dayes*] The Evangelist omits the course of our Saviours life in private, and begins at his preparation for his publike ministery; intending not to satisfie mens curiosity, but to write those things, which may further our salvation. The dayes here mentioned, are not meant of Christs first setling in Nazareth, but while he abode there; for this was above twenty years after his coming thither: about the fifteenth yeer of *Tiberius Cæsar*, when Christ began to be about thirty yeers old. See Luke 3. 1. 23.

came] Gr. *cometh*, He went not far, but shewed himself then, Luke 1. 80.

John the Baptist] Mark 1. 4. Luke 3. 2. So called, because he was the first that was sent of God to baptize, John 1. 33. *John*, who through his singular holinesse, and rare austerenesse of life, caused all men to cast their eyes upon him, now prepareth the way for Christ, presently to follow him; delivering the sum of the gospel, which in short space after should be more fully delivered.

preaching] Having received a special command so to do, Luke 3. 2.

in the wildernesse of Judea] A desert place, more fit for pasture, then for corn: see Luke 15. 4. and full of mountains, Luke 1. 39. yet inhabited, though not so full of towns and houses, as other parts of Judea, 1 Kings 2. 34. Josh. 15. 61. 1 Sam. 25. 1, 2. it seemeth not to have been far from his fathers house, Luke 1. 39, 40. and the place where he lived, till he shewed himself to Israel, Luke 1. 80.

V. 2. *Repent ye*] So our Saviour begins his preaching, Chap. 4. 17. confirming *John* doctrine. *John* taught other things also, Luke 3. but this he began withall, and this was the main scope of his doctrine. The word in the original signifies, the change of our mindes from false ways to the right, and of our hearts, from evil to good: *Non ex delicti confessione, sed ex animi demutatione compositum est. Tertul. adversf. Marc. l. 2. c. 24.* it is compounded not of confession of sin, but change of the minde. So *Greg. hom. 24. in Evan.* faith, no repent, is *perpetrata mala plangere, & plangenda non perpetrare*, to bewail evils committed, and not to commit things to be bewailed; for he, that so deploreth some sins, as that he commits others, either counterferteth, or is ignorant of repentance. He shews them here, what they should do, not what they could do of themselves: repentance is, as it were, *secunda post naufragium tabula*, as *Jerom* speaketh, *l. 2. ep. 20. Demetr.* a second plank after shipwrack. *Primus felicitatis gradus est, non delinquere: secundus delicta cognoscere, Cyprian. l. 1. ep. 3.* the first degree of happinesse, is not to sin: the second to know our sins, and repent of them. There runneth entire and unstained innocence which may save; here succeedeth the medicine to heal.

the kingdom of heaven] The kingdom of the Messias, whose government shall be heavenly, and lead to heaven, Dan. 2. 24.

V. 3. *For this is he*] The words of the Evangelist, giving a reason, why John preached thus.

the voice of one crying] Isaiah 40. 3. Mark 1. 3. He spake thus loud and fervently concerning Christ because it was his office.

prepare ye the way of the Lord] As men make the wayes plain and smooth taking all rubs away, when an Harbinger gives them warning of the kings coming: so do ye spiritually prepare your hearts to entertain Christ, who is now at hand.

V. 4. *his raiment of camels hair*] A course rough garment made of that hair, such as the prophets used to wear, Zach. 13. 4. As he came in the spirit of *Elias*, so in habit he resembled him, 2 Kings 1. 8.

a leathern girdle] Herein also he was like *Elias*, 2 Kings 1. 8. not as was usual with them of the better sort in those parts, of finer stuff, which they used also as purses to carry their money in, see on Chap. 10. 9.

about his loins] Which Parts used to be girt, Luke 12. 35. Ephes. 6. 14. 1 Pet. 1. 13.

meat was locusts] the living creatures called locusts, were not unclean by the law, but allowed Israel for food. Levit. 11. 22. and were eaten of many people in those parts: understand it of a fruit called locusts; growing on the Carob tree. See on Luke 15. 16. and *Joh. Drusi. præterit. l. Math. 3. 4.*

wilde honey] Either natural honey, such as is found sometimes on the leaves of some tree: or such as bees make ordinarily in woods and clifts of rocks, of which Deut. 32. 13 Psalm 81. 16. 1 Sam. 14. 26. *Theophylact.*

V. 5. *Then went out unto him*] The scarcity and want of prophets, his extraordinary manner of preaching, and austerity of life, drew multitudes unto him.

Jerusalem] The people of Jerusalem.

round about Jordan] On both sides of the river.

V. 6. *were baptized*] Washed by dipping in Jordan, as Mark 7. 4. Hebr. 9. 10. So the Jews used formerly to do with their proselytes: but this was by speciall commission, John 1. 33.

confessing their sins] In words professing their detestation of them, and their repentance for them: or by that right acknowledging they were sinners, and that their souls needed cleansing.

V. 7. *Pharisees*] A sect that divided themselves from others, as more righteous then they, as the name imports; or it may signifie expounders of the Law, though they gave many false glosses. See Chap. 5. 20, 21, and 23. 16, 17. See on Luke 14. 1.

and Sadducees] Another sect, so named from *Sadoc* their first founder, some say: or as others, because they also professe themselves righteous, though indeed they were mere Libertines, and held opinion destructive to all piety. Acts 23. 8. See on Luke 20. 27.

come to his baptism] Which some of them, it seems, embraced, though their generality refused it, Luke 7. 30.

generation of vipers] Or, *O viperous brood*] Chap. 12. 34

and 23. 23. a pernicious creature, Acts 28. 3. 4. He meaneth not that they were corrupted from their holy parents, but degenerated, or as *Gregor. hom. 20. in Evang.* saith, *Male soboles, malorum parentum alienem imitantes*, wicked offspring imitating the action of wicked parents.

who hath warned you] It may seem strange that you could by any man be induced to deem your selves in danger of wrath and destruction, conceiving your selves to be so holy and perfect, as ye outward ly pretend to be: and it may be well doubted, whether this your profession of repentance be indeed found and sincere: you Pharisees thinking you are in no danger of hell, Luke 18. 9. 11. and you Sadducees believing that there is no hell Acts 23. 8.

to flee from the wrath to come] By repentance, without which ye cannot prevent it, Luke 13. 5. 7. the wrath to come importeth Gods judgement, either in this life, or that which is to come, 1 Thess. 1. 10.

V. 8. *fruits*] A Metaphor from trees, verse 10. they must not onely have leaves of Legal ceremonies, but also fruits of good life. So men are called trees of righteousnesse, Isaiah 61. 3. and their works fruits of righteousnesse, Phil. 1. 11.

meet for repentance] Or answerable to amendment of life: actions testifying repentance and agreable thereunto, Acts 26. 10. let the sincerity of your repentance appear by the integrity of your lives, Dan. 4. 27. *Salvian* saith well *de gub. O.* good works are *Christiane fidei quasi testes*, as witnesses of Christian faith.

V. 9. *think not to say*] Think it not enough to say, or say not: as, what he thinks he hath, or seems to have, Luke 8. 18. for that which he hath, Matth. 25. 29.

Abraham to our father] John 8. 39. Do not think your selves safe and well, as those that need no repentance, nor cause to fear judgement, because ye are of the holy *Abrahams* posterity, Rom. 11. 16. or do not think that God either will not, or cannot cut you off, because he hath promised to continue a seed to *Abraham* for ever, Jer. 31 35, 36. He forbiddeth them not to professe themselves children of holy *Abraham*; but this he saith, lest vainly trusting in that prerogative (seeing they degenerated from the faith and sanctity of *Abraham*) they should continue in their sins, and neglect the onely means of salvation, now offered them in Christ

God is able] He can perform his promise to *Abraham*, though ye all perish.

of these stones] An emphaticall expression, like that Luke 19. 40. 50. Numb. 14. 12. It may be an allusion to Isaiah 51. 1, 2. Some interpret it as relating to the Gentiles, whom God would make children of *Abraham*, that is, true believers, and heirs of the blessing; as he did *Zacheus*, Luke 19. 9. as if he said, God is able to gather him a church of those who seem most unlikely to be converted to the faith of *Abraham*. See *Cyprian l. 2. ep. 3. Gregor. hom. 20. Theophylact, &c.*

to raise up] As to the deceased, seed or issue, Gen. 38. 8. Chap. 22. 24.

children to Abraham] Spiritual ones, Rom. 9. 8. by taking away their stony hearts, and giving them hearts of flesh, Ezek. 11. 19. children of promise, Gal. 3. 29.

V. 10. *Now also is the axe laid*] The Romans are coming quickly to take your city: or the ax of Gods judgement, as *Theophylact* interpreteth, to root you out of the earth, and cast you into hell, if ye repent not speedily. See Acts 27. 30, 31.

unto the root of the trees] The Babylonians lopt you before, but now you shall be utterly scattered, and as it were stocke up branch and root.

therefore every tree] Chap. 7. 19.

which bringeth not forth good fruit] See Isaiah 5. 5, 6. it seemeth an allusion to Deut. 20. 20.

V. 11. *indeed*] Mark 1. 8. Luke 3. 16. John 1. 26.

baptise you with water] I can only give you the outward element, and the seal: thus *John* depresseth himself, and extolleth Christ, because the people thought too highly of *John*, Luke 3. 15, 16.

unto repentance] That thereby you may make profession of your repentance, Mark 1. 4. which by that rite, or seal of Gods covenant, is on mans part obligned or sealed.

he that cometh after me] Christ, who beginneth shortly after to execute his ministery, as I have begun mine.

is mightier then I] He is therefore able to give you the thing signified in baptism, which neither men nor angels can do.

whose shoes I am not worthy to bear] As he is stronger then I, so is he so much more excellent then I, that am not worthy to do the office of the meanest of his servants. See 1 Sam. 25. 41.

with the holy Ghost and with fire] With the holy Ghost, purging your souls, as fire doth metals, Isaiah 1. 25. and 4. 4. he sheweth here the effect of baptism in the regenerate, mortification and cleansing away sin; wherein appeareth the difference between the law, and the new covenant: of grace in Christ; the law indeed *peccatum revelat, non relevat*, revealeth, but not relieveth, or cureth sin: but the seals of the new covenant, confirm unto us remission of sin by Christ, being made effectual by the inward working of his holy Spirit; without which, none can be saved by baptism. As in the deluge, all perished save onely those who were in the arke; so in this water of baptisme, they perish, who are not in the true Church by faith in Christ, *August. To. 7. l. 4. c. 1. de bapt. contr. Donat.* excellently expresseth this, by comparing baptism to the waters of Paradise: the warers of Paradise when they are out thereof, in Mesopotamia, &c. theres no happinesse there: so faith he, the baptism of the Church may be out of the Church, *manus autem beatæ vitæ non nisi intra ecclesiam reperitur*, but the gift of a blessed life is not found any where, but within the Church.

V. 12. *Whose fan is in his hand*] Who is now ready to make a separation between the good and the bad: the fan signifieth cleansing at hand, that is, division, separating the fruitful from the barren, as *Nicetas com. in Gr. Naz. orat. 11.* interpreteth, and that partly by general or special judgements, Mal. 3. 18. and 4 1, 2. & Chap. 13. 30. 49. or by the preaching of the gospel. See on Luke 3. 17.

gather his wheat into the garner] That is, his own people into his Church here, and bring them into heaven, the place of their eternal abode hereafter, as men lay up their corn in granaries.

burn up the chaff] That is, those who have onely a shew of religion, without fruit of good works, and rest secure, only in the outward communion of the Church: those (which as *Theophylact* saith) κῦροι εἰσι καὶ τοῖς πνεύμασι τῆς πονηρίας κατέχομενοι, who are light, and driven by the spirit of maliciousnesse: according to which, *Cyprian de simplic. prælat. tract. 3.* saith, *inanes palee tempestate jactantur*, it is the light chaff which is driven away with the winde. *They went out from us, they were not of us*, saith the Apostle, 1 John 2. 19. All things against the truth, *de ipsa veritate corrupta sunt, Tertul. de præscript. c. 47.* are corrupted from, and out of the truth, the spirits of errour working that emulation. See on Luke 3. 17. by burning up the chaff, he meaneth destruction of the wicked here, and casting them into hell fire hereafter.

fire unquenchable] Isaiah 66. 24. Chap. 13. 30. 42. Mark 9. 45.

V. 13. *Then cometh Jesus*] Mark 1. 9. Luke 3. 21. to wit, when *John* by preaching and baptizing had prepared the people to receive him.

from Galilee to Jordan] He might have sent for *John* to come into Galilee to baptize him; but he comes to him, that he might more publikely enter into his ministery.

unto John] He shews his humility in coming to him.

to be baptized of him] He needed not baptism, having no sin in him; but as he took on him the similitude of sinfull flesh, so would he take also the Sacrament of purgation, and remission of sins. As being circumcised, he declared that he was the Saviour of them that beleeved in the Old Testament; so by being baptized, that he is the Saviour of us in the New. Hereby also he confirmed *Johns* baptism, and sanctified ours.

V. 14. *John forbade him*] Out of modesty; for though they lived not together before, lest they should have been thought to conspire together, yet now doubtlesse he knew him by revelation, John 1. 33. *See Theophylact in loc.*

I have need to be baptized of thee] Inwardly and spiritually, for thou onely canst do it; or it is fitter that thou shouldest baptize me, being so far the more worthy person.

V. 15. *Suffer it to be so now*] Though I am greater then thou, yet suffer me now to be baptized of thee. For three reasons Christ came to be baptized of *John*. 1. That as he became man, so, he might fulfill all the righteousnesse of the Law, whereof the first *Adam* (as *Eudhymius* saith) fulfilled no part. 2. That by his baptism, he might approve of *Johns* Baptism. 3. That he might sanctifie the flood Jordan, and all other waters, to the mystically washing away of sin: therefore saith he, *Suffer it to be so now*, that I, who have now taken on me the form of a servant, *expleam & humilitatem ejus*, saith Jerom, *nay destruam, perdiri jam perdere*, being cast aways, they cease not now to cast away others.

if thou be the Son of God] The natural Son of God, as was affirmed from heaven Chap. 3. 17. and taught by *John Baptist*, John 1. 34. or a son of God, for the article is not in Greek, and the temptations, answers and Scriptures alledged, are such as may become us in the like temptations. See on Luke 4. 3.

vinced by the reason given him; he was content to do that, which otherwise he thought in his own reason inconvenient.

V. 16. *went up straightway, &c.*] Or, assoon as he came out, &c. an usual introduction to solemn visions: See Ezek. 1. 1. John 1. 51. Acts 7. 55. this was done now that Christ and *John* might see the dove descend, and hear the voice coming from thence.

unto him] To *John*, John 1. 32.

the spirit of God descending] To affure *John* that this was the true Messias, John 1. 33. and to make Christ known to be so to others, who believe the Gospel: this was because he was presently to enter into his publike ministery.

like a dove] To shew the innocency and meeknesse of our Saviour.

upon him] Upon Christ. See Isaiah 11. 2. lest any should have thought, *vocem patris ad Johannem factam, non ad Dominum*, Jerom; that the fathers voice came to *John*, and not to the Lord Jesus.

V. 17. *a voice from heaven*] The voice of God the Father, as appears by the words following, concerting and authorizing Christ to be our Mediatour, and to go about the work of our redemption: here is also a demonstration of the holy Trinity; the Father speaks from heaven, the Son comes out of the water, and the Holy Ghost appears in the likeneſſe of a dove.

this is] He speaks of Christ, but to the people; he on whom the dove lies, is

my beloved Son] My naturall son, by eternal, and incomprehensible generation, and therefore dearest to me.

in whom I am well pleased] My judgement is satisfied, and my love settled upon him, and in him upon all beleevers, who were before the children of wrath, Ephes. 2. 3.

CHAP. IIII.

Verse 1. *Then was*] Presently after he was baptized, Mark 1. 12. and solemnly proclaimed the Son of God, by whom mankinde was to be reconciled to God.

Jesus led up] Mark 1. 12. Luke 4. 1. relating to the wilderneſſe, as high or then the confines of Jordan, where he baptized: or it may signifie, led aside, or withdrawn, as Luke 4: 1.

of the spirit] Or, by the spirit: either by inspiration, as Rom. 8. 14. which was so prevalent, that it is called driving, Mark 1. 12. or guided by that Dove, that rested on him, Chap. 3. 16. as the Israelites were led by the cloud and pillar of fire, Psalm 78 14. and the wise men by the star, Chap. 2. 9. or lifted up from the earth (as the word ἀνήχθη, here used, may signifie, according to *Budeus*) and his body carried into the wilderneſſe by the power of Gods Spirit, as 1 Kings 18. 12. 2 Kings 2. 16. Ezek. 3. 12, 14, 15. and 11. 1.

into the wilderneſſe] Not a place little inhabited (like that wherein *John Baptist* lived, Chap. 3. 1. but a place not inhabited by men, but by wilde beasts, Mark 1. 13 The devil had the more advantage to tempt our Saviour, in a place where no man could hinder him, nor assist Christ.

to be tempted of the devil] Not to be tryed by God with afflictions, as *Abraham* was, Gen. 22. 1, 2. but to be solicited by Satan to evil, as 1 Chron. 21. 1. that he might overcome him, who by temptations overcame our first parents.

V. 2. *fasted fourty dayes*] As *Moses* and *Elias* had done before, Exod. 34. 28. 1 Kings 19. 8. the first before the Law, the second under the Law; so now here in the beginning of the Gospel.

and fourty nights] He did not eat at night, as the Jews did, or at some other times, when they fasted or abstained from pleasant bread many dayes, as Dan. 10. 3. but fasted day and night, during this mentioned time.

afterward] It seemeth he felt no hunger till the time expired, but was kept by the power of the Deity; as the three Jews from feeling the heat of the fire, Dan. 3. 27.

an hungred] The devil takes him at the weakest, and his first occasion of temptation from hence verse 3. which had been to no purpose before Christ was hungry.

V. 3. *the tempter*] The devil, whose constant practise it is, to endeavor to draw men to sin, 1 Thess. 3. 5. as *Minucius Fel. Octav.* saith, The impure spirits, to the comfort of their own calamity, *non desinunt perditi jam perdere*, being cast aways, they cease not now to cast away others.

if thou be the Son of God] The natural Son of God, as was affirmed from heaven Chap. 3. 17. and taught by *John Baptist*, John 1. 34. or a son of God, for the article is not in Greek, and the temptations, answers and Scriptures alledged, are such as may become us in the like temptations. See on Luke 4. 3.

command] Shew thy self to be God, by comanding this to be done, Luke 4. 3. Command this stone, that it be made bread, as Gen. 1. 3. or say, that it is, speak to God to turn these stones into bread.

these stones] Luke 4. 3. It is this stone, as if Satan had appeared like a man, and pointed to some stone lying there before them.

bread] Not flesh, or some dainty thing, Numb. 11. 4. Psalm 38. 18. 20. bread alone would satisfie hunger, though by bread the Hebrews expressed all food, and necessaries to sustain this life. Chap. 6. 11. See on Luke 11. 3.

V. 4. *It is written*] Our Saviour doth not say, I am God, and to drive way Satan by his divine power: but answereth him by Scripture, that he might overcome Satan, as man, and teach us how to do it; to wit, by the sword of the Spirit, Ephes. 6. 17. Satan was here deceived, he came to overthrow, and was overcome, ἡγνόει ὅτι θεάνθρωπος ἦν ὁ πειρασθεὶς ἀφανῶς ἀνθρωπίνῃ, he knew not, that when he encountred man, he should light upon the Deity, *Nazianzen Orat. 18.*

man shall not live] Deut. 8. 3.

by bread alone] Bread doth not nourish by it own power, but by Gods appointment: as if he faid, though here be no bread to nourish me, God can put the same vertue into other things, or nourish me without any food, and on him will I wait.

V. 5. *Then the devil taketh him up*] Soon after the former tentation, he carrieth him up, as Gods Spirit did *Philip*, Acts 8. 39. else how could he set him on a pinacle of the Temple? No wonder if Christ suffered Satan to carry him, who suffered his instruments to crucifie him.

into the holy city] Ierusalem, Chap. 27. 53. Dan 9. 24. So called notwithstanding the wickednesse of it, because of Gods solemn worship there; or in respect of those good men left there, who were the better, though not the greater part of Ierusalem.

on a pinacle] An out wing on the top of the Temple: the devil might have set him on some rock in the wildernes: but he thought Jesus would be more willing to shew himself in Ierusalem, and from the Temple (as Christ hinted did, John 7. 3. 4.) and that if he fell thence, all the Jews would think him an Impostor, if he died of that fall.

V. 6. *If thou be the Son of God*] As Chap. 3. 17.

cast thy self down] Satan doth not offer to cast him down, for that God would not suffer him, or because he sought to bring Christ to sin, rather then into death (though he desired both) whereas if Satan had cast him down, Christ had not finned. Though God permitted the sacred body of Christ to Satan, yet was his commission limited, as Job 2. 6. therefore Satan faid, Cast thy self down; he may tempt, and perswade to evil, he cannot compell. The devil (faith *Ireneus l. 5. c. 23.*) being an apostate Angel, *hoc tantum potest, quod egit in principio, seducere, &c.* can do that onely which he did in the beginning, seduce and draw away the minde of man to transgresse the commandements of God, &c.

For it is written] Psal. 91. 11. The Devil now seeks to foil Christ with his own weapons, and cites Scripture, as he had done before verse 4. *mendacium abscondens per Scripturam, quod faciunt omnes heretici*, saith *Ireneus* before cited, vailing his lie by holy Scripture, as all Heretickes use to do. There is no charge, or temptation of Satan more pernicious and dangerous, than that which is coloured with misse-applied Scripture, and the flow of sanctity: apparent falshood and impiety we more easily avoid: but beware the devil and his ministers, when they are transformed into angels of light. Here appeareth the venom of the old dragon, when he pretendeth the sacred authority of Gods word, to lead men to sin, and disbedience to God.

he shall give his angels charge] As if he faid, thou dependest on God (verse 4.) what needest thou fear hurt by falling. Seeing the Scripture testifies, that God hath appointed his Angels to keep thee from the least hurt. See on Luke 4. 10.

they shall bear thee up] A Metaphor taken from them that carry children in their arms.

V. 7. *it is written again*] Deut. 6 16 Our Saviour doth not alledge Scripture against Scripture, as if one Scripture did, or could crosse another; but shews that Satan did misalledge the former Scripture, by producing a text, which forbids that which Satan would have him to do.

thou shalt not tempt the Lord thy God] As if he faid, as I must wait upon God for food (verse 4.) so likewise for means of coming down from the temple, esse I tempt God by casting my self into a needlesse danger, so might he justly fail me without breach of his promise.

V. 8. *Again, &c.*] Satan, though foiled, yet giveth not over tempting Christ: when one temptation is past, we must look for another.

taketh him up] See on verse 5. and on Luke 4. 5.

shewed him all the kingdoms, &c.] Presents them to his senses, which way the Scripture hath not revealed. See on Luke 4. 5.

V. 9. *all these will I give thee*] He cometh not now like a friend to advise, as verse 3 or like a divine to direct, as verse 6. but like a Monarch to claime our Saviour with great gifts. See on Luke 4. 6.

if thou wilt fall down] As if he faid, I aft but a fmall requital of fo great liberality, onely one act of fubmiffion, in acknowledgement that thou hatt all thefe things from me: hence it appears, why Satan begins not as before; If thou be the Son of God: for he knew that Christ if he took him felf to be the Son of God, would not worfhip him: and if he were not fo, he might peradventure be willing to accept of Satans large offer. This was, faith *Ireneus* l. 5. c. 3. as if fome Apoftate furprizing a region, fhould trouble the inhabitants, *et regis gloriam fibi vindices, apud ignorantes*; that among the ignorant he might challenge to himself the glory of a King. See on Luke 4. 7.

V. 10. *get thee hence*] Luke 4. 8. Tempt me no more at this time: Christ could endure him no longer, when he fought to ufurp that which belongeth to God alone.

thou fhalt worfhip the Lord thy God] Deut. 6. 13. & 10. 20. 1 Sam. 12. 3. thou art not God, and therefore I may not worfhip thee, to get all the world.

V. 11. *Then the devil leaveth him*] When Christ had exercifed his divine power, in commanding him away, verse 10. it is our comfort in temptations, he limiteth Satan, how long, and how far he will permit us to him; and will never fuffer us to be tempted above that he will make us able.

angels came and minifred unto him] To render their fervice and homage unto him, Hebr. 1. 6. or to bring him food, as to *Elias* 1 Kings 19. 5. or to convey him back from this mountain, where Satan had fet him. See Luke 4. 14. *Homo eft quem diabolus tentat, & idem ipfe Deus eft, cui ab angelis miniftratur, Gregor. hom.* 16. *in evang.* he is man, whom the devil tempted, but the fame is alfo God, to whom the Angels minifter.

V. 12. *Now when Jefus had heard*] Mark 1. 14. Luke 4. 14. John 4. 43. It appears that divers things came between, which are fet down, John 1. 2. and 3. chapters.

caft into prifon] Or delivered up, See Mark 1. 14. Mark 6. 18. &c.

V. 13. *leaving Nazareth*] Wherein he had been brought up, and had now been a while, Luke 4. he retired into a fafer place, out of *Herods* jurifdiction, governed by his brother *Philip*, a man of a milder temper.

dwelt in Capernaum] Converfed there for the moft part; for he had not an houfe of his own, chap. 8. 20. this was a town more famous then Nazareth: fo was there more hope of doing good there.

V. 14. *That it might be fulfilled*] It was firft literally fulfilled when that people had fome freedom after their afflictions by the Affyrians; but now fpecially by Chrifts preaching there.

V. 15. *the land of Zebulun*] Isaiah 9. 1. The firft calamitie began there, 1 Kings 15. 29.

by the way of the fea] Of Tiberias, becaufe it was not far from the fea of Tyrus.

beyond Jordan] Befide, at, or neer Jordan; for it was part of the holy land. See Numb. 32. 19. Joh. 1. 28.

Galilee of the Gentiles] So called, becaufe the cities which *Solomon* gave to the King of Tyrus (1 Kings 9. 11) were there: or Galilee of the nations: becaufe by reafon of traffick, people of divers nations had concourfe thither: or populous Galilee: that part of it which was beft peopled, as being a richer foil then other parts thereof. There were two Galilees: hereof fee *Drus. ad Voc. N. T. com.* 1. *Hieron de loc. Hebr. Beza in loc. C. Adricom. Theater. fanct. Nepta lim. N.* 50. The beft Authors agree that this was the uppe Galilee, the lower was near Tiberias, and the lake, or fea of Genezareth.

V. 16. *The people which fate in darknefs*] The ey whofe predecessors were firft afflicted by the Affyrians, and delivered, being now the captives of Satan, do firft hear of their deliverance by Chrift himfelf.

fhadow of death] Deathful ignorance: for this antithetically anfwereth to the light of knowledge fprung up: and troubles as grievous as death, Palm 23. 4.

light is fprung up] Chrift bringing the joyful tidings of falvation to them, Pfalm 97. 11.

V. 17. *From that time*] Mark 1. 14.

Jefus began to preach] To take upon him the publike office of a Propher, or preacher; for he had doubtlefs taught before: but now *John* is in prifon, he undertakes the care of preaching to the people.

Repent, &c. Chap. 3. 2. He beginneth as *John* did, and fo confirmeth his doctrine.

V. 18. And *Jefus*] Mark 1. 16.

by the fea of Galilee] Called alfo the lake of Genezaret; the fea of Tiberias. Luke 5. 1. John 16. 1. 23. See alfo on John 21. 1.

two brethren] They were the more likely to affift one another in the Apoftleflip, becaufe of their neer relation.

Simon called Peter and Andrew] They were with Christ before. John 1. 40. 41. but went home again to follow their own bufinefe, as *Nicodemus* alfo did. John 3. 1.

caffing a net] Bufie in their ealling, as the fhepherds were, when the Angels came to them. Luke 2. 8.

two were fishers] Chrift could have fent fome of the glorious Angels, or the learned Doctors of the law; but he takes poor fifher-men, and fits them for Apoftles, that he might have the glory of that great work entire to himfelf. See Acts 4. 13. 1 Cor. 1. 26. 29.

V. 19. *follow me*] That is, faith *Gregor. hom.* 2. in *Evang. Imitare*, imitate or follow my example: as, 1 Cor. 4. 16. See Ephef. 5. 1. Hebr. 6. 12. here is more enjoyned: to wit, that they fhould alfo give their names unto him as difciples, and ftay with him, that he might teach them in private and publike, to fit them to that miniftry, to which he would fet them apart.

fishers of men] The world is the fea, unbelievers fifhes: the Apoftles and fucceeding Miniffers the fifhermen; and the gofpel preached the net. See Chap. 13. 47. Luke 5. 10. Thus Chrift teacheth them the Miniffers duty by their own trade. So *David* was taught his kingly office. Pfal. 78. 71. 72.

V. 20. *ftraightway left their nets*] As foon as they had brought their fhip to an anchor, or to the haven, and were come a fhore. See Luke 5. 11. Mark their ready obedience and willingneffe to leave all for Chrift, yet left they not their propriety in their goods, but left them to the care of others. See Chap. 8. 14. John 19. 27. and 21. 3.

V. 21. *two brethren*] See on verse 18.

mending their nets] Working in their calling. See on verfe 18.

V. 22. *immediately*] See on verfe 20.

and their father] Not neglecting him, but leaving him to the care of his fervants. Mark 1. 20. Here was Chrifts fpeciall command: who faith alfo, honour thy father and thy mother, &c. Where Gods fervice and honour requireth it, we muft forfake all, or we cannot be true difciples of Christ; we muft love and honour our dear parents, but Gods honour and fervice muft have the firft place: we muft love our parents in God, but God above all.

V. 23. *went about all Galilee*] περιῆγε. He led about his new called difciples, but ἀγων is often to goe. So here, he went about all Galilee, where they were more ignorant then in Judea. verfe 15. 16. he did not fend for men out of all places, but went into the towns and villages to them.

in their fynagogues] A word ufed for meeting-places civill and facred: as alfo the word προσευχὴ Acts 19. 39. 1 Cor. 11. 18. Here it is ufed for the place where people met to worfhip God in publike: here Chrift taught; to take away all fufpition of his doctrine: truth loves the light, and rejoyceth to be feen. John 3. 20. 21. and 18. 20. Acts 26. 26. 2 Tim. 3. 6. Fallhood fits like *Tamar* in the way to Timnath. Gen. 38. 14. covered with a vail; wrapt up in fuch difguifes that the may be enhazed unknown. Chrift preached in publike, to encourage the Jews to the publike fervice of God, and to gain the more fouls, where many conftantly affembled.

preaching] Publifhing by authority, as Heraulds do the will of Kings: and privilege of fubjects.

the gofpel of the kingdom] So called, becaufe it brings us into the kingdom of grace, when it is received, and fhews us the way into the kingdom of glory, Chap. 3. 2. 1 Cor. 15. 1. 2. Iames 1. 21.

healing] By this miraculous healing, he confirmed the truth of his doctrine, and fhewed his divine power.

all manner] Or all, fo Acts 10. 12. not all the perfons that were fick (for he cured not many there, Mark 6. 5.) but as all forts of men, fo all forts of difeafes prefented unto him to be cured, as verfe 24.

of ficknefs] Such as bring more pain, and are more hardly cured: he could have wrought fignes from heaven, but he did fuch miracles as did good to their bodies, to fhew them by his doctrine and healing them, that he affumed an humane body, and reafonable foul, to fave them bodies and fouls.

difeafe] Infirmities leffe painful or mortal, and more eafily cured.

V. 24. *throughout all Syria*] Even to the Gentiles to prepare them to their future converfion; and to make the condemnation of those Jews the greater; who followed him not.

they brought unto him, &c.] They were more careftll of the bodies of themfelves and theirs, then of their fouls; as those John 6. 26. Hence it is that men feek more to Phyficians then to Divines.

torments] Moft painfull difeafeafes: the word properly fignifyeth a touchftone, was fpoken concerning anfwers given κατὰ τῆς βασανοῦ ἐρώτησιν, by those who were examined by tortures; or tormented (as upon the rack) to make them confeffe. *Suidas*. See *ibid. βάσανος*.

poffeffed with devils] So that Satan tyrannized over their perfon and fenfes, that they could make no good ufe of them, but to the hurt of themfelves or others.

lick] Such as were more or leffe afflicted, according to the ftate of the moon; as those that are frantick, or have the falling ficknefs.

those that had the palfie] Weak and feeble men, who have their limbs and joynts loofed, and fo weakned, that they cannot pull them up, nor put them forth when they would.

V. 25. *there followed him a great multitude*] Befides those that brought their fick to be healed: fome come out of affection to novelties, others to carp, others to learn.

from Decapolis] A part of Syria: fo named from ten famous cities that were therein.

beyond Jordan] See on verfe 15.

CHAP. V.

Verse 1. *Seeing the multitude*] The people mentioned, chap. 4. 25. this was the occafion of this large fermon following.

he went up into a mountain] See on Luke 6. 17. as the Law was given on a mount, Exod. 19. 3. 23. Exod. 20. 1. So Chrift expounds it here on a mountain: it was alfo a fit place for fo many to hear.

when he was fet] As their Doctors ufed to do, to fhew their authority, fome think, *Chap.* 23. 2. See on Luke 4. 20.

his difciples came unto him] Such as ufually repaired to him, or conftantly attended upon him, as being more familiarly affected toward him, and defirous to learn fomething of him. *Euthym. Luke* faith Chap. 6. 20. he lifted up his eyes on his difciples: not limiting his fpeech in them, but indefinitely propofing thefe bleffings to all, as *Chryfoftom* here noteth.

V. 2. *He opened his mouth*] An Hebraifm, fignifying his beginning to fpeak, as Pfal. 78. 2. Iob. 3. 1.

taught them] His difciples and the multitude.

V. 3. *Bleffed are*] Luke 6. 20. So *David* begins divers of his Pfalms, Pfal. 1. 1. & 32. & 41. & 112. & 119. & 128. bleffednefs being the main end that all aim at.

poor in fpirit] That are afflicted in minde, in the apprehenfion of their fpiritual wants and fins, Iaiah 57. 15. Iaiah 66. 2. or poor in eftate, if their minides be holy and lowly. See on Luke 6. 20. 1 *Cor.* 1. 26. Iames 2. 5. they are not bleffed becaufe they are poor, but though they be poor, fo verfe 4. The poor in fpirit are they, who are not fpiritually proud: but know, and are truely fenfible of their fpiritual wants and poverty: as knowing themfelves (by nature, and of themfelves) deftitute of true righteoufnefs; and in extream need of the riches of Gods free grace in Christ, which they can never merit, but muft beg of him. Rom. 7. 18. 24. This was wanting in the Church of Laodicea, Revel. 3. 17. and is wanting in all that pretend to their own merits, or feff-excellencie.

for theirs is the kingdom of heaven] To them is the kingdom of heaven appointed, fee Matth. 25 34. Poverty is not in it feff a bleffed condition: but they are therefore bleffed, becaufe they fhall be rich in fo heaven. A kingdom is the richeft temporall eftate: but the kingdom of heaven, in refpect of the unfpeakable, and eternal bleffednefs thereof, furpaffeth all earthly and temporal kingdoms. See Pfal. 103. 11. Dan. 7. 27.

V. 4. *they that mourn*] That is, for their fins, as *Chryfoftome, Euthymius, Theophylact. Hilar. Can.* 4. *&c.* interpret. You fee, faith *Gr. Nazianzen orat.* 17. τὸ πένθος ἐκεῖ τὸν ἀνομίας ἀποδύρεσθαι, that lafteation is joyned with fighting, or forrow. *Tertul.* hereto citeth Pfal. 126. 5. Iaiah 61. 2. *adv. Marcion.* l. 4. c. 14. underftand here, those who mourn with godly forrow to repentance, never to be repented of, 2 Cor. 7. 10. or that are in fad condition, by reafon of perfecution for the profeffion of the gofpel, verf. 11, 12. or any other heavy afflifction, they being holy: fuch are happy, though externally, or otherwile afflicted: not becaufe they mourn, but albeit they mourn. *Mimnius Felix* gifveth a good reafon; for faith he, *Calamitas fæpius difciplinam virtutis fuit*, calamity hath often been the difcipline of vertue. A Chriftian may feem unhappy, he cannot be found to be fo.

they fhall be comforted] In part here, by taking away, or mitigating their forrows; or inward confolation by Gods Spirit: compleatly in heaven, 2 Cor. 1. 4. John 16. 20. Iames 1. 12. Rev. 7. 17. & 21. 4.

V. 5. *Bleffed are*] Pfal. 37. 11.

the meek] Such as patiently and quietly endure injuries: fuch as (*nec felicitas aut infiftat propria, aut irrit alienæ, Ambrof.* ep. 84. l. 10.) neither their own profperity maketh proud, nor others, envious. Admirable is patience which in the ftorms of afflictions placeth the foul, ὥσπερ ἐν ἐνδίῳ κολάζεται, as it were in a calm haven, *Chryfoftom in Iob.* 18. *hom.* 83. the meek are they, who *cedunt improbitatibus, & non refiftunt malo, Angueftin. de ferm. Domini in mont.* l. 1. c. 3. who give way to injuries, and refift not evil; those, who can be angry, (not those who are ἀνάδυνοι, fenfelefs, or infenfible of wrongs, as *Theophylact* interpreteth) but who contain themfelves until they ought to be angry, as Ephef. 4. 26. Such as meekly bear, neither provoking others, nor eafily provoked by them.

they fhall inherit the earth] They fhall have a comfortable right to it, enjoy it with inward peace, and be free from many vexations, in which hafty and froward men embarque themfelves: this is here promifed, becaufe men fometimes take occafion to abufe thofe moft, who are of the moft meek and quiet difpofition, Iaiah 59. 15.

V. 6. *hanger and thirft for righteoufnefe.*] Who earnefly long for it, as hungry men do for meat, or thirfty ones for drink; it may be underftood of fuch as knowing their own emptinefe, long to be filled with Chrifts righteoufnefe; or of fuch as being perfecuted under the title of impious and ungodly, long to be cleared and righted. See on chap. 11. 30.

they fhall be filled] Iaiah 65. 13. Pfal. 17. 15. Luke 1. 53. Hunger pincheth, but food fatisfieth.

V. 7. *the merciffull*] Who being inwardly affected with the miferies of others, do outwardly relieve them according to their abilities. Luke 6. 36. &c. See the contrary, Iames 2. 13.

for they fhall obtain mercy] They may be fubject to misery in this world, but they fhall finde mercy fometimes with men; but alwayes with God.

V. 8. *Bleffed are*] Pfal. 24. 4.

pure in heart] The fingle-hearted and fincere; who are not doubly minded. 1 Tim. 1. 5. Iames 1. 8. 1 Pet. 1. 22.

they fhall see God] They fhall converse with him familiarly in heaven; or see fome evident and glorious fignes of his prefence there. 1 Iohn 3. 2. for his effence is invifible and incomprehenfible. Hebr. 12. 14. he cannot be feen (as he is in his effence) *visu clariori---nec æstimari, sensibus major---magnitudinem Dei quisque putat esse, minuit Greg. Nyssenus. Fel. Octavio*, being more clear then any fight; not can he be valued, who is greater then all fense (of the creature) he that thinketh he knoweth the greatneffe of God, therein lefteneth it: *Augustine* (*Paulina ep.* 112. after *Ambrose* on Luke) faith well, *non in loco Deus videtur, &c.* God is not feen in a place, as at the oak in Mambre, or mount Sina, but in a pure heart, when we think he is abfent, we fee him; and when he is prefent, we fee him not: he is invifible, and yet is feen, *cum velit, fecut vult*, many have feen him, yet as he is, but as he pleafed to appear; and manifeft himfelf unto them.

V. 9. *peace makers*] Who endeavour to reconcile fuch as are at variance: either God to man, as the Preachers of the gofpel do, or one man to another, as all fhould do.

fhall be called the fons of God] They fhall be fo indeed, as imitators of Chrift, Colof. 1. 20. and fo accounted to their honour, verse 19. Luke 1. 32. Iohn 1. 12. 1 Iohn 3. 1. they are the likeft to God, and moft beloved of him, verse 45. they are the children of the God of peace, Rom. 16. 20. 1 Cor 14. 33. 2 Cor. 13. 11. Philip. 4. 9. 1 Thef. 5. 23. 2 Thef. 3. 16. Heb. 13. 20.

V. 10. *which are perfecuted*] 1 Pet. 3. 14.

for righteoufnefe fake] Not for fin, or for the world, 1 Pet. 4. 15. 1 Iohn 3. 12. Satan, like *Pharaoh* purfueth those who go out of his dominion, he poffeffeth his own veffels, in quietnefe for the prefent: Firats will not chafe the empty fhip (faith *Chryfoftom* on Iaiah 6.) nor will Satan affail those, in whom he knows, there is no riches of grace.

theirs is the kingdom of heaven] See on verfe 3. there are two things moft confiderable in a kingdom, wealth and profperity: a kingdom therefore is oppofed to poverty there, and to adverfity here.

V. 11. *Bleffed are ye*] He turns his fpeech now to his prefent hearers, to comfort them againft perfecutions which were coming on them.

revile you] Reproach you, and miftall you, 1 Cor. 4. 12. 2 Cor. 6. 8. So as reproach is a kinde of Perfecution, compare Genef. 21. 9. with Gal. 4. 29. Not onely the Martyrs, but many others, who fuffer injury for the truth, and

cause of Christ are persecuted: humility is a sure fortresse against calumny: he that is nor ambitious of the praise of men, will not value their reproaches; therefore as *Augustin* faid, in Pfal. 57. *non timebis convitiatorem; si non amor adulatorem*; thou wilt not fear a reviler, if thou loveſt not a flatterer.

perſecute you] Scourge, impriſon, or kill you. Chap. 10. 17. Luke 21. 16. John 16. 2. Acts 5. 40. & 16. 22. 23. 2 Cor. 11. 23. &c.

all manner of evil, &c.] 1 Pet. 4. 14. for as *Jerom* faith. ep. 55. with Chriſtians, *non qui patiuntur ſed qui facit contumelium, miſer eſt*. He is not unhappy who ſuffereth contumely, but he that doth it.

falſly] Gr. lying, they have no reward, who are puniſhed juſtly in word or deed; theeves, and murderers ſuffer, but (as the penitent thief ſaid on the croſſe) they are juſtly here. It is the cauſe, not the paſſion which maketh the Martyr.

for my ſake] For religion, not for other cauſes: if reviling be for our own faults, that is no mark of happineſſe to us.

V. 12. *Rejoyce and be exceeding glad*] Joy inwardly, and expreſſe it outwardly. Luke 15. 32. Pſal. 32. 11. and that in tribulation. Rom. 5. 3.

Great is your reward] Gen. 15. 1. Pſal. 19. 11. It is impoſſible that he who hath been wicked in this life, ſhould eſcape that which he hath deſerved; or that he who for truth and righteouſneſſe ſake, hath here been moſt afflicted; *ſua mercede fraudari*; ſhould be defrauded of his reward: as *Lactantius* ſpeaketh. l. 4. c. 19. becauſe God is juſt.

So they perſecuted the prophets] Who were eminent men; and therefore you may be content to endure what they did. Jam. 5. 4.

which were before you] Both in time and office; and therefore ye may expect the like uſage with them.

V. 13. *Ye are the ſalt of the earth*] I have choſen you to ſeaſon, and preſerve thoſe who are corruptible by ſin: as ſalt ſuffereth not fleſh to corrupt (*Syneſ. de regno. Clem. Alexandr. Ped. l. 1. c. 9.*) So wholſome doctrine worketh with the minde: reproove them therefore that they may be ſaved; though you diſpleaſe ſome thereby, and ſuffer perſecution for the ſame: yet be you favoury in your ſelves, and by good exhortations help to ſeaſon others with the ſalt of grace, that they may be pleaſing to God. Coloſ. 4. 6. Ephſ. 4. 29.

But if the ſalt] Mark. 9. 50. Luke 14. 34. It may be underſtood of Miniſters, or of private Chriſtians, who are ſpoken of before, and in the following verſes.

have loſt his ſavour] Μωρανό become fooliſh: the unſavourineſſe of ſalt is (as *Euthymius* ſaith) *debilitas mordacitatis ipſius*. The weakneſſe of it acrimony; the meaning is, if you have not grace in you, and zeal to reprove ſinners.

wherewith ſhall it be ſalted?] As nothing elſe can recover the taſte of ſalt once loſt ſo, bad miniſters cannot eaſily be mended by others.

good for nothing] Other things may be good for ſome what elſe, when they decay, ſalt cannot. So is it with unſavoury Miniſters, and relapſing Chriſtians.

to be caſt out] of the church, as unprofitable.

to be troden under foot] As not good for any uſe. See Luke 14. 35. & 21. 24.

V. 14. *Ye are the light of the world*] Not originally, like the ſun, as Chriſt is. John 1. 8, 9. but by participation, as the moon and the ſtars: ſo are Miniſters. Rev. 1. 20. John 5. 35. as alſo are other Chriſtians. 1 Theſſalo. 5. 5. Phil. 2. 15.

A city that is ſet on a hill] You muſt ſhew forth good example to others, far and neer, whereby you may be as exemplary to others, as an high hill or city thereon is conſpicuous.

cannot be hid] Your lives will be looked on, and ſcanned by all men; therefore ſee they be good.

V. 15. *Neither do men light a candle*] Mark 4. 21. Luke 8. 16. & 11. 33. Neither can you reaſonably think that I communicate to you divine light, to the end that you ſhould hide it in ſilence.

and put it under a buſhell] God intends that his graces given to his Miniſters or people, ſhould be uſed for the good of others, and not kept for their own good onely; the maſter of a family lighteth a candle for the uſe of the whole family. Luke 19. 20. 23.

a buſhell] μόδιος, is a meaſure, ſome ſay, containing about a pint leſſe then a peck; others reckon, that it contained ſixteen *Sextarios*, who (accounting the *Sextarios* at about a pint and an half) make the great *Modius* two gallons and a pottle; which is the *Modius Ponticus*: the *Modius Cyprius*, is reckoned a peck and a pint.

V. 16. *Let your light ſo ſhine*] Manifeſt the graces that are in you, by your actions, as beams of light.

before men] Who ſee not your hearts, but your deeds.

that they may ſee] Not hear of them by others; but ſee, and be witneſſes thereof. See Phil. 2. 15. 1 Pet. 2. 12.

your good works] Not words onely, but works doth God require: good works, not other mens, but yours: not what your friends, kindred, or predeceſſors have done, but what you do. See Deut. 5. 28, 29. Rom. 2. 13.

and glorifie] Your end muſt be Gods honour, not your own. Matth. 6. 1. &c. though you can add nothing to the infinite glory of God; yet muſt you confeſſe it, and give men cauſe to praiſe him for you. Gal. 1. 24.

your father] All good children ſeek their fathers honour, and maintain it, as knowing their intereſt therein; hypocrites ſeek their own glory with men, but ſo live, that the holy Name of God is blaſphemed becauſe of them, who profeſſe good, but practiſe impiouſly. Rom. 2. 23, 24. we may indeed vainly flatter our ſelves in that great prerogative of the name of Chriſtians, who yet ſo do, and live, *ut hoc ipſum quod Chriſtianus populus eſſe dicimur, opprobrium Chriſti eſſe videatur*, ſaith *Salvian. de gub. Dei. l. 4.* that it may ſeem a diſhonour to Chriſt, that we are called Chriſtians.

which is in heaven] Not your earthly fathers onely, but principally your heavenly father. chap 6. 9. & 23. 9. Mal. 1. 6.

V. 17. *Think not that I am come*] This is a preface to the following expoſition of the law, wherein our Saviour prevents their miſconſtruction thereof: they hearing the law otherwiſe expounded then their teachers uſed to do, verſe 21. 22. might think that Chriſt did abrogate the moral law, and bring in a new one: he therefore ſhew them, and not to think ſo; for as *Ambroſe lib. 9. ep. 77.* faith of circumciſion, it is true of the whole ceremonial law; *non----gentibus mandata eſt, ſed ſemini Abraham*. It was commanded the ſeed of *Abraham*, but not to the Gentiles: and that but for a time, till all was fulfilled in the Meſſias exhibited, with all the ceremonies thereof preſigured; and the fulneſſe of the Gentiles was to come in, the moral law ſtands ſtill in force, though the curſe due to the tranſgreſſours of the leaſt precept thereof, be taken away from thoſe that are in Chriſt by faith. Rom. 8. 1. Galat. 3. 13.

to deſtroy the law] Gr. To diſſolve; he neither by doctrine, or precept deſtroyed it, nor by practiſe, nor by abſolving thoſe from obedience thereto, which he delivered from the curſe thereof.

or the prophets] The interpreters of it. I give none other moral precepts then *Moſes* did, nor any other interpretations of them, then the Prophets gave.

but to fulfill] Both by inſtruction, obſervation, and full ſatisfaction. Rom. 3. 31. & 8. 3. others take it of the fulfilling the ceremonies, types and predictions of the Meſſias in his own perſon, which he likewiſe did.

V. 18 *till heaven and earth paſſe*] Luke 16. 17. Till this world come to an end, the moral law ſhall ſtand in full force: heaven and earth ſhall be changed, rather then reduced to nothing.

one jot, or one title] Not the leaſt letter, or particle of a letter. A proverbial ſpeech, ſignifying that exact obedience is due to the moral law, to the worlds end; but not concluding that we have power to fulfill it. This was a needfull doctrine, becauſe the Phariſees endeavoured to make void ſome part of it then, by their traditions chap. 15. 3, 4. and chap. 23. 4. The meaning is, that the leaſt letter, (ſuch as is יוד in the Hebrew, or *iota* in the Greek: a title κεραία, ſuch as are the Hebrew points, or accents) ſhould not paſſe, till all were fulfilled: how much more needfull is this doctrine now, when men would make all the law void, and not obligatory to beleevers?

ſhall in no wiſe paſſe from the law] No man hath power to abrogate, or diſpenſe with any part thereof; not that which he thinks leaſt needfull.

till all be fulfilled] Gr. Till all be done: that is nothing contained in the law, ſhall ever fail, but attain his full effect.

V. 19. *Whoſoever*] Of what ranck or degree ſoever he be.

ſhall break] James 2. 10. Diſobey in his practiſe.

one of theſe leaſt commandements] One of thoſe precepts of the moral law, which the Phariſees and others make leaſt account of, though indeed nothing is little in the law of God, becauſe the law-maker is great: therefore *Salvian* ſaid well, *nihil leve aſſimetur quo Deus ledipur*. Let nothing be eſteemed little, with which God is offended; *de gubern. Dei. l. 6.*

and ſhall teach] Or ſhall teach: as Exod. 21. 15.

he ſhall be called] He ſhall be ſo, and ſo accounted.

the leaſt in the kingdom of heaven] He ſhall be of no accompt in Gods Church here, nor have any part in heaven, as verſe 20.

do and teach] Confirme the law both by teaching and example, publike or private.

great in the kingdom of heaven] Of great accompt in the kingdom of grace and glory. Let not therefore thy works confound thy words: let the Miniſter of Chriſts minde, life, and mouth accord. See *Hieron. Nepotian ep.* 14. l. 2.

V. 20. *For I ſay unto you*] Whatſoever the Scribes ſay unto you to the contrary, if you will believe me, it is otherwiſe.

except your righteouſneſſe] Your obedience to Gods Law. *ſhall exceed the righteouſneſſe of &c.*] The one ſore were accounted men of the greateſt learning, the other of the ſtrickeſt life, ſee chap. 15. 1. ye muſt go beyond them both; for they made conſcience of outward obedience onely, verſe 21. and of ſome commandments onely, chap. 15. 3. but ye muſt make conſcience of inward obedience alſo, verſ. 22 and of keeping all the commandments, as Luke 1. 6.

in no caſe enter into &c.] As chap. 7. 21. & 18. 3. & 19. 23, 24. Mark 10. 23, 24. Luke 18. 24, 25. John 3. 5. Act. 14. 22. alluding to Numb. 14. 30. Pſalm 95. 11. it is true, their righteouſneſſe was generally, rather to ſay, then to do good, &c. to be ſeen of men, rather then in the ſecrecy unto God; and many other blemiſhes it had in the ſight of an all-ſeeing God: but the compariſon is not intended here between degrees of righteouſnes by the law, but between it (to which onely the Phariſees pretended, and cleaved) and the righteouſneſſe of the faith in Chriſt, without which no fleſh ever was, ever can be ſaved (Acts 4. 12.) So *Irenaeus l. 4. c. 27.* interpreteth this *exceeding*; the Phariſee in his way could never come to heaven, becauſe he fought righteouſneſſe onely by the works of the law, which made none perfect, *in that it was weak through the fleſh*, Rom. 8. 3. none were able to fulfill it: therefore Iſrael attained not to the law of righteouſneſſe, becauſe they ſought it not by faith, but as it were by the works of the law, Rom. 9. 31. your righteouſneſſe muſt exceed this: as doth the righteouſneſſe which is of faith in Jeſus (who perfectly fulfilled the law for us) or you ſhall not enter into the kingdom of heaven; for, by the deeds of the law there ſhall no fleſh be juſtified, Rom. 3. 20. and we are juſtified by faith only, without the works of the law.

V. 21. *by them of*] Or, to them.

of old time] It is a received opinion, delivered by tradition from father to ſon. Of what valew preſcription, and antiquity of error is, may hence appear: it is a good obſervation of *Tertul. de praeſcript. c. 31.* from the parable of the Envious mans tares, Matth. 13. it is (ſaith he) manifeſt by the very order, *id eſſe Dominicum & verum, quod ſit prius tradidum: id autem extraneum & falſum, quod ſit poſterius immiſſum*: that is the Lords and true, which was firſt delivered; but that foreign and falſe, which was afterward caſt in: and to the ſame effect *Cyprian ad Caecil. l. 2. ep. 8.* if Chriſt onely is to be heard, *non debemus attendere quid aliquis ante nos faciendum putaverit; ſed quid, ſqui ante omnes eſt, Chriſtus prior fecerit, neque enim hominis conſuetudinem ſequi oportet, ſed Dei veritatem*, we muſt not attend what ſome before us thought was to be done: but what Chriſt did, who is before all: neither may we follow the cuſtoms of men, but the truth of God: antiquity of truth is venerable; but of error the more deteſtable, by how much more it hath miſled. The holy Scripture ſufficiently determineth what is truth, and what is errour: & no queſtion ought to be moved among Chriſtians, where Gods *ipſe dixit* hath ſo determined; leſt yet we break the bond of charity (which is the ſinews of religion.) *Auguſtines* rule to *Caſulanus ep. 86.* is to be held: *in his----rebus, de quibus nihil certi ſtatuit Scriptura divina, mos populi Dei, vel inſtitutio majorum pro lege tenenda ſunt*; in thoſe things concerning which the divine Scripture determineth nothing certain, (that is, neither commandeth nor forbiddeth) the cuſtome of Gods people, and inſtitutions of anceſtours (or elders) are to be held for Law.

thou ſhalt not kill] Exod. 20. 13. Deut 5. 17. they repeated the words of the Law, but built falſe gloſſes thereon.

whoſoever ſhall kill] That is, for private revenge; or if it be acted by a private perſon. The Magiſtrate or Judge, taking away the life of a malefactor, according to the Law of God and man, ſinneth not therein; he ſinneth, if he executeth not juſtice, when the murderer is executed: *ſic ſceleste punitur*: *Salvian. l. 7.* it was not ſo much the Judge, as his own ſin that killed him.

ſhall be in danger of the judgement] Shall be liable to give accompt, to the leſſe court of twenty three Judges, who judged ordinary cauſes, and perſons.

V. 22. *But I ſay unto you*] I give you not a new law, but rightly expounde the law of God unto you.

whoſoever is angry, &c.] They counted nothing ſin, but the external act: but unadviſed anger is murder of the heart; therefore *Mirucius Felix Octav.* faid well, *apud nos, & cogitare peccare eſt*, with us evil thoughts are ſins: and *Salvian. de Gub. Dei l. 8.* *non ſunt longè ab occidentibus, qui animo occidunt odirunt*, they differ not much from murderers, who hate with a minde to kill.

without a cauſe] Rathly; *aliud ira, aliud odium*, faith *Auguſtine hom.* 40. the father is angry with his childe, but hateth him not, but to amend him; ſo is his anger an effect of love; ſo the Apoſtle ſaith, *be angry, but ſin not*, Epheſ. 4. 26. Truely as long as we here live, affections will oftentimes overbaye our reaſon; yet muſt we watch over their exorbitancy, *moderari & regere poſſumus, amputare non poſſumus*, *Hieron. l. 2. ep. 20.* we may (and muſt) moderate and rule them, we cannot cut them off.

in danger of the judgement] That is, he ſhall be liable to the puniſhments to be inflicted by the Judges. Chriſt ſpeaketh not here of civil judgements executed by Magiſtrates, but of Gods tribunal before which men are guilty of murder, not onely for taking away the life of a man, but alſo for affecting to hurt their neighbour by reproach; though, as there are degrees of this ſin, ſo ſhall there be of puniſhments thereof: but Chriſt accomodateth this whole ſpeech to the form of the uſual judicatures of the Jews: as their judgements by their *triumviri*, or three men deciding ſmall matters, their twenty three Judges determining greater matters then the former; and their high Court of ſeventy and one Judges, who judged of the greateſt matters within their juriſdiction: Chriſt expreſſeth Gods judgements, by theſe things which were common, and better known to the Jews.

to his brother] To another man, verſ. 23, 24. an Hebrew phraſe, Gen. 26. 31. one to another, איש לאחיו, a man to his brother.

Raca] O vain man. See Judg. 9. 4. 2. Sam. 6. 20. Syr. ריקא, coming of the Hebrew word ריק *reik, vacuus, inanis*, *Jerom* againſt the Pelagians, *l. 2.* interpreteth *Raca, vanus, & abſque cerebro*; a vain, or brainelſe fellow: So *Hilary on Matth can. 4. vacuitatis opprobrium eſt*: it ſignifieth, ſaith the learned *Iun. Tremellius*, one void of judgement, reaſon, and brains: underſtand this of him that faith ſo in raſh anger: otherwiſe we finde the Phraſe uſed, James 2. 20. as our Saviour would not have us rathly angry, leſt we ſhould be malicious: for *ira mater eſt odii, Lacto de Gub. Dei, l. 3.* anger is the mother of hatred: ſo would he here prevent the effects thereof, *prima enim ſemper iratum tela, maledictis ſunt, & quicquid non poſſumus imbecilli, optamus irati. Salv. ibid.* the firſt weapons of anger are evil ſpeeches, and that which we cannot do, being weak, we wiſh we could, being angry.

in danger of the council] The meaning is, he ſhall be liable to a greater puniſhment in hell, as a greater offender was liable to the judgement of the Sanhedrim, or great Council.

ſhall ſay] Out of raſh anger, as before, otherwiſe our bleſſed Saviour, who never ſinned, uſed that word, Matth. 23. 17. 19.

thou fool] A word of greater diſgrace then the former, μωρε, it ſignifieth *unſavoury*, or without reliſh: *Raca* anſwereth the Greek word κενὸς, empty, that is κενόφρων, fooliſh; and a fool is here, by a Metaphor, called inſipid, Hebr. שרוח *ſote*, which we call, Sot.

in danger of hell fire] To be caſt into Gehenna, to have the greateſt torments of hell inflicted on him: as the greateſt offender among the Jews, was to be judged, either to be burnt alive in the valley of Hinnom, or to have his carcaſe denied burial, and burnt there, among the carrion caſt out of the city, which was the greateſt diſgrace. See on Luke 12. 5. See *Auguſtine de Civ. Dei. l. 21. c. 4. to. 23.*

V. 23. *therefore*] Seeing God forbids anger, and evil ſpeaking as well as murder.

if thou bring thy gift] The Jews thought God like ſome worldly princes, more regarding gifts, then the unity of their ſubjects: therefore offered many ſacrifices, but lived ſtill in malice: Chriſt ſhews them here, that ſuch ſacrifices did not pleaſe God. Charity is the ſalt of the covenant, with which every ſacrifice muſt be ſeaſoned.

to the altar] He ſpeaks according to that preſent ſtate of the Church, wherin altars and ſacrifices were in uſe: they are deceived who gather hence, that we muſt have altars and ſacrifices now: yet it may teach us by proportion to ſeek reconciliation before we come to the Lords table.

and there remembreſt] Is ſhould have been done before: but if it were forgotten or neglected then, it muſt of neceſſity be remembred, and done now. This ſuppoſition of remembrance relateth to another ſuppoſition of a right preparation of a mans ſelf to that duty, which cannot be with-

without a due examination of his own state towards God and man.

hath sought against thee] *Si nos eum in aliquo læsimus. Augustin. de serm. Domini in mont. l. 1. c. 20.* if any man can accuse thee, or charge thee with any wrong done to him. See Rev. 2. 4.

V. 24. *leave there thy gift*] Do not carry it away; our sin against man, doth not discharge us of Gods service; but God will not accept our service, till we have fought peace with all men. Hebr. 12. 14.

be reconciled] Do thy part to be reconciled; confesse thy fault, desire peace, make satisfaction. Levit. 6. 1. &c. a purpose of reconciliation is not enough, it must actually be fought, before we can be fitted for Gods service.

then come] Then perswade thy self God will accept thy service.

V. 25. *Agree with thine adversary quickly*] See on Luke 12. 58. a similitude taken from a debtor.

in the way] He alludeth to the customs of adversaries in law, going before the Judge: the meaning is, prepare presently (while the accepted time, and day of salvation lasteth) to stand before Gods tribunall; agree while you are both alive.

be cast into prison] Left for thy abusing Gods patience and long suffering, thou be condemned and cast into hell fire; the whole is allegoricall: by adversaries delivering thee, is meant, left he whom thou hast wronged, complain to God of thee; by the judges delivering to the officer, understand Gods execution of temporall and eternall punishments on the impenitent sinners.

V. 26. *till thou hast payed*] The meaning is, that God will not forgive injuries done to men, except the injurious make what satisfaction they can. Some understand these two verses litterally, as counsell given us by our Saviour to avoid, and compose suits before tryall.

the uttermost farthing] That is never, because that by suffering, thou canst in no finite time satisfie the infinite and eternall justice of God. See on chap. 1. 25. and on Luke 12. 58.

V. 27. *by them*] Or to them.

Thou shalt not commit adultery] Exod. 20. 14. The Pharisees taught that the act of this sin, was onely sinfull before God, as it was punishable before men.

V. 28. *Whosoever looketh*] With intent to lust after her, or til he lustafter her Mark 14. 22. Job 31. 7. So that both wanton thoughts & looks are here condemned. See Ro. 7. 7. 2 Pet. 2. 14. therefore *βλέπων* rule is, ἢ ἐφὸν μὴ ἔφεμ, ἢ ἐφὸν μὴ ἔφεμ either seeing, lust not, or lusting look not. *ep.* 173. in this, as *Euthymius* noteth, *radicem abscidit*; he cutteth up sinne by the root, in the heart and affections; left it should bring forth death. See *James* 1. 14, 15. For the most part the actions of the inward man, at last, shew themselves in the outward man; as, chastity of the inward man passeth to the bodies undefiled chastity; for he that is not acquainted with the hearts adultery, is certainly and invincibly modest and chast; therefore, as all seeds, and incentives of sinne, must carefully be avoided; so this, *oculus meretricis, laqueus amatoris est. Ambros. de pœn. l. 1. c. 14.* the harlots eye, is the lovers snare. Lust not after her beauty in thine heart, neither let her take thee with her eye-lids. *Prov. 6. 25.* Flee fornication. 1 Cor. 6. 18. Fly also youthfull lusts. 2 Tim. 2. 22. *Fugiamus ergo tanquam sequentem, quia non post nos, sed in nobis sequitur. ib. Ambros.* let us therefore fly it, as that which followeth, not after, but in us, how? by dashing the serpents egges--*parvulos ad petram*, that is, (as the same *l. 2. c. 11. de pœnit.* interpreteth) ---*infirmas & lubricos cogitationes elidat ad Christum*; destroying sin in the thoughts, by recalling them to the dreadfull tribunall of an all-seeing Judge.

on a woman] Understand all this to be a common rule to women as well as men, (which *Chrysostom, Theophylact, and Euthymius* note) so that when women look with such affections, they sin, and if they adorne themselves to be looked upon, and lusted after, though possibly they do not affect any man, yet *ἀκάθαρτον ἐκκρεμασον κ᾽ὲν μηδὲν ἄλλο, Theophylact*; they have tempered the poison, though no man drink it. See *Tertul. de cultu. fœm. c. 12.*

hath committed &c.] For as *Jerom* saith well, *ep. 22.* in respect of the sinne, *nocuit & qui nocere disposuit*, he hath hurt, or done evil, who disposed so to do, so here, *jam affectu adulter est*, is already an adulterer in affection. *Ambros. l. 9. epist. 77.*

V. 29. *and if*] Chap. 18. 8. Mark 9. 47.

thy right eye] *Anastasius* understandeth this *ὡς φίλον* &c. of friends and kindred, the meaning is general, whatsoever is not usefull or necessary to this life, as the right hand, or right eye.

offend thee] Or do cause thee to offend.

pluck it out] The meaning is, there is a body of sinne in us, which must be mortified. (Colos. 3. 5.) and all occasions and incentives thereto abandoned, if we will be saved; therefore *Jerome* counsell is very good. *l. 2. ep. 5. nulla parcas, ut soli parcas animæ*; spare nothing, that thou mayest spare thy soul.

for it is better] It is better for a Christian, *ministerio carere quam vita. Salvian. de gub. l. 3.* to want the service (of some members) then live eternall; as it is better for a man that hath a gangrene in one member, to cut it off, then to suffer it to infect the rest, and endanger his life; so it is better for you to leave your deatest sinnes, or the occasions of them, then that the whole man should perish by them.

V. 30. *If thy right hand*] See on verse 29.

V. 31. *Whosoever shall put away his wife*] Deut. 24. 1. or whosoever will put away his wife; It seemes the Scribes misinterpreting the law, taught, that any man that disliked his wife, might put her away, so that he gave her a bill of divorce, whereby it might appear to any other man that desired to have her, that she was set free from her former husband.

V. 32. *Whosoever shall put away &c.*] Luke 16. 18. 1 Cor. 7. 10. Matth. 19. 9.

saving for the cause of fornication] For that cause he might put her away, but for none other. Adultery dissolveth the bond of matrimony, which consisteth in their being one flesh.

causeth her to commit adultery] Understand this, if the divorced woman marry to another, her former husband being yet alive, which the party divorcing occasioneth, by putting her away.

V. 33. *by them*] Or to them.

Thou shalt not forswear thy self] Exod. 20. 7. Levit. 19. 12. Deut. 5. 11. It seems by Christs answer, that the Pharisees taught, that if men did not forswear themselves, they did fulfill the third commandment; and so allowed or connived at sweating in ordinary communication, and of swearing by creatures; both which our Saviour condemns.

V. 34. *Swear not at all*] James 5. 12. That is in your ordinary communications; not at all, except where you have a lawfull calling thereto; as in case of witnesse-bearing before the judge, or lawfull Magistrate, for the ending or deciding of controversies, or further confirmation of just duty. See. Jer. 4. 2. Hebr. 6. 16.

neither by heaven] See Isaiah 66. 1. Swear not by them, because they are creatures, not God; nor are they things they know not the truth of what thou sayest, nor can of themselves punish thee for thy perjury; some interpret this prohibition with this condition, except thou mean to performe vows, or swear truth; for God will punish perjury, though thou swear not by him, but by some creature, heaven, earth, Jerusalem, thy head; God is injured when his creatures are called to bear witnesse to a fallhood, or engaged for it. See chap. 23. 16. &c.

V. 35. *nor by the earth*] See on verse 34.

it is his footstool] Isaiah 66. 1.

neither by Jerusalem] See on verse 34. the city where he is publikely worshipped.

city of the great king] Of God, Psal. 48. 2, 3. with 87. 3.

V. 36. *by thy head*] See on verse 34. thou hadst it and every hair thereof of him.

one hair white or black] One hair thereof, by giving it that native colour: art onely imitateth nature, it cannot make any natural thing.

V. 37. *let your communication be*] James 5. 12. your ordinary conversation. See on verse 34.

yea, yea, nay, nay] Affirmative or negative, without oaths for confirmation of that which you say.

whatsoever is more than these] Customary swearing, by whatsoever they swear.

cometh of evil] From Satan, corruption of heart, evil habit, other mens incredulity, or your vain persuasion, that men will not believe you, except you swear, whereas that maketh your affections more suspected, to good and wise men.

V. 38. *an eye for an eye*] Exod. 21. 24. Levit. 24. 20. Deut. 19. 21. this intimates that the Jewish Doctors taught, that, a private man might revenge himself, so that his revenge did not exceed the wrong; this Christ condemneth, for the Judges were to determine this.

V. 39. *that ye resist not evil*] Luke 6. 29. Rom. 12. 17. 1 Cor. 6. 7. he doth not forbid private men to defend themselves against injuries by lawful means, or to seek for repair, and satisfaction by the use of the lawful Magistrate: but forbids private revenge or publike, out of malice, or by rigorous prosecution of the Laws.

turn to him the other also] Though he smite maliciously, or in way of disgrace, as Job 16. 10. Micha. 5. 1. be so far from rendring evil for evil, as that thou be prepared, rather to

to endure more injuries, then unlawfully to revenge the former.

V. 40. *sue thee at the law, &c.*] Unjustly: if by force, fraud, unjust cavils, vexing suits, or force he get away thy goods.

let him have thy cloak also] See on vers. 39.

V. 41. *compell thee to go a mile*] Under pretence of authority, compell thee or thy cattel, to carry or serve him; (as purivans, and such messengers, use to take up post-horses) See chap. 27. 32.

go with him, &c.] See on verse 39.

V. 42. *give to him that asketh thee*] If he have need, and thou canst spare it, Luke 6. 30. Galat. 6. 10. 1 John 3. 17.

from him that would borrow] Deut. 15. 8.

turn not thou away] As those are wont, that refuse to hear or regard those that entreat them. See Isaiah 58. 7. lend him for his need, Luke 6. 35.

V. 43. *Love thy neighbour*] Levit. 19. 18.

and hate thine enemy] This the Scribes collected (though fallsly) out of the text, either from the misapplied rule of contraries, or else because they were commanded to destroy the inhabitants of the land of Canaan, Deut. 7. 2 & 25. 17. 19. which rule they would hold with their particular enemies also.

V. 44. *love your enemies*] Luke 6. 27. A man may happily do good to some whom he loves not; but here our Saviour requires love of heart to them, who heartily hate us: love your friends in God, and your enemies for Gods sake.

bless them that curse you] Expresse your hearty love in good words and wishes to them who with you ill.

do good to them that hate you] Shew your love in good deeds to them, as 1 Sam. 24. 17. Psal. 7. 4. Gal. 6. 10. Rom. 12. 20. render not evil for evil, but overcome thine enemy with good, which is the most glorious victory of the saints.

pray for them] As Luke 23. 34. Acts 7. 60. 1 Cor. 4. 12. this sheweth, that Christ would have us so far from defiring revenge, that he will not have us pray for it: but in case of injury to commend our cause to God, and to pray him to give them repentance, and mercy: therefore he would have us bless them: he saith not, speak well of them who are wicked and injurious (Gods spirit teacheth no man to lie) but pray for them.

and persecute you] See vers. 11, 12. this is to imitate Christ, and his Saints, Luke 23. 34. Acts 7. 60.

V. 45. *that ye may be the children*] That ye may hereby appear Gods children, who being the God of love, doth good to his enemies. See 1 John 3. 10.

of your father] Of God, whom ye must imitate, Epes. 5. 1.

which is in heaven] Chap. 6. 9. whom you must imitate, so may you not earthly fathers in all things, because they may err, and do, in some: God is absolutely holy, so is no mere man.

maketh his sun to rise] Causeth his sun to give light, and warmth, and the rain to cool and refresh wicked men in their persons, and their fields, that they may be fruitful.

V. 46. *for if*] Luke 6. 32.

ye love them which love you] Them onely, verse 47. for we must love them that love us, else are we worse then Publicans or Heathens, verse 47.

what reward have ye?] Ye shall have no reward from God, for that which ye do for your own ends and affections; for ye do but render love for love, and love your selves in loving them.

do not even Publicans the same?] You do no more then the light of nature teacheth men to do. The Publicans, taking up tribute and custom for the Romans, were counted most vile, and impious by the Jews: (see Luke 19. 8. & chap. 9. 10.) according to their sense Christ here speaketh: do not those, whom your selves condemn as wicked, as much? will you not excell them, whom you esteem the worst of men?

V. 47. *if ye salute*] Or lovingly embrace, or ask of their welfare, as 2 Kings 9. 17, 18, 19, 22. the word *ἀσπάζομαι* signifieth lovingly to embrace: but the Syriac interpreter giveth it, if ye salute: in this one office of humanity, he understandeth all ther offices of civilitie and friendship.

what do ye more? See on verse 46.

V. 48. *Be ye therefore perfect?* That is, sincere and compleat in all parts of piety, especially in love towards all men, James 1. 4. & 3. 2. Colos. 4. 12.

as your heavenly father? Be like him in this, though ye cannot be equal to him, see on verse 45. The Lord commendeth charity not onely through all the Scriptures, but also by his own holy example. *Salvian l. 4.*

CHAP. VI.

Verse 1. *That ye do not your alms*] Or deal not your alms, *ἐλεημοσύνην*, mercy and almes: some read *δικαιοσύνην*, righteousnesse, so the Syriac words which signifie, alms or righteousnesse, come both of the Hebrew root, צדק, to be just. 2 Cor. 5. 21. James 1. 21. 1 Pet. 2. 24. Luke 11. 41. Acts 3. 2, 10. &c. See *Joh. Drus. præterit. l. 1.*

before men to be seen of them] We may and ought to do good before men, that God may be glorified thereby. See chap. 5. 16. but our end must not be to be praised of them, but to please God, verse 2. *Non est ingrata eleemosyna quæ fit & videtur, sed quæ fit ut videatur*, that alms is not unacceptable, which is given, and seen of men; but that which is given to be seen of men. True righteousnesse, which is self glorious, despiseth the applause of the world, *à Deo genita Cœlum spectat, P. Chrysologus serm. 9.* being born of God, it looks up to heaven for it reward and approbation. That righteousnesse, *quæ se humanis oculis locat*, which hireth it self out to the eyes of men, cannot expect the reward of the heavenly father, It would be seen, it was seen; it would, and it hath pleased men; it hath the reward it looked for, it shall never have the reward which it undervalued. Let us take great heed to our selves: a wrong end proposed, depriveth of all the fruits of thole things we do, though with never so much labour, cost, or vigilancy.

no reward] The word is usually taken in Scripture, for a free recompence, Rom. 4. 4. See chap. 20. 8.

of] Or with.

your father which is in heaven] See on Chap. 5. 45.

V. 2. *when thou doest thine almes*] When thou givest an almes. See verse 1. and Rom. 12. 8.

do not sound a trumpet, &c.] Cause not a trumpet to be sounded before thee, alluding to the manner of calling the people together, Numb. 10. 3, 4. it may be they did use to sound a trumpet when almes were to be given, that the poor might not go up and down begging, or lose their times in coming, when nothing was yet ready for them: the Pharisees gave their private almes so, that they might have many witnesses of their liberality to praise them, as well as receivers to thank them.

as the hypocrites do] The pharisees who are counterfeits, as those that act other mens persons in a Comœdie. See on Luke 13. 15.

in the synagogues, and in the streets] This they did, that all the city might take notice of their charity.

that they may have glory with men] That their neighbours might praise, and admire them for good and holy men: the vain glorious hypocrite is, as *Jerom l. 2. ep. 23.* said of a Philosopher, *popularis aura vile mancipium*, a base slave to popular applause: but however men ignorant of the heart, praise and canonize the wicked for saints, yet God cannot be deceived; the most rotten wood shineth most in the dark, the light discovereth it: and so that which is highly esteemed amongst men, is abomination in the sight of God. See on Luke 16. 15.

they have their reward] *τὴν μισθὸν ἀπέχουσι*, their own reward, or have all their reward: they may make their acquaintance: as the word *ἀπέχω* (derived from the word here used, and Phil. 4. 18.) signifieth, they have that which they desired, and aimed at, the praise of men. See on verse 1. Having therefore received the reward they proposed to themselves here of men, they cannot reasonably look for it again of God in the life to come. Such was that word which the rich man heard in hell, Luke 16. 25. *Remember that thou in thy life time received it thy good things, &c. now thou art tormented: but O quanta apud Deum merces, si nunc quæsitus in præsenti, pretium non speraret? Jerom. l. 2. ep. 14.* O how great should be our reward with God, if no man would hope for the reward in this present life.

V. 3. *let not thy right hand know*] A proverbial speech, signifying, that we should be willing to give alms, when none sees us, or not regarding other mens aking notice thereof: give with a minde so free from ostentation, and divulging thine almes to others, that thou mayest (if it were possible that thou couldst) conceal it from thy self, left thy frail minde should encline to any desire of humane applause.

V. 4. *thy father which seeth in secret*] Whereas men look for honor and reward for the good they do, how vain, and foolish is it to expect these from mens seeing the all-seeing God, who is a most just and plentiful rewarder of all good, seeth the good we do, and will before men and angels publikely recompence even that which men knew not? See Matth. 25. 34. 37. Honour is a shadow of merit; which, if thou followest, thou canst never overtake: if thou flieest, it will follow, and not be divided from thee, while the light giveth it appearance.

V. 5. *As the hypocrites are*] See on verse 2.

love to pray standing in the synagogues] They affect it, *Eleemosyna, justitia, Synechdochicè, pecunia justitiæ species: 10. Buxtorf. Jun. lex. Chald. Syr. Mart. Trost. &c.*

Chap. 23. 6, 7. and vse it to be heard of men.

in the corners of streets. They loved to pray in publick places, as at the corners; where divers ways meeting, many passing to and again might take notice of their devotion.

have their reward] See on verse 2.

v. 6. *when thou prayest*] Privately, for publike prayers are to be made in Gods publike worship, in places appointed, and convenient for conventions, and assemblies of people.

enter into thy closet] Ταμεῖον properly signifieth any private place, where grain, any other goods, flore, or treasures were laid up. See on John 5. 2. What then saith *hypocrisy*, shall I not pray in the Church? Yes, but with a well composed minde, and without ostentation: ὁ τόπος σου ὁ βλαβήσει, ἀλλ' ὁ τρόπος σου ὁ σκόπος, the place hurteth not, but the manner, and intention: many pray in private to be heard of men.

pray to thy father which is in secret] Remember thy businesse is with God in private, not with men in publike, and seek to please him alone, and not men, as they do, who pray so loud in their chambers, that they may be heard into the streets.

which seeth in secret] This is that soveraign remedy against vain ambition, to recall, and set us ever in the sight and presence of God, who beholdeth all things in heaven and earth; yea, the very thoughts and intentions of every heart: so that being contented with his knowledge of us, and all our actions, we may faithfully endeavour to approve our selves to him. See Heb. 4. 13. 1 Chron. 28. 9. Rom. 8. 27. 1 Cor. 2. 10. Revel. 2. 23. Psal. 44. 21. Jer. 17. 10.

shall reward thee openly] Luke 14. 14. It appeareth when God will reward the merciful, *in the resurrection of the just.* See 1 Cor. 4. 5. He is thy father, who as he is delighted and well pleased with such thy works, Heb. 13. so will he not conceal thy vertues: how willingly do we speak of any excellencies in our childe, or those we love? God will assuredly reward thee, not before a few men of this soon-perishing generation, but before all the world, men, and angels. See on verse 4.

v. 7. *use not vain repetitions*] Eccles. 7. 14. Eccles. 5. 2. All long prayers are not here condemned: not such repetitions as are useful to stir up affections, but vain and needlesse ones (See chap. 26. 44. and Luke 22. 44.) such as Christ upbraideth the Pharisees with, chap. 23. 14. or *Elias Baals* priests, 1 Kings 18. 27.

as the heathen do] It was a shame for the Jews to imitate the Heathens in prayer, whom they abhorred, as impious. See 1 Chap. 28. 17.

they think they shall be be heard for their much speaking] This is his first reason to debort them: what more vain, then to think to please the all-wise God, with such folly, as is irksom to any prudent man? the brethren in Egypt, saith *Augustine ep.* 121. *c.* 10.) are reported to have frequent, but very brief prayers; and those in a manner suddenly ejaculated: lest thin intention of minde, which being vigilantly erect, which is very necessary to him that prayeth, should vanish, and be dulled with long continuance: and by this they sufficiently shew, that this intention, as it is not to be dulled, if it cannot continue, so neither is it quickly to be broken off, if it could last. *Abiit enim ab oratione multa locutio. sed non deest multa precatio; si fervens, perseveratintentio*; let much speaking be far from prayer, but let not much prayer be wanting, if the intention continue fervent: to speak much in prayer, is (saith he) *rem necessariam superfluis agere verbis, &c.* to do a thing necessary with superfluous words.

v. 8. *your father knoweth*] This is another reason, drawn from the omniscience and goodnesse of God: you know that God knows your wants before we ask, and hath a fatherly care towards you; and therefore need not many repetitions of the same thing, to acquaint him with your wants, as if he were ignorant of them: Prayer is (as *Augustine* saith, ep. 120.) necessary to move us, not to informe God: because he is a gracious father, his care and readinesse to give, prevents thy duty in asking: we do not beg to informe God; but to performe our duty, to recount his promises, to shew our filial dependance on him, and to acknowledge him the author and giver of all good.

v. 9. *after this manner*] This is a true summe, and forme of all Christian prayers, set down both in precept and pattern. See Luke 11. 2.

Our Father] Who art willing to hear us thy children. See on Luke 11. 2

which art in heaven] Whence thou seest our wants, Psal. 33. 13. 14. and art able to relieve us, Psal. 115. 3.

hallowed be thy Name] By us and all other persons: let all men acknowledge thee to be holy, and glorious.

v. 10. *Thy kingdom come*] Of grace here, and glory in heaven: *manifestetur hominibus, Augustine*; let it be manifested to men. See on Luke 11. 2.

thy will be done &c.] By us here, as by Angels there. Psal. 103. 20, 21. See on Luke 11. 2.

v. 11. *our daily bread*] That which is meet for us, or may suffice our nature every day. Prov. 30. 8. Luke 11. 3.

v. 12. *our debts*] Our sins, which make us liable to thy judgements, See on Luke 11. 4.

our debtours] Such as do us wrong: he understandeth debts, *de omnibus quæ in nos quisque peccat, Augustine*, of all those things wherein any sinneth by hurting us, which may teach us the necessity of charity: for how shall we daily say, *Forgive us, &c. as we forgive, &c. animo discordante cum verbis, oratione dissidente cum fide?* *Jerom. l.* 1. *ep.* 39. our minde disagreeing with our words, and our prayer dissenting from our actions? See on Luke 11. 4.

v. 13. *lead us not into temptation*] Let not Satan tempt us, who are so weak, let thy power keep us from falling. See chap. 26. 41. John 17. 15. God leadeth none into temptation, Jam. 1. 13. *sed induci patitur eum, quem sua auxilio deseruerit, ordine occultissimo & meritis, August. lib.* 2. *cap.* 14. *de serm. Domini in mont.* but suffereth him to be led, whom he shall have left destitute of his aid, in order and for deserts most secret. See on Luke 11. 4.

deliver us from evil] Or from that evil one, that is Satan, 2 Cor. 13. 7. See on Luke 11. 4.

for thine is the kingdom] We are thy subjects, and thou alone art able to deliver us, and to grant all our requests: and thy Name shall be glorified in doing those things for us, which thou seest best.

Amen.] We desire it may be, and believe it shall be so. See on chap. 28. 20. and on John 3. 11.

v. 14. *for if ye forgive*] Mark 11. 25. This of all the petitions is insisted on, because of our unwillingness to forgive wrongs; and for that all religion and gifts without charity are vain, and livelesse: they that forgive shall be forgiven, and none else, verse 15. *nec frustra sperat parcendum peccatis suis, qui ignoscit alienis, Prosper. sent.* neither doth he hope in vain, that God will spare him for his sins, who pardoneth others offences.

men their trespasses] We must forgive others, because they are men like us, and we may need forgiveness of them.

v. 15. *if ye ye forgive not*] See on verse 14.

v. 16. *as the hypocrites*] See on verse 2.

of a sad countenance] Sower and forrowfull Luke 24. 17. σκυθρωποί, a word compounded of σκυθρὸν, wreathed, grim, sower, and ὀπ-, a countenance, a lowring look. See Luke 24. 17. Isaiah 58 5. The godly were wont to fast in sackcloth and ashes, 2 Kings 19. 1 Chron. 21. 16. Nehemiah 9. 1. Esther 4. 1. Job 16. 15, 16. &c. this Christ reproveth not; but the counterfeit semblance of humiliation, which is to ostent sanctimony, and to be noted of men.

they disfigure their faces] To compose their countenance to such a sullyl aspect, as quite alters the native fashion thereof.

that they may appear unto men to fast] Not that they might seem to fast when they did not; but that they might be known abroad to fast, when they fasted in private.

they have their reward] See on verse 2.

v. 17. *when thou fastest*] In private, for in publike fasts they might not do so.

anoint thy head, &c.] If at the time of thy private fast, thou be necessitated to go into the publike, leave the signes of thy humiliation at home, and use thy ordinary garb, as at other times: they used so, ordinarily to anoint their heads unlesse occasion of mourning hindred; and washing and anointing was usual in feasts. Ruth 3. 3. 2 Sam. 12. 20. 2 Sam. 14. 2. Amos 6. 6. Eccles. 9. 8. Luke 7. 46.

v. 18. *to thy father which is in secret, &c.* See on verse 6.

v. 19. *lay not up for your selves*] Let it not be your chief care to be rich: or labour not so much to be rich here, as in Heaven: all treasuring here is not simply condemned. See 2 Cor. 12. 14. John 6. 27. and here, chap. 9. 13.

treasures upon earth] Where can be neither stabilitie of any possession, nor continuance of possessours.

where moth, &c.] James 5. 2. Such treasure, either silly creatures can destroy, or matter of corruption out of themselves: or they may be taken away.

v. 20. *but lay up*] Luke 12. 33. 1 Tim. 6. 19.

treasures in heaven] In a sure place, free from all the former inconveniences: get the spiritual riches of grace, which will go with you into Heaven: do good to the poor, that ye may be rewarded in Heaven, as Luke 12. 33. These are true riches: so do are not the secular; for they many times hurt the possessours, and commonly make them worse: if thou loveth them, *peribis cum illis, Augustine de verb. Domini, f. Luc. serm.* 35. thou shalt perish with them: they are always in danger of losing: those are true riches, *quas cum habuerimus perdere non possumus*, which when we once have, we can never lose again, saith the same. The poor mans hand is a bill of exchange for heaven, whereby thou mayest safely remit thy estate, because the ye God undertaketh repaiment, Prov. 19. 17.

v. 21. *your treasure*] That which you make most account of.

there will your heart be] That is, your minde and affection. See Colos. 3. 2. The minde will follow its treasure; which, if earthly, are commonly to the heirs *breve gaudium*, a short joy: but to those that got them unjustly, a cause of eternal sorrow, *Timoth. ad ecclesiam lib.* 1. It is a shame then, that are heavenly soul should be fastned to the earth: Phil. 3. 19.

v. 22. *the light of the body is the eye, &c.* Luke 11. 34. As in the body, the eye guideth all parts and actions, which may be conveniently performed, if the sight be clear, which others use must be troublesome, and confused: so in the soul, if the reason be right illuminated, all the acts of the soul will be more easily and orderly performed, which otherwise must needs be exorbitant, and evil.

v. 23. *but if thine eye be evil*] See on verse 22. an evil eye importeth sometimes a covetous minde; Prov. 23. 6. sometimes an envious disposition, chap. 20. 15. but here, more generally a minde not well informed, or affected: so the good spiritual eye belong, charity in the intention, and truth in election. *Bernard. de præcept. & dispensat. cap.* 17.

v. 24. *no man can, &c.*] For God will be served with the whole man. See Luke 16. 13.

serve two masters] That is, who have contrary imployments: one man may otherwise serve two

either he will hate the one, &c.] Either his affection will be more to one then the other: or if it be possible to love both alike, yet in doing the commands of the one, he must needs neglect the business of the other.

Mammon] That is, riches. See on Luke 16. 9.

V. 25. *Therefore I say unto you*] That you may not with too much care make your selves more unhappy.

take no thought] Take not too much care, no not for things necessary, much lesse for superfluous: we may not understand this simply, as if we might take no care, nor use any providence for our selves and our s. (See 1. Tim. 5. 8.) but be not immoderately careful or distrustfull of Gods care and providence over us. The word μεριμνᾶτε, is derived ἀπὸ τοῦ μεριζειν τὴν νοῦν, from dividing the minde, and distracting it from Gods service, and confident trust in him: they mistake this place, who would hence conclude that Christians may not labour, or take care, but live idlely: the Nicene Councell, well determined (*l.* 3. *Bin. To.* 1. *p.* 401. *C.*) against such inordinate living. See 2 Thes. 3 10. 11.

what ye shall eat] *Cogitatio vitius, spina sunt fidei*, saith *Jerom l.* 2. *ep.* 19. thought of viands is the thorns which choak up faith: understand it of care with distrust of Gods providence.

is not the life more then meat?] That is, more excellent, or of more valew: God that hath given you the greater, hath given you the means to maintain it, and will not deny you the lesser.

V. 26. *behold the*] Consider well how they are fed.

the fowls of the air] Not those about the house, which we feed: but those which flie in the air, which no man provides for, neither can they without Gods universall providence provide for themselves.

they sow not] Neither is this added to forbid us to labour, but from diffident care would he hereby dissuade us, because God can, and doth provide for the most helpless: see 2 Thes. 3. 10 Prov. 24. 31. he would teach us, in an holy, and prudent endeavour, to rely upon Gods providence, who feedeth those creatures made for mans use, without their sowing or care for times to come, and therefore will not fail to provide for men, without their vain perplexing themselves: we must labour, but not be over solicitous; believing that God giveth the encrease and fruit of our labours, as the forecited Councell determined.

yet your heavenly father] Not theirs, as yours: their Creator, but your Creator, and Father by adoption; much more will he provide for you children, if he doth it for those who are onely his creatures. See Rom. 8. 32.

V. 27. *which of you, &c.*] It is a vain thing for you to take care for the one, who cannot do the other.

to his stature] He that would be tall, cannot: or the word may signifie, to his age, as John 9. 21. Heb. 11. 11. then it should signifie, that none could adde to his appointed time. See Luke 11. 21.

V. 28. *why take ye care for raiment?*] Especially for superfluous garments, which the Spartans were wont to call, ἀδιαφορὰ τὰ ἱμάτια, *Clem. Alexandr. strom. lib.* 1. deceitfull garments.

consider] Learn, observe their admirable beauty. See on Luke 12. 27.

of the field] Not those of which any Gardiner taketh care, but grow natively in th fields.

how they grow] And shoot out their beautiful leaves instead of raiment.

they toil not] As men and women do to get apparel, or to adorn themselves, or others.

V. 29. *Solomon in all his glory*] Sitting in his royal robes, on his stately throne, 2 Chron. 9. 7.

like one of those] God puts more glory upon one flower, then art and cost can put on the greatest Monarchs, their conceiture, that think Christ here speaketh of that flower, which is now called among us, the *Tulipa*, is very probable: their reasons are, that the shape so exacrete, that we may think them, both for their leaves and bulbous roots, to be a kinde of Lily: these are but strangers with us, but grow commonly in the fields, in those eastern parts, where Christ conversed: and though in regard of the strangeness of the flower, the proper name was also strange, and is now to us of these parts; yet might it be a species of that which the Greeks called κρίνον, which some interpret by λείριον, sometimes put for any flower. Secondly, that admirable and glorious variety of colours to be found in the Tulip, more then in any flower, may perswade us to to think. So lastly, may the wondrous beautie and mixtures of those colours in these flowers conclude, *Solomons* princely magnificence in raiment, for colour, varietie, and beautie overcome by these flowers.

V. 30. *If God so clothe*] This is another argument from the lesser to the greater, to dissuade us from distrusting care: if God so gloriously clothe the flowers of so short continuance, what will he not do for man, created in his own image to eternity?

the grasse of the field] Not onely the flowers of the garden, and the high and fruitfull trees, but even the grasse which we tread upon Gen. 1. 11. James 1. 10, 11. 1 Pet. 1. 24. See on verse 28.

to day is, and, &c.] Of so short continuance. Psal. 90. 5, 6. *Basil* on Psal. 44. noteth, that this Lily, is a flower, of all, soon perishing and fading away, and so aptly resembling the frailty of man.

cast into the oven] Of so little accompt as to be made fuell.

shall he not much more] Much rather will he clothe you, who are far better.

O ye of little faith] You that are unbelieving and diffident of his providence.

V. 31. *What shall we eat*] He expresseth the care he forbids in their own words: a distrustful care for food and necessities.

V. 32. *do the Gentiles seek*] Because they know not the eternal blessednesse of the life to come, but onely that which concerneth this present, therefore they care for nothing else: you should not be like them. See on verse 7.

your heavenly Father knoweth] And therefore out of his love will provide for you. See on verse 8.

V. 33. *seek ye first*] Principally, and before the things of this life: he taketh their mindes off from worldly cares, by setting before them a more excellent object.

the kingdom of God] Prayed for, verse 10. See Rom. 14. 17. and chap 25. 34.

his righteousnesse] Gods, which he hath proposed to you, and prescribed you, Tit. 2. 11, 12. as the way to his kingdom.

all these things] Whatsoever you have need of for this life, and that which he knoweth best for you, though possibly, not all that you desire, or think you need. See 1 Tim. 4. 8. Psal. 34. 10.

shall be added unto you] Not as the main gift, but over and above, Mark 10. 30. as riches to *Solomon*, 1 King 3. 2. ἐπιθήσεται, imposteth, a casting in, as some over weight, measure, or number.

V. 34. *no thought for to morrow*] No distrasting care, as before. God forbiddeth us all faithlesse, diffident, and impious care for the future: *incuria autem solicitudini relaxata, non negligentiæ, sed fidei est. Hilarie in Matth. 6. Canon. 5.* *non negligentiæ, sed fidei est. Hilarie in Matth. 6. Canon. 5.* respite

respite and freedom from care, which is, a moderate unbending and resting thereof, is no effect of lazy negligence, but faith.

the morrow shall take thought] The time to come, as Exod. 13. 14. Prov. 27. 1. it will bring care enough with it, ye need not vex your selves for it before hand; or it will bring provision with it.

sufficient unto the day] You will finde trouble enough to day, ye need not adde to it.

the evil thereof] The griefe and vexation it bringeth.

CHAP. VII.

Verse 1. [*Judge not*] See Rom. 2. 1. judge not rashly of mens persons and actions, as they who misconstrue doubtful things: nor rigidly and uncharitably, as those who exasperate small faults in others, and are indulgent to great crimes in themselves: such Judges were the Pharisees. See Rom. 14. 4. *Periculosum quippe est, de servo alterius judicare, & non facile venia, prava dixisse de rectis, Jerom l. 1. ep. 45.* for indeed it is a dangerous thing to judge another mans servant; and to speak evil of the good, is not easily pardoned. οὐκ ὄκνει ὅστις ἐν ἀνθρώποις ἑαυτὸν πιστεύει τὸν δίκαιον ἔτι δικαίου, saith *Chrysostom. hom. 85. in Joh.* knowest thou not, that thou prescribest, and fore-pronounceth to thy self a more grievous judgement, while thou thus judgest another man.

v. 2. *with what judgement ye judge, &c.*] Oftentimes ye shall finde men ready to judge as hardly of you, as you of them; or as God will judge as severely of you, as you do of others: some retaliation shall be. See Luke 6. 38. James 2. 13. Jer. 30. 16. Ezek. 35. 15. Obad. verse 15. Levit. 24. 19. He speaketh here against unjust, and rash judgement: unjust, as when an incompetent judge condemneth (of which Rom. 14. 4.) or when a competent judge, unjustly: rash, of which 1 Cor 4. 2. See Luke 6. 38. such also is partial judgement; of which *Salvian l. 4. de gub. Dei*, faith, in the very same crime, *punimus alios, nos absolvimus*, we punish others, and absolve our selves.

and with what measure you mete] Mark 4. 24. Luke 6. 38. Judg. 1. 7. a proverbial sentence: it is very equal that a man should buy by the same measure by which he sells: you would be loth to be hardly censured by others: do not that to others, which you would not suffer at their hands.

v. 3. *and why beholdest thou*] That is, thou dost evilly: indeed, as *Lactantius* faith, *l. 2. c. 3. Facilius est de alienis judicare, quàm de suis*, it is easier to judge of other mens faults, then ones own: the eye seeth not it self, nor any thing too neer it: so we hardly see our own sins, but are too quick-sighted towards others: and as the most ravenous, and mischievous birds are most quick-sighted; so are the most wicked to finde fault with others. He speaks here in the singular number, to shew the need of particular application.

the mote that is in thy brothers eye] With what face canst thou tax thy brother for small faults, when thou beatest with greater in thy self? Some think it should be read, *a splinter*, rather then *a mote*, because that answers best to *a beam*: but the Syriac readeth, ܩܠܡܐ, *leggello, festucam*, the mote.

v. 4. *Or how wilt thou say, &c.*] Thou oughtest for shame, first to amend thine own faults, before thou censuresst another for the same; left thou hear, Physician cure thy self: fin and self love blindeth men so, that they can see no faults at home: and such persons are commonly censorious. See Genes. 38. 24, 25. which rendreth a man unexcusable, and self-condemned, Rom. 2. 1. 3.

v. 5. *thou hypocrite*] Rash censuring smells very strong of hypocrisie; when men would seem to be so good, that they (as blameless) would be correctors of others, and are so bad, that they allow, or dispense with worse faults in themselves.

first cast out, &c.] First amend thy self: and (because as *Hilarie* saith, *Canon. 5. in Matth. Difficile quenquam ---praestare quod exigit*) it is hard to perform the duty thou requirest of others, and it is best, to teach rather by example, then words) suspend thy judgement of others: and as they were wont to say of old, ἀφ' ἑαυτοῦ ἄρχου, *Arisstoph.* begin thy censure at home, and amend thy own faults first. How shall a man reprove another faults, ἀυτὸς ἀφ' ἑαυτοῦ τὴν ἀρετὴν ἀπῴκηκεν ἐκ ἔργων, *Gr. Nazianzen Castario ep. 51.* his self having no confidence at home, or within his own conscience. First then, examine thy self, whether thou didst neither commit the same fault, whether thy self be yet amended, and clear of it, left else, as *Nazianzen* said, *Orat. 1.* our selves being full of sores, we onely endeavour, ἕλκεσι λεῴδειν, to cure others, not our selves: in case thou wert never guilty of such fin, yet charity faith, *Cogitemus & nos homines, & habere possisse, Augustine l. 2. de serm. Domini in mont. c. 20.* let us remember that we also are men, and might have had the same faults: it is too sure, we have many others. Lastly, if we have sinned so, but do not now; let us remember the common frailty of men, that mercy, not malice, may usher in our reproofs. See Galat. 6. 1.

v. 6. *give not that which is holy unto the dogs*] Apply not the promises of the Gospel unto prophane men: or speak no more of them, to such as persecute you for your message; or reprove not such, Prov. 9. 8. for they are mischievous like dogs, Philip. 3. 2. and will profane, but never profit by holy things: Bye dogs and swine, he meaneth the obstinate, professed, and impure enemies of the Gospel, and the Ministers thereof, 2 Pet. 2. 22. Revel. 22. 15. Psal. 22. 16. and by holy, and pearls, the excellent and unsearchable riches of Christ, Ephes. 3. 8. opened in the Gospel, which Christ called, *a pearl of great price*, chap. 13. 46. See this precept in the type, Exod. 12. 43, &c. Levit. 22. 10. 25. Numb. 1. 51.

pearls before swine] Apply not the precious promises of the Gospel to swinish men, which regard them no more, then swine do pearl, of whose use they cast have no sense.

trample them under their feet] As swine would do the richest pearls: left they scorn, and deride the promises and threatnings of Gods word, which is the certain fruit of unbelief, which *Euthymius* calleth their feet, wherewith *ad perditionem gradiuntur*, they go to destruction.

turn again and rent you] As beasts sometimes do to those that feed them; so impious hearers persecute their teachers, and hate them. 1 Kings 22. 8. Jer. 18. 18. &c. and 26. 8, &c. Mark 6. 17. Acts 7. 52. 57, 58.

v. 7. *ask, and ye shall have*] Chap. 21. 22. Mark 11. 24. Luke 11. 9. John 16. 14. James 1. 6.

seek] Seek diligently, timely, and constantly: and thou shalt finde eternal riches.

knock] Pray earnestly, this threefold promise annexed to the threefold precept, must encourage us to instant, and constant prayer: if God had commanded some great matter, would we not have done it to be saved? how much more when he saith, *Ask and it shall be given you?* Were the means unknown to thee, or lost, shou ought to seek, See John 5. 35. if it were locke up, and the door shut, *Knock and it shall be opened*: it may be we shall not finde and understand all things that we would, yet must we continue knocking, as *Peter* did Acts 12. and as *Augustine* said, *Tr. 6. contr. Priscil. c. 12.* we so believe in God, that, although *aliqua nobis pulsantibus non aperiat*, he do not open to us knocking, some things, yet we may by no means murmur against him; for he hath revealed enough for our salvation: the old Heretickes, the *Valentinians* and *Marcionites*, would so wrest this text, as if they ought always to be to seek in religion, and not to rest in the Scriptures, and doctrine of the Apostolical Churches, because Christ said, *Seek, and you shall finde*: it may be said to our modern Seekers, as the Spirit saith to the Angel of the Church of Sardis. Rev. 3. 3. *Remember therefore how thou hast received, and heard, and hold fast*: the reason of this present speech is in three things, in the matter, time, and manner: that we first consider what we must seek, when, and how far: we must seek Christ, and the knowledge of Gods will for our salvation in him; until we believe in him, that we may be saved: but as *Tertullian* saith *adversf Haeret. cap. 8. inventis, cum credidisti*: thou hast found when thou believest: we need not now any curious search after Christ, and the Gospel, *Cum credimus, nihil desideramus ultra credere*, when we believe, we desire not to believe any thing beyond the truth: for this is that which we believed before, that there is nothing more (then what the Scripture speaks of God, and our salvation by Christ) which we ought to believe. *Ultra Dei verbum nihil invenitur. Hilarie de Trinitate. lib. 2.* there is nothing found beyond the word of God: Let us remember, faith *Tertullian*, when Christ said, *Seek, and ye shall finde*: it was in the first fruits of his doctrine, when most doubted whether he were Christ, we now believing in him, must be no longer staggering, and to seeke of our faith and religion.

v. 8. *every one that asketh*] In faith, and according to Gods will; for God will deny others, Jam. 4. 3. Jam. 1. 6, 7. chap. 20. 20, &c. Luke 9. 54.

receiveth] Though men be unkinde, and deny to help the necessitous, God will give according to his gracious promise.

v. 9. *what man is there, &c.*] Or, *if there were a man among you*, chap.

Chap. 12. 11. & 24. 45. Luke 11. 5. 11. is any of you so inhumane, that if his son should ask him for food, would give him poison?

v. 10. *a serpent*] Would any man give his childe mischievous things? How much lesse will God give us any thing to hurt us?

v. 11. *if ye then being evil*] Why doubt ye of Gods good will toward you, who is perfectly good, when your selves, who are so evil, and so ignorant, that you know not at all times, what is good for your children; and sometimes so harsh that you will not hear them, nor give them that which you know is good for them; yet your passion allayed, your natural affection prevailing, you will be sure to do them all the good you can.

your father which is in heaven] See on chap. 5. 45.

good things] The good gifts of his Spirit, Luke 11 13. the holy Ghost, the author of all spiritual good: bodily goods which we ask, God doth not always give us, that he may give us something better; according to that which *Augustine* faith: *non tribuit sepe quod volumus, ut quod melliorum attribuat, ep. 34. ad Paulin.* many times he giveth us not that which we would, that he may give us that which we had rather have. See on Luke 11. 13.

v. 12. *whatsoever ye would*] Luke 6. 31. that is, do to others that, which you being well enformed, advised, and freed from evil and discompose affection, would have them do to you.

this is the law and the prophets] This is required in the doctrine of the Law and the Prophets, and is the summe of that they teach, concerning the duty of man to man: the equallest law, to do as we would be done unto.

v. 13. *enter ye in*] Luke 13. 24.

at the strait gate] Loaden travellers cannot passe through a strait and narrow gate: such is the way to eternal life, full of difficulties: therefore must we strive to lay aside every weight, and the sin which doth so easily beset us, that we may run with patience, Hebr. 12. 1. So full of dangers, obstructions, and lets is this way, that the Holy Ghost faith, 1 Pet. 4. 18. *If the righteous scarcely be saved---&c.*

wide is the gate] It is easie to go to Hell: our own corrupt nature leadeth us that way: the cause of so many and grievous perfecutions, is sinners impatience to be pulled out of that path; there is nothing in the world so easie, as to become wicked, because we are born such.

many there be which go] Example of others may not lead us, if we will not go to Hell for company. See Exod 23. 2. there is no parronage for wickednesse in multitudes, *ubi major est peccanium turba, major est divinitatis injuria, Salvian. de gub. Dei, l. 2.*

v. 14. *because*] Or, *how narrow, &c.*

straight is the gate] We must be contented through many pressures and difficulties to go to heaven; for it is like a narrow way, which if we finde not, and out of which if we fall, we cannot avoid utter and eternall destruction of body and soul: we have need of *Solomon* caution, as chiefly when we go into the house of God (where the way to life is opened to us) so in all the whole course of our lives, *Keep thy foot*, Eccles. 5. 1. as there are many crooked lines between two points, but onely one straight one: so are there many wayes to errour and damnation, but onely one way to salvation, Acts 4. 12. John 14. 6.

v. 15. *Beware of false prophets*] False teachers, 2 Pet. 2. 1. seducers: sometimes called false Apostles, 2 Cor. 11. 13. deceitful workers. See 1 Tim. 1. 7. 2 Tim. 3. 5, 6. this προσέχετε, importeth a diligent heed to be taken, as of a great danger: as Matth. 10. 17. & 16. 1. So here is a threefold danger described: 1. They come to you: they are bold intruders, and run without sending, or calling. See Jerem. 23. 21. 32. 2 Tim. 3. 6. 2. In sheeps clothing, that is, whatsoever is specious, fair in shew, and apt to deceive the simple. See chap. 23. 14, &c. chap. 24. 24. now as it is true, *turpiora sunt vitia quae virtutis specie celantur, Jerom. l. 2. ep. 22. Celant.* more filthy are those vices wch are hidden under a shew of vertue: so indeed are they more dangerous to beguile others: of such men *Syrienus* speaketh, who (faith he) under the vail of an holy name entring the house of prayer, powre out *sermonem serpentin adsipuntatimis*, the speech of a serpent-like discourse, *inter ep. Ambrof. l. 10. ep. 80.* 3 Within they are ravenous wolves: See Acts 20. 28, 29. *Considerate quid de gregibus agatur, quando lupi pastores sunt, Greg. hom. 17. in Evang.* do but think how it will go with the flocks, when wolves are made shepherds.

which come unto you] Which joyn with you: or pretending to be those you a more ready and secure way to heaven, offer you their ministery.

in sheeps clothing] Appearance of harmlesse innocency.

inwardly they are ravening wolves] See Acts 20. 29. whatever shews of good will they make, they seek to destroy your souls,

V. 16. *by their fruits*] By their false doctrine, self-seeking, and wickednesse, verse 23. 2 Pet. 2. 1. which at last sheweth what they are, as ripe fruits do trees.

do men gather grapes of thorns?] Luke 6. 43. every tree bringeth forth it own proper fruit after it kinde, Gen. 1 11. James 3. 12.

v. 17. *every good tree bringeth forth good fruit*] As several kindes of trees bear several fruits; so of one kinde there are some better then others, which the fruit discoveth.

v. 18. *a good tree cannot bring forth evil fruit*] Not generally and constantly, though accidentally it may fail in some particular: so though the best of the sons of men do sometimes fall into fin, they live not in it; 1 John 3. 9. Rom. 7. 15. 17. 20. 25. and these fruits of the flesh, are from the remainder of the old man, and unregenerate part; as sometimes wilde and unsavoury fruit, groweth on the suckers of the old stock, which are not pruned off.

v. 19. *every tree*] Chap. 3. 10.

that bringeth not forth good fruit] Chap. 3. 10. We cut down unfruitful trees, though they bear no dangerous fruit. So men shall perish that live not godly, though they be not prophane or notorious sinners: we must cease to do evil, and learn to do well, Isaiah 1. 16, 17. Luke 13. 7.

v. 20. *by their fruits*] See on verse 16.

v. 21. *not every one*] Not any that doth hypocritically worship God in word, without a sincere heart; the bare profession of true religion, is not sufficient to save any man. What is a holy name without desert, but *ornamentum in luto? Salv. l. 4.* an ornament in the dirt? And again he faith, Our very religion which we professe, accuseth our errours.

Lord, Lord] Rom. 2. 13. James 1. 22.

doth the will of my Father] That is, who not onely carefully endeavour to keep Gods law, but also truely believe in Christ; (for this is the will of God, that every one who seeth the son, and beleeveth in him, should have eternal life, John 6. 40) and also that herewith bring forth the fruits of sanctification, and holy obedience; for otherwise faith is dead, James 2. and the discovies of professours, are but testimonies, as *Salvian* said, *lib. 4. Multi servi & boni Domini*, of the evil servant of a good *Lord; qualis enim est illa confessio, qua sic Deo credit, ut pro nihilo ducat ejus imperium? Jerom. ep. 22.* for what is that confession which so believeth in God, that it nothing valueth his commandments? this is the will of God, even your sanctification, 1 Thef. 4. 3. To do the will of the Father, is therefore to believe, and walk conscionably, according to the rule of Gods word.

v. 22. *many will say unto me*] Many shall be so much deceived in themselves, that we have need to beware of false Prophets, and to look carefully to our own condition, before it be too late. See 2 Cor. 13. 5.

in that day] At the day of judgement.

have we not prophesied] Verse 15. We never thought that we should have been rejected, we expected the chief places in heaven, in recompence of our service which we have done. The best gifts are nothing worth without true godliness, and some hypocrites and reprobates have excellent gifts of knowledge and preaching.

in thy Name] By thy authority, or to manifest thy power: for all the abused gifts of Impostors and wicked men, they shall once hear, what have ye to do so declare my statutes, Psal. 50 16. It is it a most abominable impiety which taketh up the sacred Name of Christ, to cloak and colour it; O unspeakable and prodigious wickedness! what will not impious mindes do? *armant se ad latrocinandum per Christi Nomen, auditorem quodammodo sui fceleris Deum faciunt, Salv. 5. f.* they arme themselves to rob by the Name of Christ, and after a manner make God the author of their wickednesse; whereas Christ is the interdicter and revenger of all evils, they say they do that wickednesse they commit, in Christs Name, and for his sake, and the advancement of his cause; the greater shall their damnation be.

wonderful works] Properly, powers; now these excellent works above nature, are called powers; because therein appeareth the extraordinary power of God.

v. 23. *I will professe*] Or confess, make it known unto them, and to men and Angels.

I never knew you] Luke 13. 27. Though you thought so highly of your selves, as in opinion thereof to condemn others; and though others magnified and admired your excellencies, yet I never approved of you, nor owned you for mine, Psal. 1. 6. Rom. 7. 15. 1 Cor. 8. 3. Galat. 4. 9. 2 Tim. 2. 19.

depart from me] Psal. 6. 8.

ye that work iniquity] That live in sin, notwithstanding the excellent gifts which I bestowed upon you, and the sacred profession, which you tooke on you.

V. 24. *therefore*] This is the conclusion of our Saviours sermon upon the mount; wherein he sheweth by a similitude, the firm estate of those that practise the things he taught them in this sermon: and the failing condition of those that onely heard them; left any should think they must be saved, because they had heard such an excellent sermon, and that from Christs own mouth.

Whosoever heareth these sayings &c.] Luke 6. 47.

unto a wise man] The first thing that a wife builder goeth about, is to finde a good foundation to build his house on.

V. 25. *founded on a rock*] By rain descending, &c. he meaneth troubles and persecutions, like stormes and tempests, trying the constancy of Christians: others understand it by the terrible day of judgement: by founded on a rock, he understandeth those that do Gods will, being built upon Christ, who is our rock and foundation. 1 Cor. 10. 4. Ephes. 2. 20.

V. 26. *to a foolish man*] An unwise builder, that layes no good foundation, though he may build curiously in the sight of men.

V. 27. *and it fell*] He that onely hears, will fall short of salvation: for he is not founded on Christ the rock. James 1. 22. See Rom. 2, 13. Luke 11. 28.

v. 28. *the people were astonished*] Mark 1. 22. Luke 4. 32. See note thereon.

v. 29. *as one having authority*] Not coldly as the scribes, but boldly as with infallibility of spirit, and authority from God. Tit. 2. 15. or not as scribes grounding on the traditions of men: but delivering what he spake as divine oracles. See 1 Cor. 2. 4. 1 Pet. 4. 11. or, not as a subject or minister, but as a spiritual king in his own kingdom: and therefore he said, ye have heard, but I say, &c. chap. 5. 21. &c.

CHAP. VIII.

Verse 1. *When he was come down*] And entred into one of the cities. Luke 5. 12.

great multitudes] Those that heard the former sermon, chap. 5. 1. &c. and others comming in to them before they came into the city where the following miracle was wrought.

V. 2. *And behold*] Mark 1. 40. Luke 5. 12.

worshipped him] By falling on his kneeses first. Mark 1. 40. and then on his face. Luke 5. 12. a signe of humility.

Lord if thou wilt] He dares not ask to be healed, but leaves it to Christ to do as he pleased; when he had declared his affliction to him: note his modesty; this is called asking. Luke 5. 12. he obtained what he desired. verse 3. See the like in *Hezekiah*, Isaiah 38. 3.

thou canst make me clean] This sheweth his faith: though his disease was incurable by men, yet he is confident that Christ can heal it.

V. 3. *touched him*] The law forbad to touch a leper, left others should be infected by them. Levit. 5. 3. but Christ was above the law, and healed him by touching him: the lepers touching others, defiles, Christs touching him cleanseth.

saying] Not out of ostentation, to shew what he could do, but out of pity to the leper. Mark 1. 41. and to shew his beneficence and readinesse to do good.

I will] It is true as thou sayest; I confirm it by healing thee.

be thou clean] A word of effectuall command; as, Gen. 1. 3. Let there be light.

immediately his leprosie was cleansed] An argument of Christs divine power, that could heal him suddenly by his word. See Luke 5. 12. &c. There is nothing between the work and command of God; *quia in præcepto est opus*, faith *Ambros. in Luc. l. 5.* his will is his word, and his word his work: *voluntas ejus mensura rerum est; ferma ejus finis est operis. Ambros. Hexam. l. 3. c. 2. init.* His will is the measure of things, his word is the end, or finishing of the work. Here we see that beleevers, in afflictions, *non patiuntur ad pœnam, sed subeunt ad coronas. P. Chrysolog. serm. 15.* do not so much suffer to be punished, as undergoe to reward, and to be crowned

V. 4. *see thou tell it no man*] Make no stay to tell it or talk of it to any, but hie thee to the Priest; as, Luke 10. 4. or, do not publish abroad, what I have done for thee. chap. 9. 30. He might seem by his miracles to be ambitious of fame; but thus he prevents that opinion: and because in his state of humiliation, he would not be manifested before the due time. See Mark 1. 44. &c.

that Moses commanded] Levit. 14. 4.

for a testimony unto them] That they may beleeve. chap. 10. 18. 24. 14. Mark 6. 11. or for a testimony against them, to render them inexcusable if they beleeve not: (as, Mark 13. 9. Gal. 5. 3. James 5. 3.) and if they should calumniate him as an enemy to the law. See Mark 1. 44, 45.

V. 5. *And when Jesus*] Luke 7 1.

there came unto him] Not in his own person, but by the elders of the Jews. Luke 7. 3. (as *John* spake to Christ by his Disciples. chap. 11. 3.) for he is said to beseech him; that is, by those he sent to beseech him: it seemeth, he first sent, and afterward came unto him himself.

a Centurion] A commander of a band of souldiers, consisting of an hundred men, or more.

V. 6. *lieth*] βέβληται is cast down. verse 14.

at home] This heathen mans care of his servant, keeping him in his own house, and looking out for cure for him, is an example for us, to render our sick servants.

V. 7. *I will come*] Our Saviour refused to go to the rulers house, being twice entreated by the ruler himself. John 4. 47. 49. but here he offereth to go, being but sent unto by the Centurion; posibly the other thought Christ could not heal except he came to him, but this man was confident he could.

V. 8. *I am not worthy*] The beft men have lowest thoughts of themselves.

speak the word onely] See on verse 7.

V. 9. *For I am a man under authority*] If I being a man under the command of others, yet having others under my command, can thus do; much more canst thou who hast absolute command? thus men should take occasion by their own command over others; and their ready subjection to them, to consider Gods sovereign authority over themselves, and be ready to obey him in all things.

go, and he goeth] Not questioning why and wherefore, but without delay doing that which is enjoyned; so will this sicknesse be gone at thy command.

he marvelled] As man, and sheweed some outward signe of admiration to others: as God, he knew the faith of the Centurion, for he gave it; as man he knew not all, and so he marvelled at a faith so rare and commendable.

no not in Israel] That is among the Jewish nation, who had been continually instructed in the scriptures testifying of Christ: Hence it appeareth, that the Centurion was an heathen man, though probably a profelyte. Luke 7. 5.

V. 11. *many shall come*] Our Saviour takes occasion from the commendation of the Centurions faith, to speak of the calling of the Gentiles, and rejection of the Jews.

from the east and west] From all parts, as Isaiah 12. 12. and 43. 5. an allusion made to *Jacob*. Gen. 28. 14.

shall sit down] A metaphor taken from banquets or feasts, where men of different conditions sit down together. Isaiah 25. 6. Matth. 22. 2. Luke 22. 30.

with Abraham, & Isaac, and Jacob] the Jews scorn to eat with strangers now, but the time shall come when strangers shall enjoy eternall happinesse with their holy ancestours; and they themselves shall be excluded.

V. 12. *children of the kingdom*] As chap. 9. 15. who were born of thole parents to whom the kingdom was promised: and by vertue of the covenant. Rom. 9. 4. it had still belonged to them, had they not forfeited it by their unbelief and wickednesse.

into utter darkness] The darknesse of hell. 2 Pet. 2. 4. Jud. verse 6. compared to prisons, which were often times out of the city. Acts 12. 10. meaning, they should be in a state most remote from heavenly joy and blessednesse.

weeping] Isaiah 55. 14. For their sorrow and pain.

gnashing of teeth] A signe of envy at the felicity of Gods people. Psal. 110. 12.

V. 13. *go thy way*] Take no further care, thy request is granted. So 2 Sam. 14. 8. Mark 5. 34. & 7. 29. & 10. 52. Luke 7. 50. & 8. 48. John 4. 50. & 8. 12.

as thou hast beleeved, so be it done &c.] Matth. 9. 29.

in the self same hour] John 4. 53.

V. 14. *And when Jesus*] Mark 1. 29. Luke 4. 38.

into Peters house] Which was in Bethsaida. John 1. 44. unlesse he were born there, and lived at Capernaum: or removed his dwelling after he was called to be an Apostle, that he might the better attend on Christ: or else that at Bethsaida was his own house, and this at Capernaum his mother in laws house, which he used to repair to when he came thither, which is most probable: for the house here specified, appeareth to have been at Capernaum. verse 5. Mark 1. 21. 29. That was still Peters house, though he truely professed, that they had left all: that is, the present use, but not the propriety.

of a fever] Gr. Of a burning fever.

V. 15. *He touched her hand*] After he was entreated to heal her, Luke 4. 38. and had rebuked the fever, as one that had authority over it, Luke 4. 39. *non sic infirmitas ubi auctor salutis affuit. Chrysost. serm. 18.* infirmity standeth not, where the author of health assisteth.

and ministred unto them] To shew her thankfulnesse, and that she was perfectly cured. See John 5. 8, 9.

V. 16. *when the even was come*] Mark 1. 32. Luke 4. 40.

possessed of devils] This mischief of possession, it seemeth, was then very common among the malitious Jews: no wonder, where strife, envy, and malice are, that wisdom is devilish, James 3. 14, 15. where love is, there God is, for God is love, 1 John 4. 8. where malice is, the devil easily taketh possession of his own: if Christ own his disciples by their mutual love, John 13. 35. Satan must needs know the malitious and revengeful for his own.

with his word] Not as the blasphemous Jews said, through Beelzebub, chap. 12. but by his own word and power, as being Lord of all the creatures. See Psal. 106. 9. therefore the devil neither would, nor durst stay, when he said, Go. verse 9.

all that were sick] Of all sorts, or all that came to him to be healed.

V. 17. *That it might be fulfilled*] It was in a fort fulfilled, by his having compassion on us, manifesting a kinde of participation with us, in all our bodily infirmities, Heb. 4. 15. or by taking away bodily diseases from men, which was a type of healing their souls: but it was principally fulfilled, by bearing all the punishment due to our sins: for were we healed by his stripes, Isaiah 53. 4. 1 Pet. 2. 24.

V. 18. *great multitudes about him*] So many, that he could not conveniently converse with them, or attend that which was necessary for himself or his followers, Mark 3. 9 10. 20. which seemeth to have occasioned the commandment following.

to the otherside] For Capernaum was situate on the lake of Tiberias.

V. 19. *a certain Scribe*] See on Luke 20. 1. Syr. ܚܕ ܣܦܪܐ, *sophro chad*, one Lawyer, or a certain Scribe, it seemeth they were one and the same. See Chap. 13. 52. Luke 10. 25. 1 Cor. 1. 20. and Tit. 3. 13.

whithersoever thou goest] I will leave all to follow thee.

20. *foxes have holes*] He doth not say, Kings have palaces, but I have none; or rich men have houses and lands, to entertain their followers, but I have none: but, the foxes and birds have, &c. as if he said, thou art deceived, who thinkest of following me for temporal preferment, who possesse nothing fecular, no not so much as an house.

nests] Places of abode, or shelter, in trees, or other convenient receptacles, as Psal. 84. 3. & 104. 17.

the Son of man] I that live in a mean repute, and a contemptible estate among men, *hoc nomen imposuit, quo se familiariter appellari voluit, &c. Augustine Honorato ep. 120.* he gave himself this name, by which he would be more familiarly called.

hath not where to rest his head] Either he lived in an hired house, or lodged with his Disciples. He doth not forbid him to follow him, but secretly poineeth at his carnall intention in such his tendering of service: as *P. Chrysologus* faith, *serm. 19. non repulit volentem, sed fingentem prodidit*, he repelled not one willing to follow him, but discovered a dissembler.

V. 21. *said unto him*] After that Christ had called him Luke 9. 59.

Suffer me first] Before I follow thee:

to go and bury my father] Let me stay till my father be dead, that I may performe the last office to him, and then I will wholly attend on thee.

V. 22. *Follow me*] Christ called him to preach the Gospel, Luke 9. 60. in which case, parents and all were to be left, chap. 4. 20. 22.

let the dead bury their dead] Let them that are dead in sin, bury them that are dead for sin, 1 Tim. 5. 6. it seemeth an allusion to the rites of priests and Nazarites, who were forbidden to be present, at the funeral exequies of the dead, Levit. 10. 6. *Nonn. 6. 6. non pietatis obsequium negat, &c. Chrysol. 5. f.* he denieth not the obsequie of piety, but preferreth the service of God before humane affections.

V. 23. *when he was entred*] Though he gave commandment to go over, verse 18. yet the Disciples took not shipping, till he was gone aboard himself.

V. 24. *and behold*] Mark 4. 37. Luke 8. 23.

the ship was covered with waves] She shipped much water in those overgrown seas, in so much that the was ready to founder, and sink down.

he was asleep] To shew the truth of the humane nature, and the weaknesse of faith in his Disciples.

V. 25. *we perish*] Thus they cried out in their fear and affrightment, and by way of expoulation, as Mark 4. 38. *Carest thou not that we perish?* and therefore he justly checks them, verse 26.

V. 26. *O ye of little faith*] As Math. 6. 30.

rebuked the winds] To shew his authority over them; left they might think the sudden allay of the windes, was either natural or accidental: he commandeth them to cease, that they might know it was by his extraordinary power: and to shew himself the Lord of sea and windes, he speaketh so in his Disciples hearing, to assure them that all creatures are subject to his command.

V. 27. *the men*] Which failed in this ship, or in the other vessels in company. Mark 4. 36. Luke 8. 23.

v. 28. *When he was come*] Mark 5. 1. Luke 8. 26.

of the Gergesens] Some think them to be a remnant of the Gergashites mentioned. Gen. 10. 16. they are called Gaderens by the other Evangelists, either because the city had two names: or else both these cities stood neer together on the lake of Tiberias, and the countrey was called sometimes by the name of the one, and sometime of the other. See on Luke 8. 27. See *Joseph. de bel. Jud. l. 2. c. 20.*

there met him] So great was Christs power over them, that they were enforced to come before him, who else would willingly have run from him.

two possessed with devils] Mark 5. 2. Luke 8. 26. mention but one. See on Luke 8. 27. *Augustine. 10. 4. de consens. Evangelist. l. 2. c. 24.* resolves that the one mentioned was, *personæ altioris clarioris & famosioris, quem regio illa maximè dolebat. Ibid.* a more eminent and more noted person, whom that countrey specially bewailed.

out of the tombs] Or, from among the tombs: they were made out of the cities, and so, that men might hide themselves therein, See on Luke 8. 27. These were solitary places, whither the devils carried the possessed from the society of men, to make them in their sudden appearing, formidable to the passengers occasioned to go by them.

exceeding fierce] The devil fills them whom he possesseth with cruelty.

V. 29. *they cryed out*] Before Christ said any thing to them, they felt his divine power conventing them before him, of whom they were much afraid.

what have we to do with thee?] Why cometh thou here to us? See 2 Sam. 16. 10. 2 Chron. 35. 20. John. 2. 4.

Jesus thou Son of God] This confession of the devils, is either out of fear, or malice, to make the world suspect that to be false, because Satan spake it. It is a true saying, Lyers fo bring it to passe, *sit nec vera dicentibus credatur, Jerom ep. Julian l. 1. ep. 2.* that none believe them when they speak truth.

to torment us before the time] As if he said, This is our time to torment others: why doft thou come to torment us before the day of judgement? either they feared that Christ would now send them to Hell to abide there, or it was a torment in their accompt, to be cast out of those they possessed, as Luke 8. 28, 29.

v. 30. a good way off] On a hill, as *Mark* and *Luke* testifie.

a herd of many swine] Some think these people were of those whom the king of Assyria had placed in Israel long before; others that they were a kinde of Greeks, having a mixt religion, and so kept swine: others, that there was a Colony of Romans in those parts. See *Isa. Casaubon. exercit. 13. 34.* and on Luke 8. 32.

V. 31. *the devils besought him*] They could not go into swine without his leave, much lesse into men.

suffer us to go, &c.] When they cannot hurt men, they desire to hurt their goods, See Job 1. 10, 11. the reason why they desired to destroy the swine, was first, that they might be doing some mischief, though they could not do all they would: next that they might have occasion of tempting the worldly Gadarenes to blaspheme Christ, for the losse of their swine: and lastly, that they might affect the Gadarens carnal hearts with dislike of the Gospel, which brought them such losse, as it here fell out.

v. 32. *he said unto them, Go*] Christ granted the devils petition, who sometimes, and in some things, denieth ours; to teach us to submit our wills wholly to his, who sometimes granteth in justice, and sometimes denieth in mercy.

when they were come out] Out of the possessed men.

the whole herd of swine ran] About two thousand swine, Mark 5. 13.

ran violently down] Being carried by the power of the spirits possessing them.

into the sea] Into the lake of Gennezareth.

and perished in the waters] Christ thus justly punished them, who were the owners of these beasts, knowing their hearts who preferred them before their own salvation by Christ: as many now do their pleasures, which God therefore both in justice and mercy taketh from them.

v. 33. *they that kept them, fled*] For fear.

v. 34. *they besought him*] They offer no violence unto him: they knew they could not that way prevail against him, by overpowering him, who could command the very powers of Hell.

depart out of their coasts] Left they should suffer any further loſſe by his being there: thus they preferred their ſwine before Chriſt, as *Eſau*, a portion of meat before his birthright. Gen. 25. 34. It had been a ſingular bleſſing that Chriſt vouchſafed to viſit them, had they made a right uſe thereof for their ſalvation: but marke how impious minides abuſe and embitter all Gods favours: Secondly, obſerve what wretched petitions the blinded worldly men ſometimes preſent to God; how many deſire that, which if obtained, would prove a fevere curſe unto them?

CHAP. IX.

verſe 1. [*Into a ſhip.*] The ſhip which had newly brought him thither. chap. 8. 23.

into his own city] Capernaum; for as *Chryſoſt. hom.* 30. in Matth. and *Theophyl.* ſay, Bethleem brought him forth, Nazareth brought him up, and Capernaum was his dwelling place. Matth. 4. 13. thither he went to abide for a time, after he had been endangered at Nazareth. Luke 4. 29. It is called his city, because he was very often there; after he had gone thorow all Galilee preaching. In the firſt yeer of his miniſtry, he ſetled in Capernaum; whence it is called of the Evangeliſts his city.

V. 2. *And behold*] Mark 2. 1. &c. Luke 5. 17. but both anticipate and alter the order thereof: all agree in the ſubſtance. 1. The faith of thoſe that brought the ſick man. 2. Chriſt his anſwer. 3. The Phariſees calumny. 4. Chriſt his defence. 5. The miracle and effect thereof.

a man ſick of the palſie] Which is a diſeaſe well known of many; ſo luxating and diſſolving the ſinews, that beſides the pain, it rendreth one unable to help or move himſelf, and it's rarely cured by men.

ſeeing their faith] Theirs that took ſuch pains to carry him to Chriſt, as his alſo that would fain be brought: he ſaw their faith, as man, by the fruits of it; in that they brought a man ſo incurable, let him down through the roof of the houſe, and laid him before him; ſaying nothing, as not doubting but that he would cure him if he ſaw him in that miſery. Mark 2. 4. Luke 5. 19. As God he knew it of his own omniſcience, without theſe forementioned effects: as he knew the thoughts of the ſcribes. Mark. 2. 8. Luke 5. 22.

ſon, be of good cheer] Be comforted, and doubt not of the recovery of thy health, now thy ſinnes are forgiven thee, which were the cauſe of thy ſickneſſe.

thy ſinnes are forgiven thee] Which he beſt knew, who forgave them as God, and interceded for him as the only Mediatour between God and man. 1 Tim. 2. 5. hence it appeareth, that ſinne is the cauſe of all diſeaſes and miſeraties. Secondly, that Chriſt is that onely Phyſician, who can cure body and ſoul. Laſtly, that the condition of beleevers is bleſſed, in that they obtain more then they could aſk or think; as this paralyticall man here did, whom he therefore called ſonne; becauſe faith made him a Sonne of God. John 1. 12. So good is our God, that faith obtaineth, before it can perceive it hath obtained: ſo he heareth us before we call. Iaiah 65. 24.

V. 3. *Certain of the ſcribes*] Luk. mentioneth the Phariſees alſo; they commonly joyned (as wicked men uſe to do) to oppoſe Chriſt.

ſaid within themſelves] ἐαυτοῖς. Syr. רגבשׁ ירוו *benaphſhehaun* in their ſouls: that is, they thought within themſelves; they did not openly murmure, but ſecretly thought impiouſly, expecting the opportunity of cenſuring, when they were among other company. See on Mar 2. 8. Pſ. 14. 1.

this man blaſphemeth] βλασφημεῖ, is as it were βαλεῖν τὸν ὄνομαν, to hurt anothers fame or reputation: *Suidas* interpreteth βλασφημεῖν, ὁ εἰς θεὸν ὀνειδίζων, one who injureth God with contumelious words; which is either when men detract from God his honour due; or attribute any evil to him. So they thought Chriſt derogated from Gods prerogative to forgive ſins, and arrogated it to himſelf: it is indeed in God alone to forgive ſinnes, Iaiah 43. 25. this ſheweth therefore that Chriſt is God; which they would not understand in all his miracles which they ſaw.

V. 4. *knowing their thoughts*] See on verſe 2. Thus alſo he ſhewed himſelf to be God, by ſhewing what they thought: they diſſembled their calumny in their hearts, he ſaw it lurking there.

Wherefore think ye evil] of me, as a blaſphemer: he doth not doubtfully object, as one that ſuſpected their thoughts by ſome whiſpering, countenance, or outward geſture; but openly chargeth, and reproveth them for the ſinne of their heart which he ſaw, which none but God could do.

V. 5. *Whether is it eaſier to ſay*] Ye think it harder to heal the palſie, then to forgive ſinnes: ye ſhall know then, that I have power to forgive ſinnes, by my healing this man with my word: it is indeed more to remit ſinne, then to heal a ſick man, but not ſo eaſie to convince another, by a thing not ſeen, as by a work diſcernable by the eye.

V. 6. *The Son of man*] See on chap. 8. 20.

power] Gr. Authority.

on earth] Though he abide here on earth, and live here as man, converſant with men, and in a ſtate of humiliation.

take up thy bed] That all may know that thou art perfectly healed. See on chap. 8. 25.

V. 7. *and he aroſe*; Suddenly and perfectly cured, taking up his bed; who before, could not move himſelf. *Luke* addeth, glorifying God, as verſe 8. Chriſt having proved by this admirable work, that he, as God, had power to remit ſinne, as well as to take away the moſt deſperate effects thereof: all diſeaſes, (had the ſpectators been conſtant to their own principles, that none can forgive ſinne but God only) they might thence have come to believe in him the Meſſias and Redeemer, but envy and malice had blinded them ſo, that they could be conſtant in nothing but ſinne and errour.

V. 8. *they marvelled*] To amazement and fear, as *Luke* expreſſeth it.

glorified God] That is, they divulged the power and goodneſſe of God, ſhewed in that miracle, which is the principall end of miracles; that in conſideration thereof, we ſhould believe Jeſus Chriſt to be the Son of God manifeſted in the fleſh: which though all did not hear, who marvelled and feared, yet doubtleſſe ſome did; who by the operation of the holy Ghoſt in them, truely apprehended him to be their Saviour and Redeemer.

unto men] That is unto a man; for ſuch Chriſt appeared unto them, though the power working theſe things, was confeſſed to be divine.

V. 9. *And as Jeſus paſſed*] Mark 2. 14. Luke 5. 27.

named Matthew] He is called *Levi* in the other Evangeliſts, he had two names.

ſitting at the receit of cuſtome] At the cuſtom-houſe: it ſeemeth to have been by the ſea ſide; Mark 2. 13. It may be, he was to receive the cuſtomes due from merchants and paſſengers.

and followed him] He adviſeth not with fleſh and blood, ſaying, how ſhall I live, whither ſhall I go; how ſhall I bear the malice of the Phariſees, who hate Chriſt and all his followers, but goes after him inſtantly. Gal. 1. 16. *Luke* ſaith, he left all: that is, his books, and buſineſſes of the cuſtomes and that courſe of life; wholly addicting himſelf to the ſervice of Chriſt: we may not conceiue that he deſerted or gave away his eſtate, perſonall or reall; for he afterward entertained Chriſt at his houſe: verſe 10. but ſo uſed them, as his calling to Chriſt, and following him, would permit; So *Peter*, *Andrew*, *James*, and *John* followed Chriſt: they left their ſhips and nets, and ſiſhing, yet *Peter* till retained his houſe. chap. 8. 14.

V. 10. *in the houſe*] In *Matthews* houſe, who made a feaſt for him. Luke 5. 29.

many Publicans and ſinners] *Qui vectigalia redimebant*, *Pu licani appellati &c. Volateran. de Magiſtr. & ſacerd. Roman.* they that were here together, ſeem to have been the friends and acquaintance of *Matthew*, whom he therefore invited, that they alſo might hear, and be won to Chriſt and ſalvation: ſome here underſtand two ſorts of men; by Publicans *Matthews* fellow-officers: and by ſinners, thoſe that were of notorious, bad and looſe lives, or ſuch as the Jews had caſt out of their ſynagogues; as, John 9. 22. 34. infamous perſons among them. (Of Publicans ſee on Luke 3. 12.) Others think them to be all one, and the Publicanes were called ſinners, becauſe they were imployed by the Romans to gather their tribute, and for the moſt part did it with much rigour and oppreſſion of Gods people.

V. 11. *When the Phariſees ſaw it*] It is not likely, that the Phariſees would go into the houſe of a Publican to ſee it; but either they heard *Matthew* invite him, and ſaw them going along to the houſe, or elſe they knew it by report from others.

ſaid unto his diſciples] They ſtill catch up any occaſion to calumniate Chriſt. See on Luke 19. 7. they durſt not aſk Chriſt, becauſe they knew they were not able to deal with him, but ſay this to his diſciples, to alienate their affections from their Maſter; ſeeing that by their tradition, they were not to eat or commerce with Publicanes or infamous perſons.

V. 12 *When*] *Jeſus heard that*] From his diſciples, or overheard the Phariſees ſpeaking to them.

They that be whole, need not a phyſician] I muſt converſe with theſe, becauſe they are ſpiritually ſick, and I am the phyſician of ſouls; they are ſinners, I am their Saviour; others think they have not ſo much need of me: *bonus medicus*

medicus ſui infirmitates noſtras accepit. Ambroſ. l. 10. ep. 82. He is the good phyſician, who took on himſelf our infirmities.

V. 13. *go ye and learn &c.*] You that glory in your knowledge, and will be the onely teachers of all others, are yet ignorant of the main; therefore go learn, for ſhame.

I will have mercy] Hoſ. 6. 6. chap. 12. 7. That mercy is better then ſacrifice, See Hebr. 13. 16. God by the prophet diſcovereth them with their hypocriſie, who pretended to much ſanctity in their ſacrifices and offerings, when indeed, they had within them, neither love to God, nor charity to their neighbour: the prophet put חסד *Chaſed*, kindneſſe, or beneficence: the Greek ἔλεος mercy. Hoſ. 6. 6. chap. 12. 7. for beneficence is a ſure effect of mercy.

and not ſacrifice] More, or rather then ſacrifice, as it is expounded. Hoſ. 6. See the like manner of ſpeaking, Gen. 32. 28. Prov. 8. 10. Luke 14. 12. 1 Cor. 1. 17. Chap. 6. 18.

I came not to call the righteous] That is, *illos juſtos, qui in opinione generis, et literæ legis gloriantur. Paulinus Nuſſinus. ep.* thoſe righteous, who glory in the ſanctity of their anceſtours, and the letter of the law. Such as you Phariſees, who think your ſelves righteous, and all others contemptible ſinners: I come to convert ſich as have not yet repented; and how ſhall I do that, if I converſe not with them: though they that are converted are infirme, yet have they not ſo much need of my preſence, as thoſe who are yet in impenitency, and ſo deſperately ſick in ſoul.

ſinners to repentance] 1 Tim. 1. 15.

V. 14. *The diſciples of John*] *Matthew* names theſe onely, becauſe theſe were the ſpeakers: *Luke* names the Phariſees onely, becauſe they ſet them on work, that they might diſgrace Chriſt, by that authority which *John* had with the people; *Mark* nameth both, becauſe both had hands in it.

why do we and the Phariſees] Mark 2. 18. Luke 5. 33. They propoſe themſelves as examples: and the ſenſe is, why do not you faſt, as well as we? as reprehending his neglect therein; we have our ſer faſts, why joyn you not with us therein. See zach. 7. 5. beſides, the Phariſees enjoyned their diſciples weekly faſts. Luke 18.

but thy diſciples faſt not] Either thy way, or ours taught us by *John* is not right: but we muſt know that *John* and Chriſt had divers ſchools and diſciples, but not contrary: for *John* was to prepare the way of Chriſt; and that *Johns* diſcipline was much more ſtrict and auſtere, then Chriſts ſchool could conveniently bear: therefore the Phariſees liked *Johns* auſterity better then Chriſts gracious affability, and commerce with ſinners: ſo that they could have found in their hearts to have received *John* as their Meſſias. John 1. Luke 3. therefore in this queſtion about faſting, the Phariſees and *Johns* diſciples joyn.

V. 15. *Can the children of the bride-chamber*] μὴ δύναντο, or as *Maccianzen orat. 26.* readeth ἃ δύνανται, they cannot, that (ſaith he) is called impoſſible, which is not reaſonable, or convenient, which the interrogation implies: can the &c. that is, do you think it reaſonable, or fit? children of the bride-chamber after the Hebrew manner are thoſe called, which are moſt converſant and familiar with the bridegroom. See on Luke 20. 26. the whole ſenſe is; *John* Baptiſt, your maſter, taught you that I am the bridegroom, John 3. 29. that this time of my living here on earth, is the time of my eſpoufalls to my church. Epheſ. 5. 25. 27. &c. my diſciples are children of the bride-chamber: how can they mourn untill theſe feaſting dayes be over? that is the incomparable joy which they now have, in gathering a pure virgin church into me, and eternall ſalvation, by preaching of the goſpel.

mourn as long] Can they be in heavineſſe while I, their Saviour am with them? is it reaſonable that they ſhould, in the very time of great joy, which ſhould be to all people, Luke 2. 10. in the day of ſalvation. 2 Cor. 6. 2. the time of rejoycing foretold by the prophets. Iaiah 35. 1, 2. Jer. 31. 13. Joel 2. 23. Zach. 2. 10. Zach. 9. 9.

when the bridegroom ſhall be taken from them] When I ſhall be taken from them into heaven.

V. 16. *a piece of new cloth*] Or raw or unwrought cloth: ῥάκος ἀγνάφου *pannicuſ inpaſſit. Budæus*, ſome interpret thus, as new cloth is not fit to be put upon the old, nor new wine into old caſk: ſo it is not fit to teach this doctrine of the goſpel newly manifeſted to you and the Phariſees, who ſtand too much upon old traditions: others better thus, as the old garment cannot long bear a new piece, nor the old veſſels new wine, becauſe of their weakneſſe: ſo my diſciples cannot yet bear this auſtere diſcipline, till I am aſcended up into heaven, and ſend down the gifts of my ſpirit in a more plentifull meaſure upon them.

V. 17 *new wine into old bottles*] See on verſe 16. He uſeth this manner of ſimilitude, that he might ſhew that he ſeparated *Evangelii novitatem à legis vetuſtate — ſicut fructus ſeparatur à ſemine*, the newneſſe of the goſpel from the oldneſſe of the law, — as the fruit is ſeparated from the feed. *Tertul. l. 4. c. 11. adverſ. Marcion*: ſo indeed is the goſpel to the law; *diverſum ſed non contrarium*, divers, not contrary: the goſpel was in the law, as the corn in the blade; underſtood, but not yet appearing, untill maturity in the fulneſſe of time; the harveſt of which Chriſt ſpake. John 4. 35.

V. 18. *While he ſpake theſe things*] While the Phariſees endeavour to calumniate Chriſt, God giveth him a double occaſion to convince them, and manifeſt his divine power.

a certain ruler] Mark 5. 22. Luke 8. 41. *Jairus*, whom they call ἀρχοντα & συναγωγὸς a ruler of a ſynagogue. See on Luke 13. 14.

worſhipped him] By falling down at his feet. Mark 5.

lay thy hand upon her] His faith was ſhore of the Centrions, though he were ruler of a ſynagogue: the Centurion deſpreed Chriſts word onely. See chap. 8. 8

V. 19. *Jeſus aroſe and followed him*] Graciouſly complying with his weakneſſe, who could as well have raiſed her from the dead, by his word onely, abſent as preſent.

V. 20. *with an iſſue of blood twelve years*] She had been a long time ſick, and as it appeareth, had tried all the best Evangeliſts, had tryed many phyſicians, and was now in a wretched condition, having no more means to conſult others, yet Chriſt heals her.

came behinde him] Aſhamed to confeſſe her diſeaſe: we are aſhamed of the effects, not of the cauſe: of miſery, but not of ſinne.

touched the hemme] This was an admirable effect of faith, and modeſty: *pium latrocinium*, an holy theft. *Chryſoſt. ſerm.* 33. not wronging the owner, but relieving the taker; Chriſt was not hereby injured, but the helpleſſe woman cured.

V. 21. *I ſhall be whole*] The phyſicians could not cure me; onely a touch of the garment of Jeſus can do it.

V. 22. *turned him about*] That he might manifeſt this work of faith unto the people, that God might be glorified: and that not onely *Jairus* weak faith might be ſtrengthened, and he the more confidently look for the raiſing up of his daughter, but that we alſo may be aſſured, that he (who now ſitting at the right hand of God, hath not leſſe power or mercy, then when he was here in the form of a ſervant) will alſo heal and help us, if we come unto him in faith; *non Chriſtus infirmantibus, ſed fidei deſit. Chryſoſ. ſ. 5.* Chriſt is never wanting to the infirme, if faith be not.

be of good comfort] See on verſe 2.

thy faith hath made thee whole] See on chap. 8. 13.

from that hour] She was preſently cured, and never troubled with that ſickneſſe more.

V. 23. *ſaw the minſtrels*] It was an uſuall thing among Jews and Gentiles to have formall mourners, and alſo minſtrels in their funerals. Jer. 9. 17. and 48. 36. So ſaid *Jeremiah Heſiod. l. 2. ep. 24. Heſiodus natales hominum plangens, gaudet in funere: Heſiod* bewailing the nativities of men, rejoyceth in their funerall.

V. 24. *not dead but ſleepeth*] She is not ſo dead, but that ſhe ſhall immediately be raiſed to life again. See on Luke 8. 52.

V. 25. *when the people were put forth*] He put them forth becauſe they derided him, verſ. 24. and therefore were unworthy to ſee the miracle done: or becauſe he would not yet manifeſt himſelf by ſuch works.

took her by the hand] As we uſe to wake them that are aſleep, by ſhaking them by the hand, and calling aloud to them.

and the maid aroſe] As one out of ſleep: ſo death is ſelf yielderh to Chriſts divine power, who is the reſurrection and the life, John 11. 25. it was he that ſaid, *O death, I will be thy death*, or thy plagues, &c. Hoſea 13. 14. in his death thou dieſt, but we live: we give thee thanks, O Chriſt our Saviour, who are thy creatures, *quod tam potentem adverſarium noſtrum dum occideris, occidiſti: Jerom s. ſ. ep. 24.* that dying thou haſt overcome this our ſo powerfull enemy; though he miſe us not up now, yet ſhall he at the laſt day: thus ſaith *Obrainerus*, while fleſh and blood laugheth at the promiſes of Chriſt, and is put out from his bleſſed preſence.

V. 26. *the fame thereof*] Or, this fame, verſe 31.

V. 27. *when Jeſus departed thence*] Chriſt unceſſantly doeth good: and every place affordeth him opportunity of manifeſting his divine power.

two blinde men] The circumſtances ſhew that this was not the ſtory recorded, Mark 10. 46. Luke 18. 35. but another healing the blinde, which he did ſundry times.

followed

followed him crying] He answereth them not, until he came into the house, verse 28. that that little delay might the more kindle their desire of obtaining, and leave a deeper impression in their minds of the favour received: we too soon forget that which we quickly obtain.

thou son of David] Chap. 15. 22. & chap. 20. 30, 31. meaning the Messias of the posterity of *David*, under which title they usually spake of their expected Messias. See chap. 1. 1. for now Christs frequent and admirable miracles, began to work in men an opinion that he was the Messias, chap. 12. 23. John 7. 31. Matth. 20. 30. 31.

V. 28. *able to do this*] To open your eyes; for so Christ understood their petition presented unto him for mercy, verse 27. though they named not this particular favour.

V. 29. *then touched he their eyes*] He could have restored them sight onely by his word: but thus he pleased sometimes to do, that they might understand that he was tyed to no means or manner, who ruled all the courses of nature, and could dispense with them as he pleased.

according to your faith] See on chap. 8. 13.

V. 30. *their eyes were opened*] That is, they could see: for the Jews called blinde eyes, shut. John 9. 26. 30. thus was that fulfilled which is spoken. Psal. 146. 8. Isaiah 35. 5.

he straightly charged them] He forbid them with an earnest commination.

see that no man know it] See verse 25. Either Christ would not have this miracle published yet, or not to the inhabitants of those parts: for all things are not to be published at all times, nor to all persons. See chap. 8. 4.

V. 31. *But they*] Contrary to his charge they published it all abroad.

V. 32. *as they went out*] Luke 12. 14. See on verse 18. 27.

a dumb man possessed of a devil] Either he was natively dumb; or made dumb by the devil possessing him: that so he might deprive him of the use of his tongue, which is mans glory, and wherewith he honours God: the latter is most probable, because Christ is not said to loose his tongue, but onely to cast out the devil, and then he spake. verse 33.

V. 33. *it was never so seen in Israel*] None of the former prophets ever did the like things.

V. 34. *But the Pharisees said*] These learned men blaspheme Christ, when the ignorant people had more holy speeches, and more reverend opinion of him: so easily doth malice embitter and overthrow all excellencies.

he casteth out devils] Chap. 12. 24. Mark 3. 22. Luke 11. 25. It was a work so evident, that they could not deny it; yet they calumniate the means and manner.

the prince of the devils] There seemeth to be an order among devils (the authours of all disorder) they rob God of his glory, and accuse Christ under the notion of a Magician, as if he had entred into covenant with the prince of the devils, and so gotten power to cast out inferiour devils.

V. 35. *And Jesus went about*] Mark 6. 6. Luke 13. 22. See on chap. 4. 23.

in their synagogues] They had synagogues in villages, as well as in cities: so Christians had churches.

among the people] He was not like those covetous physicians, carefull onely of rich patients, but negligent of the poor; he healed all.

V. 36. *But when he saw the multitudes*] Mark 6. 34.

moved with compassion] On their souls; because they wanted instruction.

fainted] Or were tired and laid down.

as sheep having no shepherd] See Numb. 27. 17. Scattered abroad not knowing where to get food, and exposed to many seducements, as people without a pastour. See 1 Kings 22. 17. they had teachers, but none that tended their good.

V. 37. *The harvest truely is plenteous*] Luke 10. 2. It pitied him to see so many Galileans, like corn, ready to be gathered to God, by faith and repentance, and such want of *harvesters*, that is Ministers, to bring them in. John 4. 35. The peoples mindes were stirred up to expectation of better teaching by Jesus preaching and miracles: this seems to be the occasion of sending the Apostles abroad, chap. 10. 15.

V. 38. *that he will send forth labourers*] Word for word, ἐκβάλῃ, is cast forth, or as the Syriac interpreter hath it, *shall forth labourers*: for we are very slow in so holy and important a work.

CHAP. X.

Verse. 1. A*nd when he had*] Mark 3. 14. Luke 9. 1.

called unto him] Not to be his attendants and hearers now, for that had he done before. Luke 6. 13. but having kept them with him for some time, to fit them for their publike ministry, and seeing many of the people willing to be taught, he now sends them forth among the Jews, to instruct them. Luke 9. 1, 2.

he gave them power] And authority. Luke 9. 1.

against] or over; No king could give his ambassadours power over devils, neither could any of the Prophets give this power to his schollers; this onely the Lord of all the creatures could do.

all manner of sicknesse] See on Matth. 4. 23.

V. 2. *the names of the twelve Apostles*] They are called Apostles, because they were first sent by Christ to preach the gospel: their names God would have recorded for their honour, who having been instruments of so much good, must not be forgotten: as also that, we may imitate them, there were twelve in allusion to the twelve Patriarchs, and relation to the tribes of Israel. chap. 19 28. Luke 22. 30. Revelat. 21. 12. 14. See *H. Casaubon. exercit.* 14. *N.* 5.

The first Simon, Theophylaît saith, that *Peter* and *Andrew*, are named the first δίκην καταβολῆς because they were first called; and *Chrysostom. hom.* 32. in Matth. You see, how that ἀφετὴ τῶν ἀξίων τίθησιν &c. they are not placed, or reckoned according to dignity: for he thought *John* greater then *James*, after whom he is named. See chap. 4. 18.

who is called Peter] This name Christ gave him. John 1. 42. chap 16. 18.

V. 3. *Matthew the Publican*] Of Publicans, see chap. 9. 10. *Cod. Rhodigin. lect. Antiq.* l. 20. c. 29. faith out of *Firmicus*, *erunt (inquit) Publicani aut vectigalia rita &c.* Publicans, or Customers, officers of the custom-house, or farmers of customs: *Alexand. ab Alexandr. Genial. dier.* l. 2. c. 29. faith (with *Volcteran*, forcited. chap. 9. verse 10.) they that farmed customs were called Publicans: they are deceived who think all the Publicans among the Jews were Heathens. See *H. Casaubon. Exercit* 12. 71. 72. as also they who think it was, or is a contempitible office; it is true, the proud Jews despised them, as unholy and wicked, because they gathered customs and tribute of them, who were impatient of any subjection. But these were anciently among the Romans, men of good accompt; as may appear by many speeches of *Cicero*. *Alexander ab Alex.* forcefull telleth us, *principes equestris ordinis olim Publicani fuere: Hodie, equitum Romanorum Publicanorum ordine continebatur &c.* the chief of the order of knight-hood, were in times past Publicans, and the flower of the Roman knights, was contained in the order of Publicans: it is true that afterward this office was conferred on manumissed servants, and meaner men: and that among the Jews these men were in disgrace: whence some observe his humility, in that though he were now an Apostle, yet he telleth what he had been; so doth *Paul* 1 Tim. 1. 13.

James the son of Alpheus] To distinguish him from the other *James*, the son of *Zebede*, and the brother of *John*. Matth. 4. 21. Mark 3. 17. (firnamed *Boanerges*, or sons of thunder) he was slain by *Herod*. Acts 12. 2. but this *James* is he who was called, *James* the less. Mark 15. 40. and the brother of the Lord. Galat 1. 19. because he was the son of *Mary Cleopas*, the virgin *Marie* her sister: his wife was also named *Mary*, as *Jo. Drusius* thinketh.

Lebbeus] Called also *Judas*, the brother of *James*. Luke 6. 16. who writ the epistle of *Jude*, as his brother did that of *James*.

V. 4. *Simon the Cananite*] Or Canite, that is *Zelotes*. Luke 6. 15. this is added to distinguish him from *Simon Peter* verse 2.

Judas Iscariot] A man of Kerioth in the tribe of *Judah*. Josh. 15. 25. or of *Issachar*. Jud. 10. 1. or a man of *reward*, for he betrayed Christ for money. chap. 26. 15. by this *Epithete* and the words following, he is distinguished from the other *Judas*. See on verse 3. See also on John 6. 71.

V. 5. *into the way of the Gentiles*] Not yet, till after my death, then ye must go preach to them. Acts 1. 8. when the middle wall of partition shall be broken down (Ephes. 2. 14.) and the time of calling the Gentiles shall be come.

of the Samaritanes] A people mixed of Assyrians and Israelites. 2 Kings 17. and hated of the Jews. (John 4. 9.) whom Christ would not have his Apostles now disperced.

V. 6. *But go rather*] You must first preach to the Israelites, of whom I come, and to whom I was promised. Acts 3. 29. & 13. 46. and principally sent. chap. 15. 24.

to the lost sheep] They who belong to Gods election, though yet they continue in their naturall condition: he calleth them sheep, *quos Deus olim pascebat*, whom God of old did feed. Psal. 80. 1. but lost, because now disperced and destitute of found teachers. *Euthym.*

V. 7. *preach*] Cry aloud, or proclaim like Heralds, as Isaiah. 58. 1.

the kingdom of heaven is at hand] Luke 10. 9. Teach the same doctrine that *John Baptist*, and I have done before you. See on Matth. 3. 2. & 4. 17.

V. 8. *heal the sick*] Confirme the doctrine you preach by these profitable miracles, which I now give you power to do.

Freely give] Make you merchandise of the gift of miracles freely bestowed on you: take no money for the cures you do, neither withhold the power I give you, when soever you meet with occasion to do good therewith; for indeed, all earthly things, *servando totaliter amittimus, sed bene largiendo servamus. Greg. hom.* 14. *fin.* by keeping, we utterly lose, but by well bestowing we keep them: so is it with these gifts bestowed on us for others sakes.

V. 9. *Provide neither*] Mark 6. 8. Luke 9. 3. or *get neither*, take none with you for this journey, that nothing may hinder you, and that you may have experience of Gods speciall providence over you: therefore he asketh them, Luke 22. 35. what they wanted by the way.

gold nor silver] No money of greater or lesser value to buy provision: Christ forbad them not to possesse that which was their own, but would not now have them solicitous for any money to bear their charge, left they should not have been duely sensible of Gods speciall providence, which is never f. well perceived as in the removall and absence of all ordinary means: here is an excellent document against avarice; no man is born rich, nor liveth so poor as he was born: poverty (saith *Ambrosi. l.* 10. *ep.* 8. 2.) is not of nature, but opinion: why do we desire an heap of riches, as if it were necessary? *nihil tam necessarium quam cognoscere quod non sit necessarium*: there is nothing so necessary for us, as to know what is not necessary.

in your purses εἰς τὰς ζώνας---in, or into girdles; either because they used to have purses in their girdles, or because (as *Euthymius* saith) travellers used by the way to carry their purses, *Zonis appensis* hanged on their girdles: *Alexander severus* said, the souldier feateth not but only when he is (well) clothed---and having *aliquid in Zonula*; some money in his girdle, that is his purse. *Æl. Lamprid.*

V. 10. *nor scrip*] To put your provision in for your journey.

two coats] Two upper coats for change; and so of shoes, for he allowed them sandals. Mark 6. 9.

nor yet staves] For defence or offence: for they might carry a walking staffe for more ease or convenience. Mark 6. 9.

the workman is worthy] Luke 10. 7. 1 Tim. 5. 18. God who imployeth you, will give you food, if men of whom ye deserve it, should neglect you.

of his meat] That is all manner of necessary provisions.

V. 11. *Into whatsoever city*] Luke 10. 8.

enquire] Of the inhabitants, before you put your selves into any mans house; or try who is worthy.

who in it is worthy] That is, who feareth God, who is fit to have the gospel preached unto him, and to have the honour to receive the *ambassadours* thereof.

till ye go thence] Remove not from one house to another, that ye may not offend him who first received you: or that ye may not seem to wander from house to house, as vagrants or give men suspicion that those were weary of you, by whom ye were first entertained: tarry in that house, till you go to preach to another city.

V. 12. *Salute it*] By wishing all happinesse to the inhabitants thereof. as, Luke 10. 5.

V. 13. *if the house be worthy*] If they courteously entertain you, like honnes of peace. Luke 10. 6. this is the token intimated verse 11. such a token of discovery *Eliezer* prayed for. Gen. 24. 14. 18. 19.

let your peace come upon it] Preach the gospel of peace unto them; or it shall come upon them: as, Luke 10. 6. that is, God will bring upon them all the good you wish them.

if it be not worthy] If they shew themselves unworthy to have the gospel preached unto them, by refusing you who are the ministers thereof. Acts 13. 46.

let your peace return unto you] Carry away the gospel of peace with you, to preach it to others, that shall receive you more kindely: or, God will bring that good on you, that you wished to them. See Psal. 35. 13.

V. 14. *Whosoever shall not receive you*] Mark 6. 11.

shake off the dust of your feet] As a token that God will shake them off, and deftroy them: See *Nehem.* 5. 13. or to signifie that ye will have no more to do with them: as, Acts 13. 51. God accounteth the reception of his ministers, as if his self were received: the good God, faith *Salvian. de gub. l.* 8. maketh one and the same honour or contumely common to himself and his servants: left any man should think when he hurteth a minister, *hominem tantum à se ladi*, that he hurteth man onely: without doubt the injury of God himself is mingled with the injury of his servants: God so witnessing; zach. 2. 8. *He that toucheth you, toucheth the apple of his eye.*

V. 15. *It shall be more tolerable*] Grosse sinners that never heard the gospel, are not in so bad a condition, as they that refuse it. chap. 11. 24. See 2 Pet. 2. 21. and *Salv.* 5. *l.* 4. they do nothing in contempt of Gods law who know it not: if he say the *Sodomites* were lesse dammable then they who neglect the gospel, what may they hereafter expect, who contemne it, and the faithfull ministers thereof?

in the day of judgement] Of the generall accompt, and great affairs of the world, whereof Acts 17. 31.

V. 16. *Behold, I send you*] Luke 10. 3 I shall send you after my resurrection; for in this journey they had neither want, nor opposition, Luke 22. 35. It is likely that our Saviour being now to send them forth among the Jews, intermixed divers things, that concerned their sending forth after his resurrection, as chap. 24. speaking of the destruction of Jerusalem, he addeth divers things concerning the end of the world.

as sheep] Altogether unarmed.

in the midst of wolves] Into great dangers, where ye shall be compassed about with wicked men. See Psal. 57. 4. Acts 20. 29. Ezek. 22. 27. Zeph. 3. 3. Matth. 7. 15.

wise as serpents] See Gen. 3. 1. Avoid dangers as far as you lawfully may: and give no just cause to men to persecute you.

harmlesse] Or *simple*: be like serpents in the one, who avoid dangers by flying and hiding themselves; and like doves in the other, who do nothing to provoke: have the simplicity of the dove (faith *Jerom lib.* 2. *ep.* 16. *Paulino*) that thou mayest not machinate and imagine deceit against any man; and the wisdom of the serpent, left other mens plots to supplant thee for matter of the fault: there is not much difference, *vel decipere posse, vel decipi Christianum*, whether a Christian can deceive, or be deceived. Christ would have his wife and innocent; religion and wisdom may not be severed. *Lactantius* saith well, *neque religio ulla sine sapientia suscipienda sit, neque ulla sine religione probanda sapientia, lib.* 1. *cap.* neither may any religion without wisdom be received, or any wisdom approved without religion: *lib.* 1. *cap.* 2, 3, 4. yet of the two, it is more secure to want wisdom, then innocency, as *Tertullian* saith *adv. Valent cap.* 2. *errare quam fallere*, it is better err for want of wit, then deceive with too much. The wisdom of the world is excentrick to Gods, therefore the Apostle saith, 1 Cor 3. 18. *if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise*, that is, saith *Salvian. lib.* 6. *si vult esse sapiens, fit bonus; quia nemo verè sapiens, nisi vere bonus*, if he will be wise, let him be good; because there is no man truely wise, who is not truely good. Let the world count it foolishnesse, as 1 Cor. 1. 18. or madnesse, as Acts 26. 24. it shall appear at last to be the onely wisdom. Let the impious *Pharaoh* say, *Let us deal wisely*---Exod 1. 10. all the deeds of Satan can never make wickednesse any better, then the most pernicious foolishnesse.

V. 17. *beware of men*] Here it appeareth, that by wolves he meant cruel men: beware of those men that are like wolves, verse 16. blood-thirsty persecutors.

in their synagogues] Some think that the synagogues were publike places of meeting; as well for civil, as sacred affairs: others, that they did use to scourge men for offences in matters of religion in their synagogues: others, that they had two sorts of synagogues, and did pray in the one, and scourge in the other: but concerning the last of these, we may more probably conceive, that they had their consistories, or Council-house, wherein they executed the decrees of their Council in way of Discipline. See Acts 5. 40. 2 Cor 11. 24.

V. 18. *Before governours and kings*] See chap. 27. 2. Acts 23, 24. 25. Acts 12. 25, 26.

for my sake] Ye need not be discouraged; seeing it is not for evil, but for your religion that they persecute you. Matth. 5. 11, 12.

for a testimony] I could keep you as easily from those dangers, as I will certainly keep you in them; but that you shall herein honour God, in testifying his truth, and leave your persecuters inexcusable.

against them, and the Gentiles] Ye shall be persecuted both by Jews and Gentiles: to the one you shall be witnesses for their just rejection, who so judge themselves unworthy of eternal life, Acts 13 46, 47. to the other of the truth by you constantly professed unto the death.

V. 19. *but when they deliver you up*] Mark 13 11. Luke 12 11.

take no thought] Use no anxious and laborious preparation as Oratours and Lawyers do, when they are to plead.

it shall be given you] That is, to you Apostles. See the like Exod. 3. 11.

V. 20. *It is not ye that speak*] Not so much you, as the Spirit of God in you, dictating what ye shall speak, as 2 Sam. 23. 2. See also chap. 9. 13. *neque enim ego hoc ita fit de nobis, tanquam nihil facientibus nobis. Aug. ep.* 105.

V. 21 *and the brother*] Luke 21. 16. Ye shall be so hated for the truth of religion, that all bands of nature shall be forgotten, verse 35.

V. 22. *hated of all men*] That is, of very many, or almost all, John 3. 22. Phil. 2. 21. Luke 21. 17. Neither may this any thing discourage us from speaking the truth, because it begetteth us hatred, but rather cause us to rejoyce in our conformity to Christ: *Gratias ago Deo meo quod dignus sim, quem mundus oderit. Jerom l. 1. ep.* 45. I thank my God that I am worthy to be hated (f the world.

he that endureth to the end] Mark 13. 13. To the end of this mortal life, the limit and end of all our sufferings, Revel. 14 13. to the death, that calmest haven, where no breath of evil shall move us, Revel 2. 10. & 22. 3. the meaning here is, he that endureth patiently, and with an unbroken minde, firmly relying on God for deliverance: it is not the beginning, but the end which crowneth actions. See chap. 24. 13.

shall be saved] Ye cannot otherwise be saved, 1 Cor. 10. 31. do all to Gods glory, that is, do nothing to his dishonour.

V. 23. *flee into another*] Christ giveth liberty for flight, in case of persecution: partly for their own safety, and partly also for the further propagation of the gospel into other places. See Acts 13. 50, 51. & 14. 5, 6, 7. & 8. 4. Christ taught us this, not onely by precept, but also by practise. In his infancy he was carried into Egypt: so also afterward, often hiding from Persecutors, ἔφευγεν οὖν αὐτὸν ὡς ἐν τῷ κρυφαίῳ φεύγειν καὶ ἐπιδεῖν καὶ τὰς πληγὰς, ὅπως καὶ ἐν τῷ κρυπτεσθαι καὶ φεύγειν ἐνεκυλίει αὐτὸν φοβούντα σάρκα καὶ γαυριῶντα ἀνθρωπον, saith *Athanasius, apol. de fuga sua ad Imper. Constant. For it was meet that he should as well demonstrate by his hiding and fleeing, that he bare our flesh, and became man, as by hungring, thirsting, and suffering*: See that whole Apologie, *To.* 1. as also *Augustine* on the same argument, *epist.* 180. *Tertullian* also wrote a book to *Fabius* concerning flight in persecution, though lesse orthodox. *Augustines* caution is here very requisite, *Ne quis temere stationem deserat, nec gregem perfide prodat, vel exemplum ignavia prebeat*; left any man should rashly desert his charge, betraying his flock, or give example of laziness: we may not flee without imminent danger, nor like false hirelings, for fear of the approaching wolfe, leave our flocks to seducers: we may flee, where we are persecuted, and pursued to our destruction: so *Paul* escaped at Damascus, Acts 9. 24. So fled other holy men in like cases: if our flock be all dispersed by persecution, we may also flee to secure our lives: lastly, if the Church consent to our withdrawing, and they have others able to officiate for us: in such like cases not to flee is to tempt God.

ye shall not have gone over] You shall not end or finish your preaching the gospel to all the cities of Israel: this shews that they were not to flee onely to secure themselves, but to hasten their work, to teach all the cities of Israel: or the meaning may be, ye shall have some cities left to flee unto, and where you may preach.

till the Son of man be come] See on chap 16. 28. They did not flee from city to city before, but after his resurrection: See on verse 16. Acts 8. 1. & 12. 1.

V. 24. *the disciple is not above his master*] Luke 6. 40. John 13. 16. & 15. 20. If they persecute me your Lord and master, you that are in a lower condition must not look to escape: the sufferings of Christ must teach us patience: *Malesuscum quidem me garriunt, titulum fidei servus agnosco; Malum vocant ego Judei dominum meum, Jerom. ep.* 45. *lib.* 1. some talk that I am wicked: I being a servant own the title of faith: the Jews also called my Lord Jesus, Magician: it is a great honour, and undoubted signe of goodnesse, to have the wicked revile and raile at us: they should condemne themselves, if they should speak well of any unlike themselves; their censures are thy praises: but their praises call thy goodnesse into question.

V. 25. *Beelzebub*] It was the idol of the Ekronites, 2 Kings 1. 3. called so, either because there were store of flies in his temple, about the blood, and beasts sacrificed: or else because the people troubled with their swarms, fought to him for help: afterwards, as idols were called devils, Deut. 32. 17. So the Jews called the chief devil *Beelzebub*, in detestation of this idol, Matth. 12. 24. or it may signifie a dung-hill god, &c. See on Luke 11. 15

V. 26. *for there is nothing covered*] Mark 4. 22. Luke 8. 17. & 12. 2. Fear not what they can inflict upon you, for your innocency shall be made known here, or hereafter, psal. 37. 6 or, fear not, but preach the gospel freely, for it will be known and prevail in the end: this sense agreeth best with the following words.

N. 27 *in darknesse*] What I teach you in private when others are absent, as they use to be in the night: therefore he addes, *in the ear*, to shew that he spake of private instruction.

upon the house tops] Openly, as in the highest places: for they could walk on their house tops, Deut. 22. 8. Matth. 24. 17. Acts 10. 9. and from thence, publish things to multitudes below: they must publikely preach, not as the *Valentinians*, who cunningly vailed that they taught, left the absurdity thereof should have appeared.

V. 28. *fear not*] Fear not man more then God: or so, as to do any evil, either for fear of man (who can onely take away a soon-fading life) to do that which God forbids, or to leave undone that which he commands: let us constantly remember that of *Cyprian. l.* 2. *ep.* 6. *qui pro nobis mortem fecit vicit, semper vincit in nobis*: he that once overcame death for us, ever overcommeth it in us: and in spite of persecutors, will raise us from death. See Acts 4. 19. & 5. 29. Dan. 3. 16, 17, 18.

them which kill the body] Luke 12. 4. Though tyrants be never so cruell, they cannot hurt you so much for preaching the gospel, as God can for not preaching it.

hell] He doth not say, to destroy soul and body simply or absolutely, so that they should be no more, (for that many men would be contented withall, rather then to run the hazard of present perfecution) but to punish them eternally in hell, where the worme never dyeth; where it would be an unspeakable advantage once to die, that they might not ever live to torment.

V. 29. *Are not two sparrows*] He doth not instance Gods providence in the Prophets, or famous men; left they or we, should think God onely took care for the excellent, but not for us: but in sparrows, little birds, of small price and accompt.

fold for a farthing] The fourth part of our peny, but with them the tenth part of a Roman peny.

not fall on the ground] When they are shot: nor can the most powerfull tyrants kill you without Gods permission: some interpret it, a sparrow cannot light on the ground.

without your Father] Without his permission, who governeth all things in heaven and earth: fear not therefore, he will be more carefull of you his children, then of the birds. See on chap. 5. 45. and 6. 32.

V. 30. *but the very hairs*] See 2 Sam. 14. 11. Acts 27. 34. Not your hearts, hands, feet, and those parts which are (as they say) the *partes integrantes*; but even those which seem to have been made rather for convenience and ornament, then necessity: if Gods providence be over these, how much more will he preserve unto you your essentiall parts, and that, without which you cannot live?

all numbred] Every one, not onely known to God, but so kept, as it were by tale, that none can take away one of them without Gods permission; much more are the dayes of your life numbred.

V. 31. *Ye are of more value*] More excellent creatures, of more esteem with God, as bearing his image, and redeemed with the precious blood of his holy Son Jesus; fear you not, he will not neglect you. See chap. 6. 26.

V. 32. *Whosoever therefore*] Luke 12. 8.

shall confesse me before men] What more equall, then that servants which acknowledge and obey their masters in time of danger, should be owned by them in times of safety and honour: and that such as forsake their masters in troubles and dangerous conditions, should afterwards be turned out of doors? thus will I deal with you, if you stand to me in times of persecution, I will own you publikely at the day of judgement, otherwise I will disclaime you.

V. 33. *but whosoever*] See on verse 32. and on Luke 12. 9. Mark. 8. 38. Luke 9. 26. 2 Tim. 2. 12.

V. 34. *Think not that I am come*] See on Luke 12. 51.

to send peace on earth] He endeavours to correct the erroneous opinion of the Jews, and also the Apostles, who thought that the times under the Messias should be peaceable, prosperous and glorious, misunderstanding the prophets, as if the things they spake of spirituall peace with God, had been meant of wordly peace with men.

but a sword] War, and division; as, Luke 12. 51. these are not proper fruits of the gospel of peace, but accident all: while they, who will not be reclaimed from their errours, dissent from them that will. Acts 28. 24. 25. 29. John 7. 40 &c.

V. 35. *against his father*] The times shall be as unquiet, as those spoken of Mich. 7. 6.

the daughter in law against &c.] No bands either sacred or civil shall restrain wicked persons from exercising their malice

malice and cruelty against the professours of the Gospel. See verse 21.

V. 36. *of his own house*] As if he said, such confusion shall come upon the world, that all laws of God and nature shall be trodden down: no humanity or fidelity shall be left among the impious: not that this should be at all times; but to arm the faithful, by forewarning them of these evils to come. See on verse 21.

V. 37. *he that loveth father or mother*] See on Luke 14. 26.

more then me] As fear of evil, so likewise love of the world, and those things thereof, which are respectively to be loved (as parents, wife, children) may distract their affections from Christ: this is here forbidden.

is not worthy of me] I count him not fit for my service. See on chap. 3. 8. Luke 14. 26.

he that loveth son or daughter] This is added as a greater tryal, because love rather defcends then ascends; and some can more easily part with parents then children.

V. 38. *he that taketh*] Chap. 16. 24. Luke 9. 23. Mark 8. 34. that is, who doth not willingly bear what God layeth on him: it is an allusion to such as were condemned to be crucified, who used to carry their crosses. See on chap. 27. 32.

his crosse] That is yet a greater tryal then before: a man may possibly be contented to lose worldly comforts, that would not endure pain (Job 2. 4. 5.) especially death, and such a kinde of death, as was accursed: but we must suffer any thing for Christs sake. By crosse, is meant the heaviest and foreit afflictions and calamities, by alluding to the custom of *Romans* or *Persians*, with whom that punishment was used and accounted most ignominious.

and followeth after me] And with such an affection comes unto me: or is contented, if he be thereto called, to be crucified.

is not worthy of me] See on verse 37.

V. 39. *he that findeth his life*] John 12. 25. that saves it, chap. 16. 25. Mark 8. 35. Luke 9. 24. and 15. 24. 32. so Prov. 24. 10. he that thinks he hath secured his life, by renouncing his religion: it is called finding, because worldly men account them all lost, who are dead.

shall lose it] Shall go to Hell, and so lose all comfort of life, as *Tertullian* said *adv. Gnosti. c.* 11. *Perdet in Gehennam, qui se putat negando lucrifacere eam.*

he that loseth his life for my sake] That dies for the testimony of the truth of religion, chap. 5. 11, 12.

shall finde it] In Heaven for ever, as *Tertullian* also saith, *Perdet eam ad presens, qui confessus accidtur, sed inventurus eam in vitam aternam*, he shall lose his life for the present, who confessing is slain, but shall finde it to eternall life.

V. 40. *he that receiveth you*] Luke 10. 16. John 13. 20. that heareth your doctrine willingly, and entertaineth you: this is added to comfort them in distresses; for therein some should receive them, and relieve them.

receiveth me] He shall have more divine guests. See Hebr. 13. 2. me and my Father. See on John 14. 23.

in the name of a prophet] Not for kindred or civil respects, but because he is Gods messenger.

shall receive a prophets reward] Such a reward as a prophet shall have: or, as is fit for him that hath received a prophet, and so furthered Gods service in an extraordinary manner.

a righteous man] A man fearing; God a religious man. Matth. 13. 17.

V. 42. *whosoever shall give to drink*] Mark 9. 41.

unto one] How much more, if he give, and be beneficent to many?

of these little ones] Who newly made profession of the true religion: and were as babes in it, Mark 9. 42. Luke 17. 2. Matth. 25. 40, 45. 1 Cor. 3. 1. 1 John 2. 12. 14.

a cup of cold water onely] The least and cheapest curtesie, that can be shewed: how much more if he provide with greater charge to relieve him?

he shall in no wise] He shall be sure of it.

his reward] The phrase is altered, he said before, *the reward of a prophet*, and *of a righteous man*, verse 41. here he doth not say, the *reward of a little one*, left it should be thought to be a small reward; but, *his reward*: that is a reward proportionable to his work, and affection to the cause of God. See chap. 25. 34. &c. Luke 14. 14.

CHAP. XI.

Verse 1. *OF commanding his twelve disciples*] Of giving them precepts how to carry themselves in their journey and preaching, chap. 10. and had sent them away furnished with those instructions.

in their cities] In the cities of Galilee. See chap. 9. 35. and 12. 9.

V. 2. *John had heard*] By his disciples, as Luke 7. 18.

in the prison] ἐν τῷ δεσμωτηρίῳ: the word cometh of δεῖν, to binde, and signifieth the place where prisoners are bound, or kept in ward. *Suidas* interpreteth it by φυλακὴ, a keep, or prison: Syr. בית אסירא, *in domo vinctorum*. So the Hebrews said, בית הסורין, *beth asire* Gen. 39. 20. in the house of the prison, or the place where the kings prisoners were bound. So Judg. 16. 21. בבית האסירים, *bebeth haasirim*, in the house of the bound, that is the prison. *John* was cast into prison, because he reproved *Herods* incest. See Mark 6. 17.

the works of Christ] That is, his miracles; of which verf. 4. 5.

he sent two of his disciples] Not for his own information, who was allured by Gods spirit, and a signe from heaven that Jesus was the true Messias, John 1. 33. and bare record thereof, John 1. 29. 34. but to instruct his disciples, who out of zeal to their master stood ill affected to Christ, as appeareth John 3. 26. chap. 9. 14. and very likely did not now acquaint *John* with Christs great works, out of love to him; but out of envie and respect of their Masters credit.

V. 3. *and said unto him*] By his disciples whom he sent, for *John* was now in prison, 2 verse. See chap. 8. 5, 6.

are thou he that should come] The Messias promised in the prophets, and expected by the Jews, Gen. 49. 10. Isai. 35. 4. Acts 26. 6, 7.

V. 4. *again*] Gr. *going, or returning shew, &c.* which in effect is, whereas *John* hath by you sent this message to me, tell him again from me those things which ye do hear and see.

those things] He doth not answer *Johns* message otherwise then by his works done, whereof *Johns* messengers were eye-witnesses, that he might demonstrate himself to be the Lord Christ, by those marks which the prophets had foretold.

V. 5. *the blinde receive sight*] This is one of the marks which was foretold, Isaiah 35. 5, 6. See John 10 25, 27, 38.

the dead are raised] This they related to *John*, Luke 7. 12. 18. whether they saw it, or heard it from some eye-witnesses.

the poor have the gospel preached] Isaiah 61. 1. Christ doth not (as worldly princes use) bestow his favours on the eminent and great, but most commonly on the obscure, poor, and despised of the world, 1 Cor. 1. 26, &c. in the prophecie it is, *God sent me to preach good tydings*, עניים, *hanavim, to the meek*: the meaning is, the poor in spirit, as chap. 5. 3. those who know themselves destitute of grace and true happinesse thence ensuing.

V. 6. *whosoever shall not be offended in me*] At my mean estate and sufferings, chap. 26. 31. 1 Cor. 1. 34. or at my familiarity with sinners, differing from Johns austere course of life, verf 18, 19. the Jews expecting a worldly king for their Messias, glorious, rich and victorious, would not receive nor believe in him, because they were offended at the form of a servant and man of sorrows: and it seemeth by this part of Christs answer, that *John* disciples were offended at Christ, because he lived not apart from the multitude, nor in that external austerity of life, which they admired in their Master, *John Baptist*, chap. 9. 14. which Christ so secretly reprehendeth in them, that he might not shame them before the multitude, nor let them go away in their errour. See note on Luke 7. 23.

V. 7. *as they departed*] Christ would not commend *John* before his disciples, left they should still erre in preferring him before Christ; or the people should think he flattered *John* before his disciples, in hope to ingratiate with him, who had so high authority in the peoples opinion: but after Johns disciples were gone, Luke 7. 24. he commends him to the people, who now might possibly have too mean an opinion of him in respect of his imprisonment.

into the wilderness] Of Judea, where *John* preached. chap. 3. 1.

a reed shaken with the winde] Why went ye into the wilderness by such multitudes? Surely ye would not have gone to see reeds that are shaken with the winde, or such other unconsiderable things, which the wilderness afforded: and men in fine cloathing you could hardly see there; they are usually in kings courts: nothing was there to be seen worth your labour, but onely *John*, whom you then esteemed as a great prophet: and ye have no reason to think more meanly of him now, in respect of his imprisonment: some by *reed* understand an unconstant person: a reed, as the winde bloweth, bendeth this way or that way: but *John* was no such light person, but a true and constant servant of God, as in his unchangable testimony concerning me, so in his life and doctrine.

v. 8. *a man clothed in soft raiment*] In silk, or courtly apparel. See on Verse 7. *John* was far from affecting any delicacy of clothing, or diet, See chap. 3.4. hereby he intimateth that the testimonies, which *John* formerly gave concerning him, could not be for favour of any; for, the prison in which he was now night sufficiently testify, that he could not flatter Kings or Princes: and therefore notwithstanding his message, which was for his disciples sake; he changed not his testimony for all his bonds. See on Luke 7. 25.

v. 9. *a prophet*] See on verse 7. a teacher of the truth. See chap. 21. 26. an holy and reverent Doctor sent of God.

more then a prophet] A man preferred by God to an higher office, then ever any of the former prophets was--*ἐκεκτήκειν νῦν μεῖζονα τὸν ἐξ ἀρχῆς κεκηρυγμένον συμβολον, τὸν ἐν μέσῳ τῶν ἐξ ἀρχῆς κεκηρυγμένων συμβόλων παρόντα, τὸν ἐξ ἀρχῆς κεκηρυγμένον συμβολον, τὸν ἐν μέσῳ τῶν ἐξ ἀρχῆς κεκηρυγμένων συμβόλων παρόντα, who from the beginning was sacrificed, shewing him now present, who from the beginning was but typically foretold of, Clem. Alexandr. strom. l. 5. and Ireneus l. 3. c. 11. adventum vidit & demonstravit, he saw and demonstrated his coming, perswading many to believe in him; so that he & prophetæ & Apostoli locum habuerit, had the office both of a Prophet and Apostle: it is the office of a prophet *venire & praedicere, non autem demonstrare*, to declare things to come, not to shew them present, as *John* did, and was therein greater then a prophet, *Gregor. hom. 6. in Evang.*

v. 10. *Behold I send*] See on chap. 3.1. Mal. 3. 1.

my messenger &c.] He shews a reason why *John* was greater then the prophets: he was the Harbinger designed by God to prepare the way of Christ, and the Herald to proclaim him now come into the world, who is the King of his Church. See Luke 1. 15, 16, 17, 74, 75.

v. 11. *among them that were born of women*] He prefers *John* not onely before the Prophets, as verse 9. but also before all others that were born before him. Job 14. 1. and 15. 14. and 25. 4.

there hath not risen] Or *been raised*, as chap. 9. 25. Luk. 7. 16. Joh. 7. 52. none greater then he hath appeared among men.

a greater then John] In dignity of office, and cleernesse and fulnesse of doctrine, in publishing the entire performance of all things foretold of Christ; as his death, resurrection, ascension, calling of the Gentiles, which *John* saw not.

he that is least in the kingdom of heaven] The least in the ministery of the gospel hath a more excellent function, in regard of the cleernesse of doctrine to be taught by him. See Luke 7. 28. John 1. 29.

v. 12. *from the dayes of John*] Luke 16. 16. the Scribes taught the people coldly before, but *John* hath kindled in their hearts a fervent desire of hearing the gospel.

until now] This zeal lasts in them still, although *John* be cast in prison, and cannot now preach unto them.

suffereth violence] Or, *is gotten by force*, as the Syriack expresseth this *βιάζεται*, *vi ea*: men run to hear the gospel preached, as souldiers run upon a rich town besieged, to get the wealth thereof, Isaiah 60. 4. 8. 11.

and the violent] Onely they, who with ardent affections, overcoming all that stands in their way, presse into it, do, and shall attain possession thereof: the violent (saith *Ambr. in Luc. lib. 8.*) *qui vim facit, vehementi studio properat*: he that useth violence, hasteth with vehement desire: the violent, or they that thrust on men, as in storming a town, one thrusts another, to get before him into it; so the people were so encouraged by *John* preaching to come to Christ, that every one was ambitious to come first.

v. 13. *prophesied until John*] The things they foretold of Christ, and the types of him in the law, began to be fulfilled in the time of *John*, there needed now no more predictions, but a manifestation of the Messias to Israel, which was *Johns* office to do. John 1. 31.

v. 14. *If ye will receive it*] If ye can endure to have the truth told you.

this is Elias] Mal. 4. 5. This is he who should come in the spirit of *Elias*, Luke 1. 17. not *Elias* himself, whom the Jews vainly expected, John 1. 21. by this prophesie of *Malachi* he again shews the dignity of *John Baptist*, recalling to their minides (who had heard it) the words of the Angel, Luke 1. 17. this was *Elias*, not in person, but in office. See John 1. 21.

v. 15. *he that hath ears*] See on chap. 13. 9. by this *Epiphonema* he excitetth us to believe his doctrine (for *to hear*, is here put, *for to believe*) intimating, that although we all have external ears to hear, we are commonly deaf within: and this he speaketh, as to make us consider our great defects herein, that we may pray the Lord to open our hearts and ears to attend unto his voice, that we may no longer be deaf with them that shall perish; *aures cordis requirit, Greg. hom. 15. in Evang.* he requires the ears of the heart.

v. 16. *But wherewith*] Luke 7. 32.

this generation] The men of this age, as chap. 24. 34.

it is like unto children] An allusion to childrens sports, who finde fault with the fullnesse of some of their companions, who would not comply with them in their pastimes, thought they assaied all ways they could to allure them thereto; one while singing merry songs, otherwhile elogies, or sad funeral ditties. See verf. 18, 19. See on Luke 7. 32.

v. 17. *we have piped*] He taxeth the stupidity of hearers, moved neither with the gracious comity of Christ, nor the strict austerity of *John*, or those who went before him: with those who preached the gladsome tidings of salvation by faith, or the severity of the law, to answer Gods promises or threatnings with faith and repentance.

but ye have not lamented] ἐκόψασθε, this word expresseth the gesture of mourners, and those who are deeply affected at that they hear or see *κόπτεσθαι*, amongst other things, signifieth to smite and strike the breast: and also to mourn, as fleeth to smite and strike the breast: and also to mourn, as chap. 24. 30. fo the penitent man smote his breast, Luk. 18. 13. so did the spectatours of Christs passion, Luke 23. 48.

v. 18. *neither eating nor drinking*] He eat loculis and wilde honey, chap. 3. the meaning is, he used a most hard and austere diet, far from the common use of other men, abstaining from fearts and luxury.

he hath a devil] By whose assistance he can endure such hardship: because many of those who are possessed, will endure much more hardnesse then others ordinarily can, without much sense thereof: *Johns* austere course was so far from winning many of them, that it incenled them the more: they thought he hated mankinde, as *Satan* doth. Thus doth malice turn all that to occasion of calumny and blasphemy, which God appointed for their conversion and salvation.

v. 19. *eating and drinking*] In a more free use of the creatures, and graciously converting with all sorts of men in a more familiar course of life: his way differed from *Johns*, but both came to the same end: but the Jews were censorious of both, being won by neither.

a man gluttonous] Given to excesse, and abuse of the creatures: keeping company with men of loose life.

wisdom is justified of her children] Though there be many that scoff at all means of grace, yet the wile counsel of God, Luke 7. 30. in calling sinners home by *John* austerity, and Christs familiarity, is approved (as Psal. 51. 4. Rom. 3. 4. Luke 7. 29.) by the followers thereof, as Luke 10. 6. which he faith, to shew that neither Christs, nor *Johns* labours had been fruitless to the elect hearers, though (as it commonly cometh to pass) the wicked grew worse thereby, and their judgement more heavy, by their contempt of Gods mercy offered them.

v. 20. *then began he*] Calling to minde the malicious and invincible ingratitude of the Jews: and particularly of certain cities where himself had taught, and done great miracles. See Luke 19. 13.

because they repented not] Not because they did not commend him and his preaching, but because they did not amend by it.

v. 21. *wo unto thee Corazin, &c.*] These were cities upon the lake of Gennezaret, where Christ converted much, and taught often.

Bethsaida] The city where *Philip, Andrew & Peter* dwelt. See John 1. 44.

the mighty works] The great miracles, in curing all diseases, &c.

in Tyre and Sidon] Cities of great traffick by the sea, and of very impious manners: therefore, as the Prophets of old denounced great miseries to come upon them, Isaiah 23. 1. Ezek 26. 27. 28. Amos 1. 8. fo doth our Saviour here pronounce a woe to them, and threaten great and fearfull judgements: *Suidas* saith, that Tyres of old was a Metropolis: these were ancient, great, populous, and rich cities of Phoenicia. Sidon fell into the lot of the tribe of *Asher*, who yet possessed it not, because (saith *Jerom de loc. Hebraic.*) they were not able to beat them out: so saith he, *Tyrus in tribu Nephtalim.*

in sackcloth and ashes] Repentings, and manifesting thereof by repentance by such outward signes of humiliation, as of old, and then were in use, with those who repented & humbled themselves for the diversion of any imminent, or threatened judgements; and that not onely among the Jews, but also among the Gentiles, Job 42. 6. Jonah 3. 6. Hester 4. 1. Jer. 6. 26. Lam. 2. 10. the meaning is, that those miracles might have been sufficient, to have overcome their malice, and moved them to repentance, which the Jews had seen and moved them to repentance, which the Jews had seen and proofed not by them.

v. 22. *it shall be more tolerable*] As there are diversities of punishments in hell appointed for impenitent sinners; so yes, that have refused the gospel, shall at the day of judgement, be more severely handled, then they that never heard it.

it, though they lived more profanely then ye do, Heb. 2. 2, 3. and 10. 28, 29. So that he teacheth here: 1. That there shall be a future judgement, chap. 25. 21. &c. Acts 17. 2. That it shall be eternal redirection. 3. That as there are degrees of sins, fo shall there be of punishment to the damned. 4. That the heaviest punishment shall be to those impenitent sinners, on whom God had bestowed the largest means of conversion.

v. 23. *which art exalted unto heaven*] By my abode in thee, frequent preaching and great miracles wrought.

brought down to hell] καὶ ἕως ἅδου, תֵּרֵד בְּשְׁאוֹל, *unto the pit or grave*, Syr. See note on Luke 16. 23. and Acts 2. 27. שְׁאוֹל *sheol* with the Hebr. signifieth the grave, which the Greeks give by ἅδου, as Psal. 16. So Gen. 37. *I shall go down to my son mourning, εἰς ἅδου, into the grave*: the same word is also taken for *Hell*, the place of the damned, Luke 16. 23. Speaking here of the glory of Capernaum, he faith, it was lifted up to heaven, (that is, very highly exalted in dignity and privileledges, as also in her own opinion) and speaking of her ingratitude, he presently faith, that she should be thrust down to Hell, that is, thy glory shall depart, thou shalt be destroyed and ruined, thou shalt be afflicted with extream and pitiilesse ignominy (which probably came to passe, when the Romans destroyed and wasted the reft of Galilee) and thou shalt at laft be damned in Hell, who contemnedst fo great means of salvation brought home to thee.

in Sodom] Which was fo wicked, that it was destroyed by fire from Heaven, that fad monument of Gods just indignation against fins and finners: See Gen. 19. 24. 2 Pet. 2. 6. *super impium populum Gehennam misit & Cælo, Salvian de gub. Dei l. 1.* he fent upon an impious people, *hell from heaven*: that is, showers of fire and brimstone, wherewith the damned shall be tormented, Psal. 11. 6. Isa. 30. 33. Rev. 19. 20. and 20. 10. and 21. 8.

it would have remained] The Sodomites would not have been fo wicked, as to bring that judgement on themselves: either we must understand this with relation to mans apprehension and sense, considering onely second causes; as if it were faid, in mans reason fo great miracles would have converted them, though grievous finners, and fo God would have spared them, as he did Ninive: or he regarded his own omnisciences, God, foreseeing and certainly foreknowing what effect every castle shal and wil work *in subjectis determinato*, or the particular subjects and if any ask, if God, who cannot be deceived, did indeed foresee, that Sodom and Gomorrah would have repented & if he had given them as much means, as he did other finfull cities; why did he not give them, fo that they might repent? We must know, that God being debter to no man, both mercifully giveth the means and the effect to repentance, amendment and salvation where he pleaseth (Rom. 9. 18. 21) and justly denieth the means, or the effect thereof, where he will execute his justice, and not shew mercy, as *Augustine* faith (*ep. 107*) to *Vitalis*: *Scimus eis quibus datur, misericordia Dei gratuita datur: scimus et quibus non datur, justo judicio Dei, non dubitamus*: we know that to those to whom it is given, it is given by the free mercy of God: we know that to those to whom it is not given, it is, by the just judgement of God, not given: in this particular the Sodomites were grievous finners, Gen. 13. 13. Gen. 18. 20. fo that their fin is faid to have cryed to God: indeed, God had given them a righteous *Lot*, whose example might have been to them a lively doctrine to have restrained them from such impietie: but their wicked conversation vexed his righteous foul, 2 Pet. 2. 8. they being nothing amended, but left more unexcufable hereby: therefore it was an evident justice of God, not to give them more means of grace, who had buried that talent of the light of natural reason which they have received.

v. 24. *it shall be more tolerable*] See on verse 22. it shall be more easy damnation to the Sodomites in the world to come (though the righteous God made them examples of his indignation against fuch fins for future times, 2 Pet. 2. 6.) not because the Sodomites were less finners then the Capernaites; but because the Capernaites despised, or neglected greater knowledge and means of salvation then was offered, or afforded the Sodomites. Consider well you whom it now concerneth, what damnation awaiteth neglecters of the gospel, and the administration thereof.

v. 25. *at that time*] This is faid to be when the 70 were returned, and had told our Saviour what good success they had, Luke 10. 17. 21.

Jesus answered] To the report of the 70 disciples; or answering is put for the beginning of a speech, as often in Scripture.

I thank thee] Or, *I confesse unto thee*, ἐξομολογοῦμαί, importeth either, or *I acknowledge before thee*, fo יָדָה *jadah* in *Hiphil*, fignifieth among the Hebrews; *projecit, seu emisit vocem, libere fassus est, et confessus est*, Psal. 118. 1, &c. confession, and free acknowledgement of Gods mercy, is a praising and thanksging him for the same.

these things] The mysteries of thy kingdom.

and prudent] From the Scribes, Pharisees, and worldly wise men.

and hast revealed them] By my ministery, and those whom I have sent to teach.

unto babes] Νηπίοις, to simple men and women, who know no more in faith, then children do in worldly affairs. (See *Clem. Alex. Paedag. l. 1. c. 5.*) that which the Hebrew expresseth by פְּתָאִי *Psal. 19. 8. and 116. 6.* in both which places the 70 give it νήπιοι and Prov. 1. 4. 22. & 8. 5. & 14. 15. (which *Symachus* gives *ἀνόητοι*) they render by ἀκάκοις, harmless persons: but Prov. 1. 32. the 70 give the same word νηπίοις: which Greek word is used sometimes to expresse young brutes, plants, or that which hath small strength, as an infant: what these here mean may be gathered, chap. 18. 3. Rom. 16. 19. 1 Cor. 14. 20.

v. 26. *even so*] Ναί, *yea*, Syr. אֵין, *etiam, certè, profectò* yea, furely, truely.

for so it seemed good] Gods pleasure being known, we must rest satisfied; there needs no other reason, where he will have it so; because his judgements are ever just, though many times unknown to us: and he is Lord of heaven and earth & may do what he will with his own. Here we see that of *Prosper de vocat. Gent. l. 1. c. 24.* to be true, *Ex Deo esse principium, & profectum, consummationem, & ex eius de beneficio*, advancement, and consummation of our salvation is of God.

v. 27. *all things*] Joh. 3. 35. not only persons, but things, so great is the power of Christ. See c. 28. 18. others understand it of the knowledge of those mysteries spoken of here. 22. 25.

are delivered] Christ then, as man, had not this power and knowledge of himself.

no man knoweth the Son] His divine nature, and eternal generation: or, no man knows what he is to do, or suffer, but the Father, who hath designed him to both.

neither knoweth any man] John 6. 46.

the Father] That is his essence, or divine substance: or how he will have the calling of the Jews, or Gentiles to embrace the gospel, to be dispensed or dispissed: the Prophets knew but little thereof, 1 Pet. 1. 10, 11, 12.

to whomsoever the Son will reveal him] None else can know, nor can any know any further then Christ will reveal him. chap. 13. 11. Mark 4. 11. Luk. 8. 10. 1 Cor. 2 7. Eph. 3. 5. Col. 1. 26.

v. 28. *Come unto me*] It seemeth an allusion to Isaiah 55. 1. where God calleth all that spiritually thirst to him, with promise freely to refresh them: the meaning is, trust in me, ye that are troubled in conscience for sin, and I will bring you to true rest in Gods favour, which by other means ye can never obtain: he calleth them who alone can give both will and ability to come: as *Ambrose* faith, *dat vires sequentibus se, itaque quò propior virtute fuerit, eò fortior erit, l. 7. ep. 54. Syrico*, he giveth strength to those that follow him, fo that the nearer thou art to virtue, the stronger thou shalt be: observe here, 1. whom he inviteth, all the laboring and heavy loaden; 2. to what, *I will give you rest*; 3. with what condition; that they submit to the just and easy yoke of Christ.

all ye that labour] Or are ill at ease; Christ calleth all to faith and repentance, excluding none that are thereto prepared by a deep sense of the intolerable burden of their sin.

and are heavy laden] With the sense of your sins, and a guilty conscience, of all burdens in this world, the most intolerable, Prov. 18. 14. the more we feel our sins, the nearer we are to Gods mercy to relieve us. See Psal. 38. 4.

I will give you rest] Peace of conscience, in the free remission of guilt and punishment, the assurance thereof, and freedom from the servitude of sin. Rom. 6. 14.

v. 29. *take my yoke upon you*] Obeying my commandments.

learn of me, for I am meek] Imitate me in meeknesse and humility: which thou wilt do if thou love Christ: for as *Chrysostom* faith, thou lovest not him whom thou wilt not imitate, and him whom thou wilt not follow, thou doest but feign to love.

ye shall finde rest] Jer. 6. 16.

unto your souls] Your outward man may be exercised with many troubles, but ye shall have inward peace.

v. 30. *my yoke is easie*] That which I command you is good for you and easie. See John 15. 12.

my burden is light] The word φορτίον, primarily signifieth the fraight or balast of a ship, which glides through the waves, as if it had no burden, and indeed cannot go safe without balast: now the regenerate consent to the law of God, Rom. 7. 22. and therefore it is not grievous to them, 1 John 5. 3. not through any strength or will of their own, but by the free grace of God, who giveth faith, Ephes. 2. 8. love, patience, perseverance, and all those things which they have need of, for the accomplishment of their salvation: the burden of Pharisaical traditions was heavy

chap. 23. 4. and of oppressours, Isaiah 9. 4. and 10. 27. Hos. 8. 10. the law was a burden, which neither we nor our fathers were able to bear, (said *Peter*, Acts 15. 10.) it was figured in *Moses* hands, Exod. 17. 12. *Moses hands were heavie. Lex manus gravis habuit*, Gregor. *hom.* 33. *in evang. vie. Lex manus gravis habuit*, Gregor. *hom.* 33. *in evang.* the Law had heavy hands, which strook sinners with an heavy judgement: but Christs burden is light, who requireth onely of us, that which is best for us: as to love, feare, and obey him, in which there is true happinesse, out of which there can be none: he exacteth of us onely faith, chastity, fobriety, mercy, sanctity, all which (saith *Salvian* *l. 7. de gub. Dei*) *non onerant nos, sed ornant*: do not burden, but adorn us: he commandeth his to believe in him, that they may be saved, John 14. 1. John 3. 16. that they love one another, John 13. 34, 35. John 15. 12. what easier than this? what sweeter yoke then that which Gods love makes easie: every commandment of God is easie to him, who loveth; because God is with him, and sheddeth abroad his love in his heart, that he may cheerfully and willingly obey him: as *Prosper* noteth after *Augustine*, he that doth any thing onely out of fear, fervilely doth it: nor is he a friend of the light, who if it could be, had rather not have that which is right commanded. Christ requireth (to make us blessed) that at least we do hunger and thirst for righteousnesse; that is, that we have a will to be holy. *Vide ß labor est, ubi velle satis est*, *Augustine*, *ep.* 45. See whether that be a labour, where its enough to be but willing.

CHAP. XII.

Verse 1. [*Jesus went on the sabbath day*] Mark 2.23. Luke. 6.1. שבת (of שבר, *shabbath of shabath, cessavit, quievit*) signifieth a rest, or cessation; as, God rested the seventh day from his work of creation, Gen. 2. 2. sanctified and enjoyned the same for a weekly seventh-day rest, Exod. 20. 10. and 25. 2. 3. So it signifies the Lords day, wherein we are to keep an holy rest from all servile work. Secondly, all other solemn festival dayes, enjoyned by the Levitical law to be kept holy, and set apart from all servile work, were called שבתון *Shabbathon*, Levit. 23. 24, 39. *Sabbaculum.* 70. ἀνάπαυσις. So Ezek. 20. 21. *they polluted* שבתותי *Shabbathotai, my sabbaths*, that is, my appointed feasts: So *Shabbathotai, my sabbaths*, that is, such rests as were appointed some day of the week to be kept holy, by the ceremonial, not the moral law: for these feasts were appointed by a positive law, onely for the time that the Leviticall law and priesthood lasted; sometimes this word importeth the whole week, as Luke 18. 12.

began to pluck the ears of corn] Which was lawful for them to do, Deut. 23. 25. though in another mans field.

v. 2. *when the pharisees saw it*] Who commonly went along with the multitudes which followed Christ, not with any intention to learn of Christ, but to observe all that he did, or said, that they might cavil and calumniate: as here, it seemeth they watched for the same purpose: and vainly thought, they had now found a just occasion to accuse him of the breach of Gods laws.

thy disciples] It is thy fault who teacheth them no better, or suffereth them in thy presence to do these things: he that connives at others sins, makes them his own; they so blame the disciples, that they might cast some impious aspersions on their Master, concerning breach of the Lawgiver. law, though never so far from the minde of the Lawgiver.

which is not lawful] Because dressing of meat on the Sabbath was forbidden in the wildernes, Exo. 16. 23. in regard of the *Manna*, (their then present food) which was forbidden to be gathered on the sabbaths; they conceived that the very plucking, and rubbing of the ears was also unlawful, and a fervile work forbidden, Levit. 23. 7. and a capital crime, as that Num. 15. 23. thus hypocrites are over scrupulous in the smallest, but carelesse in the greatest matters of the law, as charity and equity, as if they were of no consequence.

v. 3. *have ye not read*] You that glory in the knowledge of the Scriptures, consider what the man after Gods own heart (1 Sam. 13. 14.) did in case of necessity, if ye have read this, ye might there have found that which might free you from this error.

what David did] 1 Sam. 21. 6. You must either blame your Patriarch *David*, or free my disciples.

and they that were with him] *David* then had some attending on him in his flight, though he be said to come alone to the priest, 1 Sam. 21. 1. it seemeth they stayed for him in some place nigh, and he brought of the *shew-bread* thether to them. See 1 Sam. 21. 5. for he being loath then to be seen in *Nob*, went alone to the tabernacle, that fo, little or no notice might be taken of him, and that he might have the better convenience to confer privately with the priest.

v. 4. *the shew bread* τοὺς ἄρτους τῆς προθέσεως, as if we should say *bread of apposition*, or setting before: Syr. מתרדה דבריא לחם פנים, *the bread of the Lords table*: the Hebr. called it, לחם פנים, *lechem phanim, bread of faces, or presence*, Exod. 25. 30. because it stood before the Lord all the time, upon the golden table appointed for that service, Levit. 24. 8, 9. and placed in the formost part of the tabernacles, to the North-side, next after the holy of holies: there was none other use thereof, but to be furnished with twelve loaves or cakes: some say, that thereby the twelve tribes of Israel might testifie and acknowledge, that God did perpetually feed, them, and prepare a table for them, or to minde them of the poor: thefe loaves were made of two tenths of an Ephah, or bushel of fine flower, and were fet, by fix in a row, upon this golden, or pure table before the Lord: the old bread which had stood there all the week, was taken away, and eaten by the Priests, Levit. 24. 5, 6. and new set in the place every Sabbath-day; because they were ever set before the Lord, they were called *panes propositionis*, and לחם התמיד *lechem hatamid, perpetual bread*, which we call *shewbread*, because these loaves did *ever shew*, or present themselves to the Lord upon that table instead of Israel; for as the ark signified the presence of the Lord in his Church, so this table with the twelve loaves, signified the multitude of the faithfull, presented unto him in his Church, under his view, care, and providence, continually serving in his presence; and lastly, his continual feeding them with the bread of life, Christ. See Joh. 6. 32. Eph. 5. 2

which was not lawful for him to eat] According to the letter of the law: but according to the intent thereof, lawful.

neither for them which were with him] It appears hence, that they did eat of the *shew-bread*, as well as *David*, and this is added, left the Pharisees might think, that *David* might do it by fome extraordinary warrant, being a prophet: they that were with him were no prophets, yet they also did eat it, and are not blamed, (because it was in a case of necessity, to which ceremonial laws must yield.

but onely for the priests] Exod. 29. 32, 33. Lev. 8. 31. & 24. 9.

v. 5. *in the law*] Numb. 28. 9.

the priests in the temple profane the sabbath] That is, in your sense, who judge any labor on the *sabbath* to be profanation of the Law: but there are *sabbath-dayes* works, therefore the priests labour bodily, killing cattle for sacrifices on that day, and that in the court of the temple, and yet sin not.

are blamelesse] such as you have no cause to complain of, blamelesse, not onely by mercy or connivence, but according to the law. So the Greek word ἀναίτιος signifieth *unreproveable*, or without crime: they do not violate the Sabbath, because they do that which appertaineth to the service of God: some note, that the Fathers though rigid observers of the Sabbath, yet held this Maxim, that necessity or danger of life, put by the sabbath: that is in case of necessity, there was no breach of the Sabbath, neither was necessary labor therin, any fervile work. See *Tremel.* note on this place.

v. 6. *one greater then the temple*] More holy, more excellent; Christ the Lord of the temple, ἢ ἄλλοθεν ἐκ ὁ ναός, *Chrysost. hom.* 40. *in Matth.* 12. the truth, not the type onely, which preceded in the priest: if they were blamelesse, though they cut wood, kindled fires, slew beasts, and sacrificed on the Sabbath day, because all this was subordinate to the service of the temple, how much more are my disciples, in doing that which enableth them to attend on me in a greater business then sacrifices.

v. 7. *I will have mercy*] See on Hos. 6. 6. and chap. 9. 13. God preferreth relieving mans necessities, before the performance of his own external service: so he concludes works of mercy to be Sabbath-dayes works, and no profanations.

v. 8. *for the Son of man*] I who am the Lord of the Sabbath, declare, that the Sabbath which was appointed for man, must yield to mans safety and welfare; specially when either of them are in jeopardy, Mark 2. 27, 28. hereto it is observable, which *Athanasius To. 1. de fomente*, and others note, that Christ wrought his most illustrious miracles on the Sabbath-dayes, not breaking the law, or introducing any new thing therein, as *Tertul. adverf. Marcion. l. 4. c. 12.* excellently noteth; for (saith he) he here fulfilled the law, *dum conditionem ejus interpretatur, dum facit qua lex de Sabbati feriis excipit, dum ipsum Sabbati diem, benedictione feriis à primordio sanctum, benefactione sua efficit sanctiorem*, &c.

they asked him] They had not till Christ had done this miracle; but by their speech, first put him upon it, that they might pick a quarrel with him.

v. 11. *what man shall there be among you*] Will any of you that are so strict for the Sabbath, let a sheep perish thereon for want of help?

v. 12. *a man is better then a sheep*] All creatures on earth were made for man, it were therefore a shame to save a sheep, and suffer a man to perish: it is lawful by your own tradition and practise, to save a beast on the Sabbath-day, and should not I heal a man on the Sabbath?

it is lawful to do well] &c.] Legal ceremonies ought not to hinder works of charity: *Nulla necessitas major est charitate. Jerom lib. 1. ep. 37. Chrisostin.* there is no necessity greater then charity.

v. 13. *Stretch forth thy hand*] That withered hand: he commanded, and withall gave him ability so to do, by healing it on an instant, without which he could not have stretched it out: for when God giveth us strength to do what he commandeth us, it is our duty; but his grace and mercy that we can in some good measure do it.

It was restored whole] So Christ shewed his divine power, as in many other like miracles.

as the other] Which was found and well.

v. 14. *held a Council*] The Pharisees went out of the synagogue, leaving the multitude, before whom they durst not for shame calumniate him for this work of divine power and mercy, and took counsel to destroy Christ.

how they might destroy him] Here appeareth the invincible malice of these adversaries: he healed all their infirmities and diseases, and they consult how to destroy him: to them belonged that which *Moses* said, Deut. 32. 5, 6. *they are a perverse and crooked generation: do ye thus requite the Lord, O foolish people and unwise?* the wicked fo: bible the mercies of God, that even the good which his doth for them maketh them worse.

v. 15. *when Jesus knew it*] by his divine knowledge.

he with drew himself] Though he could by his power have defended himself against all their attempts, yet he would deport himself as man, and by ordinary means keep out of their hands, till his time of suffering came: see Joh. 4. 13.

great multitudes followed him] The multitude, whom in their pride of heart the Pharisees contemned, as ignorant, and impious (John 7. 49.) were more sensible of Gods mercy then they; and therefore followed him withdrawing himself: they envyed not his glory: consider what a dangerous thing envy is.

he healed them all] That had need of healing, and desired it. See chap. 4. 23. Mark 3. 10. the malice of some shall not overcome and intercept his mercy toward others.

v. 16. *that they should not make him known*] Left the Pharisees should finde him, and endeavour to destroy him before the appointed time, or till after his resurrection, as chap. 17. 9. See also chap. 8. 4.

v. 17. *spoken by the prophet*] Isaiah 42. 1.

v. 18. *whom I have chosen*] To be a Saviour of the world. See Hebrews 5. 5.

my beloved, &c.] Chap. 3. 17.

I will put my spirit upon him] Isaiah 11. 2. & 61. 1. John 3. 34. Colos. 2. 9.

judgement to the Gentiles] Ἔθνεσιν, by judgement he meaneth the true worship of God, preaching of the gospel, the doctrine of salvation by Christ: by Gentiles, those people which were not of the common-wealth of Israel, such were the Gallilians and Tyrians now present, such are we. So was the prophesie then in part fulfilled: also hereby may be meant a setled estate of the Gospell, because Christ was to preach (as here by himself to these Gentiles, so by his Apostles to the world) the truth of the Gospel, whereby to cast out superstition; which thing wherever it is done, the Lord doth reign and judge there.

v. 19. *shall not strive*] He shall do his office meekly and humbly, and not manage his spiritual kingdom by violence, nor unnecessarily contest with the Pharisees, who consulted how to destroy him, verse 14. he shall not strive with violence, vociferations and clamour, as those, who having a bad cause in hand, think to make it good, by importunity and railing.

nor cry] As men enraged, Ephes. 4. 31. as those, who do all by tumultuous outcryes. See John 18. 40.

his voice in the streets] As those who clamour in the ears of the people abroad and in publick, for vain ostentation, and to be heard of men, out of the housewhere they teach or pray; but that teach the gospel with all meekness & modesty.

v. 20. *a bruised reed*] By these two similitudes are described Christs gratious clemency in dealing with the most infirme; as those who had onely a desire of grace, and some slender beginnings of conversion and faith, as many in this multitude following him, seemed to have: the meaning also may further be, that he shall not condemn such as labour under the burden of sin, but rather quiet their consciences, chap. 11. 28, 29. Ezek. 34. 16.

smoking flax] Alluding to the wick of a candle put out, that onely smoaks and gives no light.

judgement unto victory] Till he shall bring under, or confound all his enemies.

v. 21. *in his name*] In him, when they know him aright, left any should think that this appertained to the Jews onely, he nameth the Gentiles to be converted, and to believe in Christ: in citing this prophecie, the Evangelist like a faithful interpreter, giveth the full sense, though he omit some words lesse pertinent to his purpose; or vary others, as they best serve to expresse the matter which he historifieth.

v. 22. *was brought unto him*] Luke 11. 14. very like it is, that he was made blinde and dumb by the devil that possessed him. See on chap. 9. 32. and now he was brought into Christ by some friends; when he had in his receiste and withdrawing from the people, shewed himself to be the Messias, by healing many.

v. 23. *all the people were amazed*] The word and works of Christ have variable effects, as hearers and spectators, these admire the power and goodnesse of God, but the Pharisees blaspheme.

is not this the son of David?] The Messias, See on chap. 9. 27

v. 24. *when the pharisees heard it*] Chap. 9. 34.

this fellow] This man; so it is likely they might here call Christ in contempt, not vouchsafing to much as to name him; though ὅτος among the Greeks, did not always import contempt of the person to which it related: but sometimes it was a note of honour and eminency.

by Beelzebub,] See on Chap. 9. 34. and on Luke 11. 15.

v. 25 *Jesus knew their thoughts*] They are charged in the foregoing verse to have said so, what need Christ then know their thoughts? The answer may be that they said it in their hearts onely; or that he knew it the same way, by which he knows mens thoughts without any mans relation, though as man he heard it not his self.

every kingdom divided] As division overthrows, houses, cities and kingdoms; so must it destroy Satans kingdom; if one devil should give power to men to cast out another. See Luke 11. 17.

v. 27. *by whom do your children cast them out*] Some understand this of the Apostles, who were Jews: others of Exorcists among them, Acts 19. 13. others of such Jews as did by Christs name cast out devils, but did not follow Christ, as Mark 9. 38. Luke 9. 49. yet none of these were blamed by the Jews: why then should Christ be so taxed? The first interpretation is most probable.

v. 28. *by the spirit of God*] By power from God.

the kingdom of God] The kingdom of the promised *Messias* under the New Testament. See Luke 11. 20.

v. 29. *or else how can &c.*] If Gods powerful kingdom were not come among you, how could so many devils be cast out? they are strong, and will not be driven out of possession by any, but a stronger hand.

v. 30. *he that is not with me, is against me*] As in war, he that fighteth not for his Prince, is an enemy: and as they which are to gather in their masters harvest, if they neglect it, are scatterers and destroyers; fo they that will not defend me against blasphemies (wherein they can) betray my cause and are enemies.

v. 31. *wherefore I say unto you*] He speaketh this to *shew*, that either the Pharisees had committed this sin, or to warn men take heed of it by them who had come neer unto it.

all manner of sin] Great and small. Mark. 3. 28. Luke. 12. 10. John 5. 16.

shall be forgiven unto men] To some men, or any sin else may be forgiven.

blasphemie against the holy Ghost] This is conceived to be a malitious opposing the truth of the gospel, made known to us by the holy Ghost, joyned with persecution of those that profess it, (and that merely because they do so) with final impenitency: See *August. Macedonio ep.* 50. *peccata ante finem, and Augustin in Evan. Matth. serm.* 11. *post init.*

v. 32. *against the son of man*] Against Christ by way of disgrace: as he is man, or against any man; for it is a grievous sin, to calumniate or wrong any man, yet pardonable: but to sin with so high an hand, as verse 31. against God himself, as hath been said, is unpardonable, Num. 15. 20. Heb. 10. 29.

neither in this world, nor in the world to come] That is, never: but shall be punished both here, and in the life to come. Mark 3. 29. 1 John 5. 16.

v. 33. *Either make the tree good*] Either confesse that I am good, because ye see me cast out devils, and do good, or else convince me of any evil action, before ye prejudicate

my person; or, either bring forth good fruits, that ye may appear to be good; or else confesse your selves to be evil, as indeed you are; be what ye seem, or seem as you are.

tree is known by his fruit] So mult you, and I, by our words and actions.

v. 34. *O generation of vipers.*] See on chap. 3. 7.

how can ye being evil speak good things?] Hypocrites will speak good things to deceive men: yet sometimes the evil speak good things to deceive your ears; let thy heart agree with thy tongue.

for out of the abundance, &c.] Luke 6. 45. The heart is the fountain of words and actions; according to the veins and quality thereof, the words do commonly relish.

v. 35. *a good man*] A man of a sanctified heart and affection, will speak to Gods honour and edification of others, Psal. 37. 30, 31. but a wicked man; heart (like the unhealed waters of Jericho, 2 Kings 2. 19.) sendeth out onely streams of death and barrenness.

the treasure] That is, the abundance, and indeficient store of the Spirit of sanctification. See John 7. 38, 39.

v. 36. *every idle word*] Every vain word, as Ephes. 5. 6. or of every false word: much more then for every injurious calumny, prophanation and blasphemy.

give account] A metaphor from accompts; as Rom. 14. 12. Phil. 4. 17. Eccles. 12. 14. we have need therefore to set a careful watch before the doors of our lips; it is a good advice of *Jerom ep.* 22. *lib.* 2. Consider long what thou must speak, and being yet silent, take heed thou speak nothing to be repented of; let thy thoughts ponder thy words, *& lingua officium animi libra dispenset*: and let the balance of thy mind weigh out the talk of thy tongue.

v. 37. *for by thy words, &c.*] See Luke 19. 22.

and Or, *as*, Exo. 21. 1 Sam. Num. 30. 4, 5, 6.

v. 38. *then certain of the scribes*] Chap. 16. 1. Luke 11. 29. These would pretend a willingness to believe might they but be satisfied, and convinced with such a signe as they required, Luke 11. 16.

a signe from thee] A miracle, or signe from heaven, that we may be ascertained that God hath sent thee to teach us, Chap. 16. 1. John 6. 30, 31. for they had seen many miraculously healed, but yet could not believe or would not acknowledge the hand and power of God therein.

v. 39. *adulterous generation*] A bastardly brood, Hos. 1. 2. no true children of *Abraham* John 8. 39. because so much degenerate from his faith and sanctity. See on chap. 16. 4. he noteth their vain confidence in being the posterity of *Abraham*, in such their defection from the love and true worship of God.

no signe be given unto it] No signe shall be given them now at their request, but afterward one shall be given them in the death and resurrection of Christ, which shall be to the shame and confusion of unbelievers.

the signe of the prophet Jonas] Whose lying so long in the whales belly, was a type of Christs burial, or such a miracle as was wrought upon *Jonas*.

v. 40. *for as Jonas*] Jonas 1. 17.

the Son of man be three dayes] Some part of three dayes; for he was buried towards the end of the first day, lay in the grave the whole seventh day, and rose not again until about the dawning of the first day of the week, of which the night was a part; so *Hieron. in Jon.* 2. 1. faith, that *ὡσεὶ ἐν ἡμέρᾳ*, *synecdochically*, a part is put for the whole.

in the heart Within the body of the earth, *ἐν τῇ καρδίᾳ*, in the heart; so the Hebrews say בלב ימים, *lebab jamim*, Ezek. 28. 2. *the heart of the sea*, Jonah 2. 2. 70 *βάθος καρδίας θαλάσσης*, *the midst of the seas*; or *the deeps*, so Deut. 4. 11. לב שמים, *lev hasjhamim*, *the heart of heaven*. 70 *ἕως τοῦ οὐρανοῦ*, *up to heaven*. *Targ.* עקר שמיא, *ad summitatem cœli*, Exod. 24. 10. לבב, *belibbo*. 70 *ἐν ἑαυτῷ*, *within himself*. And so *Hilarie* interpreteth this *ἐν καρδίᾳ*, *interiora terræ*, and Mark 2. 6. *ἐν καρδίαις αὐτῶν*, The Syriac gives the 6 verse 8. according to the Greek, *ἐν ἑαυτοῖς*, בגוה דלבהון, *benaphsehum*, in their souls, or within themselves, or among themselves: so doth it among other things import, the midst, or the inward part of the earth: so was Christs body being buried within the earth; that is, in the grave.

v. 41. *shall rise in judgement*] Alluding to the manner of humane courts of judicature; in which witnesses are said to arise, or stand up, to give in witnesse or evidence. Deut. 19. 15, 16. Mark 14. 57. Acts 6 14. The very example of the *Ninevites*, in the day of judgement, shall be an argument of condemnation to the obstinate Jews.

this generation] See on chap. 11. 16.

shall condemn it] Shall cause it to be condemned, as being against the men thereof an argument of condemnation.

because they repented] Jon. 3 5. They repented at *Jonas* preaching, who was but a Prophet, a meer infirm man; but the Jews would not repent at the preaching of Christ, God and man.

v. 42. *The Queen of the south*] 1 Kings 10. 1. The Queen of *Sheba*, whose nation bare south from *Jerusalem*, and the land of *Israel*.

shall rise up &c.] See on verse 41.

from the uttermost parts of the earth] For *Sheba* was in the utmost parts of *Arabia* the happy; and on the mouth or entrance of the *Arabian* sea. Jerem. 50. 26.

to hear the wisdom of Solomon] In things natural and humane, 1 Kings 10. 3. whereas here is another manner of wisdom, that is, unto salvation, 2. Tim. 3. 16.

v. 43. *When the unclean spirit*] Luke 11. 24. He could as easily have said, The devil will more and more violently carry you into greater sins, until at last he destroy you: but he useth this parabolical admonition, that the penitent might learn caution, and the rest be lesse exasperated against him.

walketh through dry places] The devil is compared here to a man cast out of his dwelling, and finding no contentment in dry places, & defers incommodious for habitation.

seeking rest] That is, a place to settle in.

and findeth none] For he resteth not, except where he can do some mischief: he is like a malecontented exile, so long as he cannot infest man.

v. 44. *I will return*] When he findeth not some more wicked heart, or some others to pervert to their destruction, he adviseth with himself, how he may make them more impious and damnable whom he hath already corrupted, and set in the way to hell and damnation.

into my house] Here appeareth the miserable condition of the wicked, how ever great, glorious, or happy they appear to the sense of the world; they are but the devils houses, wherein he claimeth and holdeth a perpetual interest, yea, though he sometimes permit them to some more sober fits and appearances of repentance and amendment, as he did *Pharaoh, Ahab*, &c.

findeth it empty] And none to hinder his re-entring.

swept and garnished] Either by some formal repentance, or secure, void of all fear of God, living in pleasure, for this is Satans garnishing, whereby the sinner is made ready for him to entertain him again.

v. 45. *then goeth he*] Finding not the means to do mischief to others, which he desired and expected, he repossesseth himself of that heart he had before, by carrying the sinner into some more desperate and damnable condition then before he was in.

seven other spirits] That is, many, as Revel. 1. 4. seven a definite number is put for an indefinite

more wicked then himself] To keep the more secure possession, and do the more mischief there.

and the last state, &c.] See Heb. 6. 4. & 10. 26. 2 Pet. 2. 20.

to this wicked generation] Which seeks a signe, verse 38. the Jews having been in some fore freed from Satans dominion, by Christs abode among them, his doctrine and miracles: so that being now willing to destroy Christ, and to entertain Satan again, he intimateth that they should be like a repossessed man, tenfold more children of the devil then before: consider here the inevitable danger, you that relapse, and turn again to the filthy vomit of your old sins.

v. 46 *while he yet talked to the people*] This sheweth a reason, why he would not presently go to his mother and brethren; because they came unseasonably to interrupt him in his Fathers work. See Luke 2. 49.

behold his mother] Mark 3. 31. Luke 8. 20.

and his brethren His kinsmen, (as Gen. 13 8. see c. 13. 35.) where four of them are mentioned, *James, Joses, Simon, Judas*.

stood without] Either in modesty, because he was instructing the people: or because they could not get in for the prese.

desiring to speak with him] Concerning what is not recorded: some think to acquaint him with some dangers towards him by the Pharisees: as Acts 23 16.

v. 47. *one said unto him*] One at first, and afterwards many. Mark 3 32.

thy brethren] See on verse 46.

v. 48. *who is my mother?*] Not that he did in any measure despise his mother and brethren; but that he preferred the service of God, and salvation of the people, and because he would not be unseasonably troubled. See John 2. 4.

v. 49. *behold my mother*] He declareth hereby how he loveth and esteemeth the righteous, even as his dear mother and brethren: he is the first-born among many brethren; and our brother, the word became flesh, John 1. and such as we are (as *Hilary* noteth *de trin. lib* 11.) fin only excepted. The spiritual kindred he preferreth; so should we the houshold of faith, Gal. 6. 10.

v. 50. *Whosoever shall do the will &c.*] Mark. 7. 21. Not every one of you that heareth me; but he that faithfully doth my Fathers will.

and sister] It may be there were present some of his kinswomen also, though they are not mentioned, or else he addes it for the comfort of those religious women that followed him, and ministred to him. Luke 8. 2, 3.

and mother] The holy are near and dear unto me, as are those to whom the laws of nature, and flesh and blood obligeth me; herein grace is better then nature.

CHAP. XIII.

Verse 1. THE *same day*] On that day: which phrase although in some places of Scripture it signifie not precisely the very same day, but about that time, as in the Prophets, Isaiah 4. 1. & 26. 1. yet in an historical narration as this is, it signifieth the same day, and here appeareth our Saviours unwearied endeavour in preaching salvation to the people.

went forth out of the house] His going into the house is mentioned, Mark 3. 19. as it seems, to refresh his disciples, who by reason of the multitudes importunity, had not time to eat bread. Mark 3. 20. therefore Christ leaves his meat and the house, to go into a larger place where he might teach the people: so was it his meat and drink to do his Fathers work, John 4. 34.

and sate by the sea side] Mark 4. 1. by the sea of Tiberias, John 6. 1. which lay neer his own countrey, whither he went, when he had finished the enfuing parables, verf. 53, 54.

v. 2. *great multitude were gathered &c.*] The malice of the Pharisees, desiring a figure from heaven to confirm his authority and doctrine, chap. 12. 38. though Christ would not satisfie, yet the people flock to him.

so that he went into a ship] The multitude pressing him, as Mark 5. 31. Luke 5. 1. also that being freed from the throng, he might the better be heard and seen of his auditours, being at some distance from him, and all their faces towards him; therefore the ship was put off a little from the shore.

and sat] This was the usuall gesture of our Saviour teaching: as also of their doctors. Matth. 23. 2. See chap. 5. 1. Luke 4. 20. although he stood when he publikely read the scriptures. Luke 4. 16. these things are of their own nature arbitrary, and therefore are most safely regulated by the customes of time, place, and persons, so as that we make no division in things indifferent; but there follow the custome of that church whereof Gods providence hath made us a part.

multitude stood on the shore] That they might more conveniently see and hear him.

v. 3. *He spake many things &c.*] He spake many parables, according to the severall capacities of his auditours: and their various improvements: Some of them possibly were husbandmen; some merchants, others fishermen: he teacheth them all in their severall elements: proverbs are sometimes called parables, although there be no similitude in them: as Psal. 49. 4. (See on John 10. 6.) but here the word signifies, a setting forth of spiritual things, under certain representations, and similitudes, taken from things secular and worldly: in his sermon on the mount, wherein he taught concerning *blessednesse*; the sense and meaning of the law &c. he speaketh more litterally and plainly, or in parables very easie to be understood: but here he speaketh only in parables, not expounding them to the People: the reason is given, verse 11. 34, 35. yet parables expounded (as some of these are afterwards) much help both understanding and memory, as shewing us the face of heavenly things, in earthly glasses: also they work much upon our affections, when they are taken from things which we either love or hate. (See on Luke 5. 36.) and indeed, as the fin is more easily viewed under some thinne cloud; so is divine truth under some similitudes taken from things familiar and neerer to our understandings. See concerning allegories. *Jerom. on Amos. l. 3. c. 9. Augustin. To. 6. contr. Faust. Manich. l. 12. c. 27, 28, 20. &c.*

a sower went forth to sow] Luke 8. 5. This is the first of the seven parables in this chapter; wherein is intimated, that the seed of eternall life, which is sown in preaching of the gospel, thriveth not so well in one, as in another: and the reason is, for that men for the most part, either do not receive it, or lose it, or suffer it not to ripen: therefore he admonisheth his hearers, that their flocking after him, would not profit them, except they kept it in faithfull hearts, and brought forth the fruits thereof in newnesse of life, which in likelihood a fourth part of them onely would do: the Lord foweth largely (faith *Athanasius, de fermente.*) but the fruit bearing is *κατὰ τὸ ἀγαθὸν μέτρον*—according to the subject receiving it, when it withers on the stony ground &c. it is not *δύναμις τοῦ σπείραντος*, but *κακοχέδεια τῆς γῆς* in any impotency of the seed, but in the fault of the earth.

v. 4. *Some fell by the wayes side*] Some high wayes go thorow plowed fields, not inclosed in *Champain* countries, such as it seems that was where our Saviour converfed. chap. 12. 1. there the seed could not enter, because the ground was hardened by the feet of passengers: so the seed lying on the ground, was not received into the earth at all: as some hearers receive no benefit by the word preached, either because they hear regardlessly, or understand not what they hear. verse 19.

the fowls came and devoured] Here is mentioned another cause why they grew not: what the earth received not, the fowls carried away; what these fowls are, See verf. 19.

v. 5. *Some fell upon stony places*] Where the grains might fall in between stone and stone, but could finde no good rooting: so some are a little affected at hearing of the word, as *Herod* was, but it can finde no firme ground in such.

where they had not much earth] Not much care to receive, not much understanding to apprehend, not much faith to beleeve, not much will to obey, or not much love to certain it.

forthwith they sprung up] They could not root downward, because of the hardnesse of the earth; but shot up sodainly, because, as *Euthymius* faith, *φυε παρὸ τὴν γῆν ἀποκρυπτόμενον*, *velociter exoriuntur*: seeds covered with little earth, soon *spring up*.

v. 6. *when the sun was up they were scorched*] *ἐκαυματίσθη Syr. It felt the heat*: the heat dryed up all the moisture which should nourish them, and so they perished.

because they had no root &c.] Another cause of their decaying, is want of root which should receive moisture to nourish it, as the mouth doth food for the body: though the blade wither being blasted, yet if the root be in any depth of earth, it may shoot out again; so though a Christian be under some scorching temptations, dangerously blasted in the outward man, yet if he continue in the faith, and love of God, *grounded and setled* (Colos. 1. 23.) he shall be like the tree planted by the rivers of water. (Psal. 1.) but if this root fail, all perishes.

v. 7. *Some fell among thorns &c.*] This had some root and growth; but is choaked up with thorns: so, the word in worldly hearers findeth some love to it, and purposes to obey it; but the cares and pleasures of this world overgrow all, and make it fruitlesse.

v. 8. *fell into good ground*] In the application, we may not think, that the heavenly seed found any good ground, but made it such. *Lydia* indeed, like good ground, attended unto that which *Paul* preached. Acts 16. but God opened her heart thereto: the heart must be prepared, or the word shall never prosper, and profit: therefore the prophet faith, *break up your fallow ground, and sow not among thorns.* Jer. 4. 3. that is, repent and root out your sinnes: but the Lord faith also — *I will take the stony heart out of their flesh, and will give them an heart of flesh.* Ezek. 11. 19. See 2 Tim. 2. 19.

and brought forth fruit] The first sprung not up: the second sprung up, but had not sufficient root: the third grew up, but brought forth no fruit: but this grew up and fructified.

some an hundred fold, some sixty fold &c.] Gods word doth not fructifie alike in all; the most fruit is best pleasing to God. John 15. 2. 5. yet he despiseth not the least. chap. 12. 20.

ears to hear, let him hear] As if he faid, the parable is hard, and requireth diligent attention and consideration. See chap. 11. 15. and Rev. 2. 7. let them whose hearts and ears God hath opened, be attentive: all are deaf, untill God open. See Psal. 40. 6. If God have given thee an ear to hear, receive not the grace of God in vain; make good use of it, and hearken diligently to his word.

v. 10. *the disciples came*] To wit, after he had done teaching the people, and was gone out of the ship: See Mark 4. 10. for it is not likely that our Saviour would leave teaching the people, to conferre with the Apostles, untill he had uttered all he had to say unto the people. See verse 36.

and said unto him] Two questions were now moved to our Saviour: the first recorded here: why he spake to the people in parables: the second Mark 4. 10. 13. what was the sense of the parable? to the first our Saviour answers, verse 11. to the second verse 18.

Why speakest thou unto them in parables?] In speeches more obscure then usuall, and such as neither they nor we understand: this sheweth a pious charity in the Apostles, in that they not onely desired to understand these parables their selves, but that the people also might understand them;

them; and it is probable that they apprehended from Christs conclusion verse 9. that themselves also, yet wanted somthing of *the ear to hear*, and understand. See Mark 4. 10. So also it may appear in that Christ reproved them. Mark 4. 13.

v. 11. *Because it is given unto you to know &c.*] To you that fear God I will interpret the parables: See Psal. 25. 14. which not being unfolded, are hidden mysteries; and like the cloudy pillar, dark toward the *Egyptians*, but light to *Israel*. Exod. 14. 20. *Prosper* saith well, *de vocat. Gent. l. 1. c. 24. ut Deus cognoscatur, ex Deo sit*, that we may know God, it is of God.

to them it is not given] The understanding of things divine and heavenly, is to the faithfull: the rest either know them not, or to their further condemnation, who knew their masters will, and would not do it: the free grace of God maketh the difference.

v. 12. *For whosoever hath &c.*] chap. 25. 29. It is the custome of the world to give to rich men, and to take away from the poor; this they unjustly do: but God will justly reward those that use his ordinances well, and punish them that abuse them.

even that he hath] That which he seemeth to have. Luke 8. 18. or those common graces which he did not well use when he had them.

v. 13. *Therefore speak I to them in parables &c.*] The reason why these mysteries are no more plainly delivered unto them, is for their foregoing obstinacy.

they seeing, see not] Though they daily see the miracles wrought by me, yet will they not take any notice of my divine power, that they may beleeve, and be saved. John 6. 36. See the like, Deut. 29. 2, 3, 4.

hearing they hear not] Though they hear with their outward ears that which might convince their errour, and inform them of the truth, yet they receive it not inwardly, but obstinately withstand it.

neither do they understand] Nor conceive aright, what is delivered unto them. John 2. 19, 20, & 8. 27. 43.

in them is fulfilled the prophesie &c.] This is no new thing, neither need it seem strange unto you that they are so hard hearted: so was it with their fathers, and so it was foretold that it should be with them. Acts 7. 51, 52.

By hearing ye shall hear] So Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 20. Rom. 11. 8. Isaiah 6. 9.

v. 15. *for this people is waxed grosse &c.*] As in the body, when the heart is overgrown with fat, both that, and all the parts of the body, thence deriving vitall spirits, grow heavy, dull and inactive: so it is in the inward man; when the heart is grown fat, dull and obdurate, men cannot apprehend Gods truth for their sanctification and salvation. See Isaiah 6. 10.

Their eyes have they closed] This sheweth a reason of that heavy judgement denounced against *Israel*, Isaiah 6. 9, 10. the obstinate people would not hear, nor understand; but as those who willfully stopped their ears, and shut their eyes, that they might the more securely run upon their own destruction, and neither hear nor see that which might stay them, and have made for their conversion and safety; deafness in a sharp feaver (say Physicians) is a signe of madness: more miserable are obstinate sinners: the lunatick have some excuse; (the will is not in fault, where men are not themselves, said *Salvian de gub. l. 6.*) the more condemnable are these, *qui sani insaniebant*, who are wittingly mad, where there is willfull maliciousnesse ἑκὼν καὶ ἀπροαιρέτως ἡ κακία there is absence of grace, *Cyril. Hierosol. Catec. 6.* therefore God justly deserteth those who unjustly first deserted him, following their obstinacy, by giving them up to spirituall blindnesse; withdrawing the common light which he had given them: his judgements ever follow, they never precede mens sinnes: where his eternall decree, and omniscience precede, it is to appoint impenitent sinners to punishment, not to sinne.

v. 16 *But blessed are your eyes*] Ye are happy who understand these mysteries of salvation, chap. 16. 17. for as *Irenæus* saith, *l. 4. c. 6. nec enim lumen deficit propter eos qui semetipsos excæcaverunt*, the light fail: th not for their fault who have blinded themselves.

for they see] Ye not onely see with your bodily eyes, as these wicked men do; but also with the eyes of your minde. See John 6. 40.

v. 17. *Many Prophets and righteous men*] Your condition is better not onely then these wicked mens, but also then that of the fathers, who lived in former ages; for ye know more of me and heavenly mysteries, then they did; and where ye doubt, you have one present to resolve you, and plainly and infallibly expound unto you any mysteries of eternall life and salvation; which the fathers saw but darkly, through the clouds of the law, and far off.

v. 18. *Hear ye therefore the parable*] I will tell you the meaning of it, though I conceal it from them, who willfully stop their ears, and harden their hearts; their obstinacy shall not hinder you. See on verse 3. and chap. 15. 15. and on Luke 5. 36. and here on verse 16.

v. 19. *The word of the kingdom*] The gospel preached, which brings men into the kingdom of grace here, and shews them the way into the kingdom of glory, to be possessed hereafter: this is the seed before spoken of, called also the *gospel of the kingdom*. chap. 4. 23. and the kingdom of heaven, chap. 3. 2.

understandeth it not Or regardeth it not.

the wicked one] The devil, who is wicked himself, and endeavours to make all others so: here are the ravening birds, which devour the seed: by wicked one, understand one or more unclean spirits; who are ever ready, watching the *obstancy*, neglect, fleepinesse and carelessnesse of hearers; whereby they easily steal away the word preached from the heart, and memory of the hearers: look how hungry birds watch the sowen fields to pick away the seed, so do the devils watch auditors while they hear; this the wicked one doth usually.

That which was sowen] The word preached; which would else bring forth according to the kinde and season: as without good seed sowen, the earth bringeth forth onely it own curse, briers, thistles, thornes, and weeds; at the best, but graffe for the beasts: so is it with the soul of man, without this heavenly seed of Gods word, we bring forth nothing but sinne and curse.

in his heart] Which he had heard, but regarded not in his heart.

this is he which received the seed &c.] This is he who is likened to that portion of earth, which being near the uttermost furrows, receiveth some overcast seed: who though he be joyned in place and number, to and with the people of God hearing the word, (as the highway is somewhere neer the furrows of corn) yet indeed he belongeth not to the good earth, but the highway, so hardned with treading (that is customary sinning, and obduration of heart thereby) that no good can there take root, or prosper.

v. 20 *He that receiveth the seed*] He that is here likened to such earth.

anon with joy] εὐθὺς Presently, the *Syrian* ביומא בר שבתא *bar shabatheh*----The same hour, as, chap. 8. 13. and here verse 5. *Forthwith*, that which the *Hebrews* expresse by רגע אחר *regah echad*---Exod. 33. 5. *in a moment, quæ dicit* Rev. 18. 17. 19. in one hour: such is the appearance of any good, in the rootlesse hypocrite, *as a morning cloud, and as the early dew it goeth away*, Hos. 6. 4. as those *fructus horarii*, foon tipe, foon rotten: like *Jonahs gourd* קיקיון בן לילה *ben laila* Jonah 4. 10. *the son of a night*, which came up in a night, and perished in a night: such was *Abahs, Sauls*, and *Pharaohs* repentance. 1 Kings 21. 27. &c. 1 Sam. 15. 30. 31. 1 Sam. 24. 16, 17. 1 Sam. 26. 1. &c. Exod. 9. 27. 34, 35 &c. Such was *Herods* attention to *Johns preaching*. Mark 6. 20. So are many carnall hearers affected with the word, the same instant or hour they hear it, and thence it witheth away, and is no more thought of. By this examine thy condition, whether the word thou hearest it, and the affection it worketh in thee, in that hour thou hearest it, take root in thy heart, untill it bring forth fruits of sanctification, in the conese and practice of thy life.

v. 21. *yet hath he not root in himself*] As corn not well rooted may make some shew, till some blast or scorching drought comes, but then it withers, and wilts away: so, they that have not Gods word rooted in their hearts, may make a fair profession, till trouble come, and then they fall away.

persecution arifeth] When unexpected troubles arise, which frustrate the vain hopes he conceived of temporall peace, and prosperity, by the profession of the gospel; or those forementioned promises.

offended] Or made to fall. Gr. *scandalized*.

v. 22. *and the care of this world*] The care of getting and managing worldly riches, and enjoying pleasures, are compared to piercing thornes choaking up the seed; that is, good intentions wrought in the heart, by the word preached. See 1 Tim. 6. 9, 10. Luke 21. 34. 2 Tim. 4. 10.

choak the word] As overshadowing briers, thornes, or weeds, keeping the sun-beams from the corn, and with more strong and rank roots, drawing away the fatnesse of the earth (which otherwises should nourish the corn) and thereby hinder it from all maturity of fruit: so do cares and pleasures in the soul: indeed such a severe justice of God followeth the contempt and neglect of his word, as that where it mendeth not, it leaveth the hearer much more condemnable. Hence cometh it so often to passe, that when men for the present having their consciences convinced by the word they have heard, and being mooved by the evident power thereof to repent, and resolve to become new men: yet they presently fall back again into their old wicked courses; so that (as *Salvian. de gub. l. 5.* well saith) a man might probably think, that they had rather repented of their repentance, then of their sinnes: *nec tam prius pœnituisse quod malè vixerint, quàm posteà quod se promiserint bene vitiuros*; and that they had not before so much repented, for that they had lived wickedly; as afterward for that they had promised that they would live well: consider this you foolish *libertines*, who think it enough if you frequent good sermons; though you presently after return to your filthy sinnes: indeed Gods word is the souls *antidote*, and sin is poyson; but (saith the same *Salvian.*) *quid prodesse poterit antidotum, cui superfunditur venenum?* what can the *antidote profit*, which hath more *poyson powred down upon it?*

becometh unfruitfull] The hearer, or the word in the hearer becometh unfruitfull.

v. 23. *into the good ground*] But one ground of four is fruitfull; most hearers are fruitlesse.

He that heareth the word &c.] Here are three properties of a good scholer of Christ; he must hear with his ear, understand with his heart, and practice in his life.

some an hundred fold &c.] As before, there were three sorts of bad hearers, so now also of good ones all bear not fruit alike, some are richer grounds then other; so is it here in matters spirituall.

v. 24. *The kingdom of heaven*] See on verse 19.

is likened to a man which sowed] Christ sheweth in this parable of the wheat and tares, or weeds, that the visible church, should ever unto the end of the world, have in it, some good, and some wicked hypocrites, united onely in external communion; and profession of religion, but no found members of the church, or body of Christ; which is necessarily to be observed, least either the faithfull should be scandalized, or the truth of religion diffinoured, and called into question, by the evident apostacy of those who go out from us, but indeed were no more of us, then the tares of the envious mans scattering, of the Lords good wheat.

good seed in his field] In the former parable, the seed was the word preached, here it signifies good men, raised up by God in his church: except we will also understand hence the doctrine of truth (which instrumentally maketh good men) on the one part; and heresies, doctrines of devils &c. 1 Tim. 4. 1. (which evidently render men and women unhappy tares in the Lords field) on the other part.

v. 25. *While men slept*] The devil goeth so cunningly about his night-works, that he may not be descried, or takes occasion by the negligence, incogitancy, or slothfulnesse of those that have the charge of others, to sowe mischief in Gods church. Isaiah 56. 9, 10.

his enemy came] The devil, called שטן *Satan*. So 1 Sam. 29. 4. *lest in the battle, he be to us* לשטן *lesatan an enemy*, or *adversary*. 2 Sam. 19. 22. *that you should this day be to me* לשטן, *an adversary*. See chap. 16. 23. Rev. 1. 20. It importeth here, Gods enemy and ours: for as *Chrysostom. hom.* 47. in Matth. noteth, his endeavour is all against us, for the malice he beareth to the holy Majesty of God. See 1 Pet. 5. 8.

sowed tares] ζιζάνια signifieth that fame *infelix lolium* (as *Suidas* interpreter also giveth ζιζάνιον) ours render it *rye Darnell*, *vetetare, tares*, or something very hurtfull to the corn, as any of these are among wheat; hereby are meant, (as *Theophylact. Euthymius, August. de verb. Domini.* f. Matthæum *serm.* 18. clearly gather from verse 38.) the *children of the wicked one*, that is heretics, schismaticks, hypocrites, wicked and profane men, living in the church. *Pet. Chrysolog. serm.* 96. saith all *hæreses inter fideles, inter sanctos peccatum: inter pacificos lites &c.* heresies among the faithfull, (that is in the church) sinne among the Saints, dissentions among the peaceable: indeed all these are rates of the *envious mans* scattering, whereby he maketh men wicked, and disturbeth the peace of the church, and flourishing of the truth

among the wheat] Not in the world abroad, but in the church of God: *ut periret dominica messis* (as *Chrysolog. ser.* 97. saith) onely to endammage the Lords crop; for being filled with the spirit of envy, he esteemeth the fatnesse of men his gain: it is a strange temerity to desere a church for some wicked men therein being: where did the enemy sowe his tares, but among the good wheat? *perplexa quippe sunt ista duæ civitates in hoc sæculo inviicemque permixta*--these two cities in this world, are folded together and mingled the one with the other. *Augustin. de C. D. l. 1. c. 35.* and a little before he giveth a good caution against uncharitable censure, *meminerit sese in ipsis inimicis suis latere cives futuræ dei.* let them remember that indeed among their enemies, some good citizens for the time to come, lye hidden.

and went his way] He would not stand to it, nor have it thought to be his doing; because he can no otherwise deceive, then under some colour of good: if he should appear, and shew himself with the impious and heretically, all fore he transformeth his ministers into angels of light. 2 Cor. 11. 14. that is, into seeming godly, religious, and zealous men, without which dresses and disguises, he could never deceive the world by such instruments.

v. 26. *When the blade sprung up*] When such men first professe the true religion, they fo cunningly hide their principles in obscure termes, and vail their wickednesse with shews of holinesse, that it cannot presently appear, who are good, and who evil: but afterwards, when good men are neerer their maturity, and the wicked to their height of maliciousnesse; an evident difference appereth. So *Chrysostom* noteth the manner of heretickes, at first συκοφαντοῦσιν ἑαυτοὺς they overshadow themselves, untill they gain more confidence and assistance of popular favour and opinion; but then τὸν ἰὸν ἐκχέουσιν they pour out their venome, with impudence undaunted; and so are known at last.

v. 27. *the servants*] Either this is added to fill up the similitude, and need not be applyed, as not being after expounded by our Saviour, or else the servants are *Ministers* and good men, who wonder how these tares came, and desire to root them out. (See Rev. 17. 6.) but may not do what they desire: the *Minister* must handle the cause of God, with arguments, not stripes: *fides non est cogenda, sed docenda*; faith must be taught, not forced. *Lactantius* said it well; *religio cogi non potest: verbis potius quam verberibus res agenda est, ut sit voluntas &c. l. 5. c. 20.* religion cannot be compelled: this cause is to be handled with words, not stripes; that the will may have a part, without which there is no faith.

v. 28. *an enemy*] ἀνθρωπος ἐχθρὸς the devil and wicked men. (See on verse 25.) for both cooperate in broaching heresie: the devil prompteth, and his ministers act.

v. 29. *Nay*] This is not any prohibition, of excommunicating, or executing malefactors, by the civill power, but a prediction that such shall be in the church, till the end of time, as our Saviour expounds it, verse 39, 40. as *Augustin* saith *ep. 146. donec diluvium transeat, ubi arca conteneat arcuam & columbam.* Untill the deluge passe away, wherein the *ark* (the church) containeth both the *raven* and the *dove*----

let both grow together] For as *Gregor.* saith *hom. 31 in evang. boni soli, nusquam sunt nisi in cælo*, onely good men (in any one society) are no where but in heaven; where Christ will make his church glorious, not *having spot or wrinckle*; but holy and without blemish. Ephes. 5. 27. why God suffereth wicked men to continue in his Church; there are many reasons: as, that he might leave the impenitent more unexcusable, whom the society and example of the holy could not reclaime: that he might shew on them an example of long suffering and mercy, that also they might justly perish who abuse such mercy, to security of sinning: that he might hereby exercise his elect, and make their constancy more glorious, whom neither Satan nor the mischievous examples of men fo neerly united to them, could pervert: among other, *Greg. Nazian.* giveth this reason, *orat. 4. post med.* though his judgements are ever ready, yet he patiently expecteth, until fin, like some putrid and malignant humour, do quite break out, and shew it self; then is his justice evidenced in striking: it should teach us a charitable patience in judging inferiours; though it is certain, that there is much difference, with what minde, and to what end one sparcth that should correct; for as there is sometimes a *misericordia puniens*, so also is there a *crudelitas parcens*, a punishing mercy, and a sparing cruelty, *Aug. ep. 54. Macedonio.*

v. 30. *gather ye together*] Though both sorts continue mixed together unto the end, yet at the day of judgement a separation shall be of the one from the other, Mal. 3. 18. chap. 25. 32.

v. 31. *the kingdom of heaven*] Mark 4. 30. Luke 13. 19. the Church is here the seed.

v. 32. *the least of all seed*] One of the lesser sort of ordinary seeds, for some may be lesse. God raiseth his Church out of very small beginnings, that, it growing up beyond all mens expectation, his mighty power therein may appear.

greatest among herbs] Μέγιστον τῶν λαχάνων, greater then herbs, one of the greatest sort of herbs.

a tree] It growes high, and puts forth branches as a tree: it seemeth it was of a great growth in *Palestine*. See *Tremel.* on this place.

v. 33. *another parable*] Luke 13. 20. The scope of this parable, is the same with the former.

three measures] σάτα τρία. That is, some say, an *Ephah*; this containeth about a peck and an half, wanting little more then a pinte.

v. 34. *All these things*] Mark 4. 33.

without a parable] See on verse 3.

v. 35. *I will open my mouth*] Psal. 78. 2.

in parables] The Psalmists parables or proverbiall sayings, had some resemblance to Christs manner of teaching here by similitudes and parables.

v. 36. *went into the house*] Though the disciples were very desirous to know the meaning of the parable, yet they stayed untill he came into the house; either because they were ashamed to ask him before the people, or unwilling to interrupt him in his teaching.

v. 37. *The Son of man*] Christ himself, the most excellent Son of man, as verse 41.

v. 38. *children of the kingdom*] Gods elect, appointed to be heirs of the kingdom of heaven. See on chap. 9. 15. and Luke 20. 36.

children of the wicked one] Not by nature, but imitation, children of the devil, verse 19. hereby are not meant all wicked men, but such as live in the church; See verse 25. 41. 47. 48.

v. 39. *The harvest*] See Joel 3. 13. Rev. 14. 15.

v. 40. *in the end of this world*] The end of time, and this state of mortality; then the wicked men shall be cast body and soul into hell fire.

v. 41. *The Son of man*] He mentions his humane nature, because therein he will judge us. chap. 25. 31. John 5. 27. Acts 17. 31.

his angels] As verse 57. chap. 14. 11.

things that offend] Or *scandals*: scandalous persons, as chap. 16. 23. See the words following, and verse 42. such as depart from truth of doctrine. Rom. 16. 17. compare Matth. 18. 7. with 1 Cor. 11. 19. or such as are hypocrites and evil livers; who offend good men by their sinnes; or by being mixed with them. See verse 27.

them which do iniquity] Who customarily sin. chap. 7. 23 Psal. 6. 8. which do wickedly, and so would do: so would not the regenerate. See Rom. 7. 15.

v. 42. *into a furnace of fire*] The pains of hell are described by that which is most painfull and terrible to us. Mark 9. 45, 46. Mal. 4. 1.

wailing] For helplesse and hopelesse grief.

gnashing of teeth] Out of indignation, and impatience. as Acts 7. 54.

v. 43. *Then shall the righteous &c.*] Dan. 12. 3. they shall shine as the sun, Jud. 5. 31. chap. 17. 2. that is, be exceeding glorious.

the kingdom of their Father] 1 Cor. 15, 24.

who hath ears] See on verse 9.

v. 44. *The kingdom of heaven*] The word of God which sheweth the way to heaven; and openeth unto us the inestimable riches of Gods grace and mercy, hid from the worlds beginning, untill the preaching of the gospel.

unto a treasure] Of great value: as gold and silver, in great store laid up.

hid in a field] *Ireneus* hereby understandeth, Christ hidden in the scriptures, *per typos & parabolas. (l. 4. c. 43. Init.)* by types and parables: It is rather the truth of Christ therein, which few finde, and so understand not how great and excellent these spirituall riches are, verse 45. as men know not the value of an hidden treasure.

he hideth] Not left others also should finde it, but left himself should lose it: left men, or Satan should beguile him of it: also good men hearing the doctrine of Gods mercy in Christ, take care to lay it up in their heart, that mercy in Christ, take care to lay it up in their heart, that mercy may not be deprived of it. See Luke 2. 15. Psalm. 119. 11.

selleth all that he hath] This is to shew, that no man can be partaker of this treasure, unlesse he value it above all worldly possessions, and be willing to part with all that he hath, rather then misse thereof. Luke 14. 33. Philippians 3. 8, 9.

v. 45. *seeking goodly pearls*] This parable shews, that men should seek heavenly knowledge with as much affection, should seek heavenly knowledge with as much affection, labour, cost, and perill, if need be, as merchants do seek the choicest pearls; in the former, the treasure was found unlooked for; here it is fought: the first seemeth to relate to Gods free mercy, found of them that fought him not. Rom 10. 20. The second, to mans duty. chap. 7. 7.

v. 46. *one pearle of great price*] The knowledge of Christ, which far exceeds all other sciences. Phil. 3. 8. and is the onely necessary thing. Luke 10. 42. Phil. 3. 13, 14.

v. 47. *like unto a net*] This parable is to the same purpose with that of the tares: the word σαγήνη is that which we call a *seine*, probably from thence comming, a *draw-net*, that sweeps along with it, all that comes into the way, as well trash, as fish: it was a fit similitude for some of the Apostles, whom of fisher-men, he made fishers of men: chap. 4. 19.

v. 48. *cast the bad away*] There are many in the church, which are not of the church. 1 John 2. 19. and therefore in the end shall be cast out: but the full and perfect cleansing of the church from them, is deferred unto the last day. ὅτι πᾶσα περιβολὴ εἰς τὴν γεωργὴν ἅλις, λαμβάνεται No fimilitude in scripture is wholly applicable. *Epiphanius. hæres. 77. N. 23*

v. 49. *So shall it be*] Our Saviour applyes onely the end of the parable: so that we need not enquire what is meant by the sea and shore.

v. 50. *and shall cast them*] See verse 42. He tells not what shall become of good men in the church: none may doubt but they shall be happy.

v. 51. *all these things*] Do ye understand all these &c. the parables I have not expounded, as well as those I have expounded: their desire of exposition might occasion this question. See verse 20. 36. hereby we are taught, that all we hear is lost, if we understand it not.

v. 52. *Therefore*] Seeing you have profited so well, I admonish you to teach others that which I have taught you: you must not know onely for your selves, but for others also: the fish shineth not for himself: the trees bear not fruit for themselves; the fountains send not forth sweet streams for themselves, but others use. See 1 Cor. 12. 7. chap. 15. 14. 15.

every scribe] Ministers are compared to scribes, who use to teach the people. (chap. 7. 29. Ezra 7. 6. 11. as well as to write. See on Luke 20. 1.

instructed in the kingdom of heaven] Instructed or learned in the gospel, and fit to be a Minister of the gospel.

things new and old] Who layeth up provisions of divers yeers, and brings them forth for the use of the family, according to their severall occasions, and appetites. See Cant. 7. 13. So must a Minister not onely teach the truth, but so, as may fit all mens capacities, and conditions. 2 Tim. 2. 15.

v. 53. *He departed thence*] Out of the house mentioned, verse 36. Christ being the Saviour of all the Elect, would not spend all his time and strength in one place. Luke 4. 43.

v. 54. *And when*] Mark 6. 1. Luke 4. 16.

into his own country] *Nazareth*, where his Mother dwelt. Luke 1. 26. and he was bred, though not born there. Matth. 2. 23.

whence hath this man this wisdom?] He being never brought up to learning. See John 7. 15.

these mighty works] That is, power to do such works: there shined in Christ, both an incomprehensible depth of wisdom in his speeches, and a divine power in his works: which should have perswaded them to have beleeved in him: it seems he wrought some miracles at *Nazareth*, though few. verse 8. Mark 6. 5.

v. 55. *Is not this the Carpenters son?*] John 6. 41. He is of mean parentage, and unlearned.

his brethren] His kinsmen. Genes. 13. 8. See chap. 12. 46. 47.

v. 56. *his sisters*] His kinswomen. chap. 12. 50.

whence then hath this man] Thus men are ready to lay stumbling blocks in their own way, (as oft as any thing proposed, or considered, exceedeth their carnall reason) to bar them from heaven.

v. 57. *they were offended in him*] Or at him, or with him; they should have blessed God, who gave such gifts to him, for their profit and advantage, but they are offended at it: so, when in the works of God, men look no higher then second causes, they usually stumble, and the good he doth them, makes them worse, and so more damnable.

a prophet] Mark 6. 4. Luke. 4. 24. John 4. 44.

save in his &c.] They who know him will not be reproved by him: we easily contemne, that which is familiar and known to us.

v. 58. *not many mighty works*] See on verse 54.

because of their unbelieve] Our unbelieve keepeth many mercies away from us, and hindreth us of many blessings.

CHAP. XIIII.

Verse 1. *AT that time*] When *Jesus* went about *Galilee*, teaching, and doing miracles for the confirmation of that which he taught.

Herod

Herod] The second, here mentioned, was called *Antipas*. See Mark 6. 14. Luke 9. 7. There were three *Herods*, the first was *Herod* the great, *Antipaters* son, who is also called *Ascalonita*, in whose reign Christ was born; he caused the children to be slain. Matth. 2. The second, was called *Antipas*, son of *Herod* the great, whose mothers name was *Mathace*, or *Martaca*; he was *Tetrarch* of Galilee. Luke 3. 1. The third, was *Herod Agrippa*, nephew to *Herod* the great by *Aristobulus*: he slew *James*. Acts 12. 2. so were they all three murderers.

the tetrarch] He had a fourth part of the kingdom. See on Luke 3. 1. his father, *Herod* the great, divided his kingdom by will, to his three sons: to *Archelaus*, he affigned the middle part, *Judea* and *Idumea*: to *Philip Itureæ*, and the region of the *Trachonites*: to this *Herod* Galilee; but *Augustus* the Roman Emperour, (because the very name of kings were in suspition with them) otherwise divided the kingdom (that he might the more easily distract their powers, and keep them in subjection) into *tetrarchies*, or governments of fourth parts. *Joseph Antiq. l. 17. c. 10. 13.* See *Plin. nat. hist. l. 5. c. 18* the name is *Greek*, though of Roman use: τετραρχία. faith *Stridor*, is, ὁ τέλαρας λόχος *four bands of sixty four souldiers*, whose captain was called τετράρχης, *a tetrarch*: so happily *Dorothheus* called each fourth part of *Thessalie*, which was called τετρὰς *a fourth*, τετραρχία *a tetrarchie*, the word being compounded of τετρὰς and ἀρχός.

heard of the fame of Jesus] That is, (as in Luke 9. 7.) all that Jesus did, which being so much noised abroad, even while *John Baptist* was yet living, it may seem strange, how *Herod* should be so long ignorant thereof; but that we may consider his carelessnesse in religion; the too common policy of courtiers, unwilling to commend or speak of good men (specially to impious princes) lest seeming to favour them, they should endanger their favour at Court: and lastly, *Herods* great distractions; yet through all these obstructions, now at laft the fame of Jesus breaks into *Herods* ears: which the Evangelist therefore mentioneth, that it may appear that the preaching of the gospel was not so obscure, but that the knowledge thereof came to the ears of kings and princes, that none might pretend ignorance.

v. 2. *said to his servants*] It was said fo first of some others, and then *Herod* terrified with a guilty conscience, easily believing what he feared, followed their vain opinion. See on Luke 9. 7.

he is risen from the dead] *Syr.* from *among* the dead; *nen beth mai the — ab inter mortuos*---so בריך the prepofition signifieth — Some note here *Herods* opinion of *Johns* sanctity as concurring with the Pharisees, who thought that the holy did easily return to life again: See *Joseph Antiq. l. 18. c. 2.* the meaning is, as if *Herod* had faid, he hath more power now then he ever had: for *John* wrought no miracles, John 10. 41. possibly *Herod* might now fear some great practices in way of revenge, of his late murdering *John Baptist*. See on Luke 9. 7.

mighty works] Force and power, whereby great works are wrought. See chap. 12. 54.

do shew forth them themselves] Or are *wrought by him*.

v. 3. *For Herod*] See chap. 4. 12. Luke 3. 19, 20.

had bound] Or *caused him to be apprehended*, by his officers: how long that was before this time, is not certain.

his brother Philips wife] Many faults did *Herod* commit: first, that he took another mans wife, while he was yet alive: Secondly, that he put away his own wife: Thirdly, that he took his brothers wife: Fourthly, in that when his brother had children by her, he yet took her to wife, which had not been lawfull, if his brother had been dead: So blinde and precipitate is filthy lust, such *concatenations* have sinnes, they seldome go alone. *Herods* last sinne was his worst, he being reproved, *added yet this above all, that he shut up* John *in prison*. Luke 3. 19, 20.

v. 4. *It is not lawfull for thee to have*] Levit. 18. 6. & 20. 21. observe *Johns* confidence; he doth not say, it may be dangerous unto thee, but speaks home; *it is not lawfull for thee*; though thou art a king or governour, thou mayest not dispense with Gods laws.

v. 5. *when he would have put him to death*] This sheweth that he was willing to kill him, before *Herodias* provoked him: so hatefull is reproof to impious great men.

he feared the multitude] He feareth man, but not God. *Mark*, addeth, that he feared *John*, (whom he then had in prison) because indeed his conscience told him, that *John* was guiltlesse: the truth is, he feared the vengeance of God on the persecuters of Gods Ministers, otherwise he would not have feared the people, who feared his tyranny. It is clear, that at first, *Herod* heard and reverenced *John*: and though possibly *Herodias* solicited him to that murder, to which his self was inclined too much, yet fear did for a time restrain him; yet at last, the sin brake out, thus this *Court-fox*, Luke 13. 32. made semblance of one thing, but acted another: and surely he desired to see Jesus, (Luke 9. 9.) with as good devotion as his father did, when he pretended a desire to worship him. Math. 2. 8.

because they counted him a Prophet] chap. 21. 26.

v. 6. *When Herods birth-day was kept*] The birth dayes of kings used to be kept with great solemnity, feasts, and triumphs. Gen. 40. 20. that which some conjecture here, is not improbable; that all this tragedy was but an impious compact between *Herod* and *Herodias*, that *Johns* death should be deferred, onely to *Herods* birth-day; when many Peers and great men being present, the daughter of *Herodias* should dance, *Herod* promise any thing which she should ask: the being fore-instructed, must ask *Johns* head, *Herod* must seem very forrowfull, but at laft (for a pretended conscience made of performing his oath) do what he had promised, were it never so damnable.

the daughter of Herodias] By *Philip* her former husband, not by *Herod*. *Josephus Antiq. l. 8. c. 7.* calleth her *Salome*.

danced before them] Those lascivious gestures of a damsell, alone, at a feast, before fo many men; may give us to consider of immodest dancing, to which few come sober, to go from *it* without some evill incentives: here was like mother, like daughter.

and pleased Herod] *Mark* addeth, and those that fare with him: these were composed to *Herods* minde, and knew how to applaud any thing which the king commended: though indeed how ever it seemed to them, yet the circumstances considered, we may say with *Theophylact* ἐπηρκῶς ὀρχήσεται, τοῦτο τῷ κρείττονι the better he danced, the worse it was. Behold here the miserable depravation of impious minds: *Herod* is displeased with holy and wholsome preaching, but pleased with the lascivious and impudent behaviour of *Salome*: you may know what men are, by their delights.

v. 7. *he promised with an oath*] Here is fet down a mischievous effect of malice and intemperance, a rash and dangerous oath, with a promise so pernicionsly large, what ever the would ask, to the half of his kingdom, which he yet held at *Cæsars* pleasure, and not long after loft. The word here interpreted, *promised*, is properly used in mutuall bargaining, covenanting &c. wherein one demanded an oath, *do you promise thus or thus to do?* he is faid ὁμολογεῖν to affent or confesse, and by such promise to oblige himself to perform: so, faith *Euthymius*, the promise here made, he calleth ὁμολογία, which word often fignifieth an affent, bargain &c.

Whatsoever she would ask] He excepted not that which was inconvenient or unlawfull. So, many in their jollity, rashly promise, what they repent of afterward, verse 9. or should indeed do so.

v. 8. *before instructed*] Perhaps not before the feast: her mother possibly might be afraid to truft such a secret to her, long before it was to be acted: and Mark 6. 24. the went out to ask her mother, after the king had promised.

give me here John Baptists head in a charger] The mother was not content that *John* should be killed, but must have his head in a platter, as the most defired dish of that feast, that she might be fure of his death, and satiate her self with the fight of it: so devilishly a sweetnesse is in revenge, unto an harlots appetite: so quickly will those whelps of a fierce kinde learn to be bloody, specially against faithfull Ministers who reprove them.

v. 9. *the king was sorry*] Not fo much for that he knew *John* was to be murdered, as because he feared an insurrection, and the just judgements of God following so impious an act.

for the oaths sake] He made no conscience of incest and murder, yet would he thought he made conscience of an oath, unlawfully made, and more unlawfully performed, as if the same God which forbiddeth perjury, did not also forbid incest and murder. See Jam. 2. 10, 11.

and them which sate with him, &c.] Either he feared they would accuse him a perjured man; or they in favour to *Herodias* pressed him to performe his oath.

v. 10. *and beheaded John in prison*] Not in publick, for fear of the people, verse 5. *Johns* trial was the more, because he had no means to clear his innocency before the people, at his death, nor any man to comfort him; this God permitted, that he might the more gloriously crown this just man, and leave an example of comfort, to those who suffer unjustly, *Euthym.* Yet observe, that God, who will have the memory of the just sacred, leaveth *Johns* justification, and *Herods* time-outlasting infamy upon a record fo publick, as shall be remembred while the Gospel is preached: and fo certain, as is the testimony of the holy Ghost, the Author of the Scripture, 2. Pet. 1. 19.

his

v. 11. *His head was brought in a charger*] A sad sight at a feast, but that which the revengefull moſt hunger for; there is no command of great men ſo impious, but it ſhall finde ſervants to execute it.

ſhe brought it to her mother] This execrable reward of her dancing, is preſented according to command to her: a chaſt and holy virgine would have ſtartled at the ſight, but ſhe carrieth it boldly, as inſulting over her mothers enemy, rendring up to her, thele bloody gains: what juſt revenge followed all theſe actors, ſee *Joſephus Antiq. l.* 18. *c.* 9. See verſe 12.

v. 12. *and told Jeſus*] Either that he might prevent the like danger, or that they might be taught by him what courſe to take, now their Maſter was gone: this was the end of *John* former ſending to Chriſt. chap. 11. that they might at laſt be entred into his School: The diſciples of *John* give him an honeſt and civil burial; either taking up the body caſt out, (the *Gr.* σῶμα, the *Syriac* giveth שׁלדה---*Sheladh*, *the carcaſe*, *trunck*, or *body*, as ſome ſay without an head, if we may believe *Nicephorus*: and *Euthymius* ſeemeth of the ſame opinion) or elſe by permiſſion of the tyrant, as *Joſeph* and *Nicodemus* afterwards did to the ſacred body of Jeſus: this laſt honour contributeth nothing to the happineſſe of the dead; yet is it a teſtimony of our charity, and hope of the future reſurrection: the end of *Herods* cruelty, was firſt the ſlaughter of his army by king *Aretha*, revenging the injury and diſhonour of his daughter *Herods* lawfull wife, whom he put away, for an harlots ſake. Secondly, his own depoſition and baniſhment to *Lyons* in *France*, with his incetuous *Herodias*, where after much miſery endured, he made away himſelf

v. 13. *When Jeſus heard it*] Mark 6. 32. Luke 9. 10. of *John* death, of of *Herods* knowledge of him and his miracles.

he departed thence] From his own country. chap. 13. 53. or from the place where he was told of *John* death.

into a deſert place apart] From the parts of *Galilee*, more frequented, to a more ſolitary place, to ſhun *Herods* laying wait for him: for the time of his death was not yet come. So chap. 4. 12. & 12. 14. 15.

they followed him on foot] For both places were on the ſame ſide of the lake: he onely went over a creek by ſhip, and the people went about on foot: note their zeal, they go as ſoon as they hear he was gone: they go a great way about on foot, leaving buſineſſes, families, and cities of good accommodation, to follow Chriſt in deſert places.

v. 14. *And Jeſus went forth*] Out of the ſhip, and ſaw the people there before him. Mark 6. 33. ſuch haſt made they.

he healed their ſick] They carried ſick folk aſlo with them, which could not be without much trouble: nothing hindred them from Chriſt.

v. 15. *When it was evening*] Mark 6. 35. John 6. 5. That is, the firſt evening, when the ſun was much declined, about three of the clock in the after noon, mentioned, 1 King. 18. 29. and the ſecond evening, verſe 23. which began at ſun-ſet: between theſe two evenings, they uſed to kill the paſſover. Exod. 12. 6.

This is a deſart place] Neither time nor place are fit for proviſions.

The time is now paſt] Dinner-time, or the uſuall hour to provide, is paſt.

ſend the multitude away] They were tyed by the ears, in ſo much that they neglected their food: therefore the diſciples foliciit Chriſt to diſmiſſe them: but now a dayes men think long till the ſermon be done.

v. 16. *give ye them to eat*] Chriſt by feeding ſuch a multitude with ſo little food, intimateth that they ſhall want nothing, which lay aſide all buſineſſes for Gods ſervice, and firſt ſeek the kingdom of heaven. chap. 6. 33.

v. 17. *We have here but five loaves and two fiſhes*] Comparing their ſhort proviſion, with the multitude of people, they marvelled why he ſhould command them to feed them.

v. 18. *bring them hither*] They ſay not, what ſhall we then eat our ſelves, but readily obey him: ſo the woman of *Sarepta*, 1 King. 17. 12, 13. 15.

to me] You cannot make a little ſufficient to feed ſuch a multitude; but I can.

v. 19. *to ſit down on the graſſe*] That they may more conveniently be ſerved, and their number more eaſily appear. See on Luke 9. 15.

looking up to heaven] To ſhew whence his power was to do this miracle; (and whence we muſt look for ſuppliyes. See Pſal. 145. 15.) ſaith *Hilari.* in Matth. *canon.* 14.

he bleſſed] He gave thanks to God for that proviſion, and prayed for a miraculous bleſſing upon it.

and brake] As the maſter of a family, or chief perſon in the company uſed to do, that it might be diſtributed. See on Luke. 24 35.

v. 20. *They did all eat and were filled*] This is added left any (to extenuate the miracle) ſhould think that they did not all eat, or that they were not all ſatiſfied: ſo admirable an encreaſe was here of a little food, that a great multitude of gueſts were ſo well ſatiſfied, that they left abundance more then they tooke at firſt. See on Luke 9. 17.

took up of the fragments] The remainder of the fragments: this ſhewed the truth of the miracle, as alſo the greatneſſe.

twelve baskets full] See on chap. 15. 37. for each Apoſtle one basket: theſe baskets were ſuch as they uſed to carry bread, and other victuall in. chap. 16. 7. Mark 8. 14. ſo admirably did theſe viands encreaſe: I know not (ſaith *Hilar.* 5. *ſ.*) whether on the place of the tables, or in the receivers hands, &c. but admirably were they encreaſed: how ſhould it teach us confidence in God, and contentment in a little?

v. 21. *they that had eaten*] He faith not, they that were preſent, but they that had eaten, were about five thouſand: they are numbred that the miracle might be the more illuſtrious.

beſide women and children] which probably were a very great aceeſſion to this multitude.

v. 22. *Straightway Jeſus conſtrained his* &c.] That is, his attendants in ordinary; not all that came to learn of him. See chap. 13. 41. & 15. 36. & 17. 25. they were willing to have ſtayed with Chriſt, and not to leave him alone in a deſert, neer night: but yet to prevent their joyning with the people to make him a king. John 6. 15. he compelled them to go before.

into the other ſide] See note on verſe 13.

v. 23. *when he had ſent*] Mark 6. 46.

into a mountain apart to pray] Chriſt chooſing ſolitudes for prayer, ſheweth us the danger of diſtraction and deviation of thoughts in prayer; and how neceſſary it is to chooſe convenient places to private prayers.

And when the evening was cone] John 6. 16. the ſecond evening at and after ſun-ſet. See on verſe 15.

v. 23. *in the mids of the ſea*] Many things concurring, make this tryall the greater: it was a great ſtorme, it was dark. John 6. 17. the ſtorm continued till the laſt watch of the night: Chriſt was abſent, they knew not when he would come to releeve them: thus ſaith *Chryſoſtom hom.* 51. in Matth. 14. he would by degrees accuſtome them to endure great matters: in the firſt, danger at ſea. chap. 8. he was preſent, though aſleep, they could quickly awake him: but now abſent, and that very long.

toſſed with waves βασανιζόμενον, tormented, labouring with contrary windes, and rough ſeas; it is a metaphorical expreſſion taken from men tormented (for βάσανοι are torments, as in 2 Pet. 2. 23. the rich man being εν βασάνοις in torments) tumbling up and down for eaſe; ſuch is a labourſome ſhip, heaving and fetting in a ſtorm.

v. 25. *in the fourth watch*] They divided the night into four warches, See Mark 13, 35.

Jeſus went unto them] He came unto them walking on the water, ſhewing himſelf to be Lord of the ſea alſo; as he did Exod. 14. 22. we may endure fore fireſſes, and mighty tempeſts; yet Chriſt will never forſake us, if we go when and whither he commanded us.

v. 26. *ſaw him walking on the ſea*] Walking up and down, as on dry ground: all the creatures own, and in their ſeverall kindes, obey that word of their creatour, which at firſt gave them being, and their laws of nature: the deaf ſea is ſenſible of his power and preſence, her ſwelling waves even themſelves for him to walk on; onely man, is unthankfully rebellious againſt him, and will not acknowledge him. See Iſaiah 1. 3. Jer. 8. 7.

they were troubled] For they had never ſeen the like before: they feared this appartition, as they did the ſtorm.

it is a ſpirit φάντασμα ὁ φαίνεται, to appear or ſeem, a *ſpectrum*, that which a man ſeeth, or vainly imagineth that he ſeeth: an apparition: thus fear and forgetfulneſſe of Chriſts power diſcompoſeth and troubleth our mindes: they could not know Chriſt approaching.

v. 27. *Straightway Jeſus ſpake unto them*] Chriſt quickly hears the cries of his ſervants, and ſpeaks comfort to them, except the cauſe of his delay be in themſelves.

be of good cheer] *Be confident*: fear often arriſeth out of want of confidence rather then the greatneſſe of the danger, which others endure with leſſe trouble of minde.

it is I] He doth not ſay, *I am Jeſus*, as to perſecuting *Saul.* Acts 9. 5. but *it is I*: as ſpeaking to thoſe who well knew his voice.

v. 28 *bid me come unto thee on the waters*] If Chriſt commanded, he was confident that he alſo could enable him thereto;

thereto: true believers are ſoon comforted with Chriſts voice.

v. 29. *he walked on the water*] This ſheweth an admirable confidence, and ſtrength of faith in *Peter*, that upon one word of Chriſt, durſt adventure to walk on a curſt ſea.

v. 30. *when he ſaw the winde*] That is, perceived it, by hearing and feeling the effects thereof: for otherwiſe he could not ſee it, John 3. ſo dangerous is it, to look too much on ſecond cauſes, and neglect the firſt: here our faith beginneth to fail, and we to ſink.

boiſtrous] Strong, or vehement.

Lord ſave me] By faith he trod underfeet the ſeas, by diffidence he began to ſink, and found what need he had of Chriſts aſſiſtance to ſave him.

v. 31. *why didſt thou doubt?*] What cauſe haſt to doubt, ſeeing I am with thee? this ſhewes thy faith weak: the ſtrongeſt faith hath need of help: it nothing advantageth to be neer Chriſt in place, if thou art not ſo in faith, ſaith *Chryſoſtom hom.* 51. *in Matth.*

v. 32. *the winde ceaſed*] Chriſt not onely comforts his in trouble, but alſo puts an end to their troubles: yet the ſtorm did not preſently ceaſe when Jeſus came in ſight, and ſpake to them: but when he came to them into the ſhip: their faith was not preſently awaked, and exerciſed enoughs it is not without juſt cauſe, that God doth ſo often delay our deliverance from fears and troubles, though he knows them before we cry unto him.

v. 33. *they that were in the ſhip*] The reſt of the Apoſtles, other paſſengers, or the ſea men that carried them.

came and worſhipped him] They blame not *Peter* for attempting, nor commend him for walking on the ſea; but come directly to worſhip him, who had delivered them: they had ſeen lately a great miracle in his feeding the multitude, yet did they not worſhip him then: affliction taken away, ſooner brings men to acknowledge Chriſt, then proſperity given.

v. 34. *when they were gone over*] Mark 6. 53.

the land of Genneſaret] This lake of Genneſaret was nigh to Capernaum, which is alſo called the ſea of Galilee, and Tiberias, ſo that the countrey it ſelf took denomination from it. See on John 21. 1.

v. 35. *had knowledge of him*] By fame, report, or ſuch of them as had ſeen his miracles.

they ſent out into all that countrey] They would not engroſſe Chriſt to themſelves, but enforme others of his coming, that they might obtain health of body and ſoul of him alſo: this was their charity, that they wiſhed their neighbours the ſame good they had attained themſelves.

v. 36. *the hem of his garment*] The lower part or ſkirt thereof: this was a ſigne of modeſty, Matth. 9. 20. the word ſignifieth a *ſchoulge*, or *fringe*.

they beſought him] That which the poor woman did not, chap. 9. 20, 21. herein they ſhew their faith and humility, as they had done their charity.

made perfectly whole] By the divine power of Chriſt: in that he healeth the ſick, we are taught to ſeek help of him, in all our diſtreſſes: and not onely to run to him our ſelves, but alſo to bring others to him, that they may be ſaved: there is no malady of body or ſoul ſo great, but that by his power he can cure it; nor ſo little, but in his mercie he will.

CHAP. XV.

Verſe 1. *Then came to Jeſus*] After the foremention'd miracles: the more famous Gods miniſters grow, the greater is the envy of the adverſaries: the Scribes and Phariſees left Jeruſalem, to purſue Chriſt into Galilee. Mark 7. 1.

Scribes and Phariſees] In theſe great pretenders to the law of God, it appeareth, that none more dangerouſly wound religion, then thoſe, who would ſeeme to be, ſeem the moſt zealous partons, and profeſſours thereof.

which were of Jeruſalem] Not of lower towns, or leſſe villages: the more learned and honourable hypocrites are, the more dangerous enemies they are to Chriſt and the goſpel: though there were Scribes and Phariſees in every tribe of Iſrael, yet they of Jeruſalem being more proud, and injurious to Chriſt (as truſting on their wealth, greatneſſe, and popularity) were the moſt impious.

v. 2. *Why do thy diſciples tranſgreſſe*] They come not to diſpute the caſe, or to tax the Diſciples onely, but to quarrel with Chriſt himſelf: as if they ſaid, thou ſo teacheſt or toleraſt them.

tradition of the elders] Which we have received from our anceſtours, who were holy men: or which the governours of our Church (whom we ought to obey) require of us: they ſaw the great zeal of the people following Jeſus, which the more their envy laboured to quench, the more they enflamed it; ſo that all their artifices, and plots turned to their diſadvantage, nor could they finde any thing juſtly to object againſt Jeſus, therefore they cavil at his diſciples.

for they waſh not their hands] The law of God enjoyned no ſuch neceſſity of often wallhings; but the Elders had brought in this tradition. See Mark 7.

v. 3. *Why do ye alſo*] Chriſt anſwereth the Phariſees by way of recrimination, ſatiſying the multitude, verſ. 10, 11. and the diſciples more plainly, verſ. 15, 16, 17. So he repelleth their malitious calumny about things of no real moment, by detecting their hypocriſie, who would ſeem to make conſcience of tranſgreſſing mans laws, but not Gods.

tranſgreſſe the commandments of God] Moſt damnable is the tranſgreſſion of Gods laws, under pretence of godlineſſe.

by your traditions] διὰ τὴν παράδοσιν ὑμῶν, which the Syriack giveth מטול *metul*, *propter traditiones veſtras*, that you may maintain your tradition, which they called their קבלה *cabbala*, which was, faith *V. Shindler. Pentegl. doctrina parvum quam* (קבל *cibbel*) *accepit unus de ore alterius, & tradidit poſteris*; the doctrine of the fathers, which one received from the mouth of another, and the ſame delivered to poſterity; this was that contained in their תלמוד *talmud*, which was *doctrinalis farrago*, a great collection of all their doctrines and traditions: theſe he calleth theirs, though received from the elders; becauſe they ſuperſitiouſly held them againſt Gods law: and with that groſſe pride, that herein they were the moſt holy and unreproveable men in the world in their own conceit; being of fooliſh *Ticonius* minde (*Auguſtin. ep.* 48. and *ib. To.* 7. *contra epiſt. Parm. l.* 2. *c.* 13. *fin.*) who ſaid, *quod volumus ſanctum eſt*, that which we will, is holy.

v. 4. *God commanded ſaying*] In this particular, our Saviour proveth the charge he gave them, concerning their tranſgreſſion of Gods commandments.

honour thy father, and &c.] Exod. 20. 12. Deut. 5. 16. by honour is meant all kinde of duty, obedience, reverence, love, beneficence, protection, maintenance: by father and mother, natural parents, princes, governours, magiſtrates, miniſters and ſuperiours.

he that curſeth father or mother] Exod. 21. 17. Levit. 20. 9. Prov. 20. 20. *Gr.* κακολογῶν, which importeth not onely execration, curſing or imprecation of ſome evil; but alſo any evil, reproachful, undutiful or irreverend ſpeaking, to the parents injury, or diſhonour.

let him die the death] Our Saviour inſtanceth in a precepe which hath the promiſe to the obſervers thereof, Ephe. 6. 2. and an annexed curſe to the tranſgreſſours, to ſhew them, and all men, the odiouſneſſe of this ſin before God. θανάτῳ τελευτάτω, Syr. מות ימות *memoth iemuth* (*Tremel.*) let him certainly, unpardonably, or unremeciably be put to death: with them this *rogomation* importeth a vehemency and certainty, as *Gen.* 2. 17. *in the day thou eateſt thereof*, מות תמות *moth thamuth*, τῇ ἡμέρᾳ ὅταν φάγῃς ἀπ' αὐτοῦ θανάτῳ θανατωθήσῃ, *dying thou ſhalt die*; that is ſurely die. Unworthy is that unnatural creature of life, who is injurious to thoſe of whom he received life, who ſo impiouſly requiteth their tender care and pains for him.

v. 5. *it is a gift*] Mark 7. 11, 12. Ye teach that a man may vow to give all that he hath to the temple, although he have poor parents wanting reliefe; and after that, he need not, or ought not to relieve them: or to ſay to their parents, that which I have offered to God, will do you as much good, as if I had therewith relieved you. See on Luke 21. 4.

by me δῶρον, *gift of me*, that is, out of my eſtate.

v. 6. *and honour not*] Though he honor not father or mother.

of none effect] You neglect it, as if it were of no force; they did not deny it to be a commandment, but upon the matter abſolved children from obedience thereto.

v. 7. *ye hypocrites*] He condemns them of hypocriſie, becauſe they made the kingdom of God to ſtand in outward things; and becauſe under pretence of worſhipping God, they overthrew the power of true godlineſs. See on Luke 12. 15

propheſie of you] Not of them in particular, but of all hypocrites in generalis: if he had ſaid, To you may thoſe words of the Prophet fitly be applyed.

v. 8. *this people*] Iſai. 29. 13. the Jews, the then peculiar people of God; amongſt them the prieſts and the prophets, the teachers eſpecially, were diſſemblers in religious acts. See Iſaiah 28. 7. Hoſ. 9. 8. Jer. 2. 8.

draweth nigh unto me with their mouth] He deſcribes their hypocriſie by two characters, 1. That in words, countenance and geſture, they made great ſhew and profeſſion of a reverend and moſt religious ſerving of God; not that all theſe external things were not convenient and requiſitable in the worſhip of God; but becauſe theſe onely were ſo far from being enough, that they were double iniquity, in that they made them mere cloaks of ſin; 2. that in

theſe

these fair external shewes, they wanted in their hearts, true faith, repentance, love, and feare of God.

v. 9. *in vain do they worship me*] Christ rendreth here the true sense, though not the words of the Prophet; for albeit (*in vain*) be not in the Hebrew text; yet Gods denuntiation of judgements to come upon these pretenders to sanctity, easily concludeth, that they worshipped him in vain: that is not all: but rather depraved and polluted his worship and service, by making it serve as a disguise to their filthy sins, *quomodo Deum violat, qui hoc modo placat?* *Mirac. Fel. Octav.* how doth he violate an holy Deity, who thus endeavoureth to pacifie him? Doctrines and traditions of men are not the oracles of God, neither is the observation of them his worship.

teaching for doctrines the commandments of men] Teaching their disciples and hearers, to observe and keep their precepts, however unconsistent they were with Gods commandments.

v. 10. *and he called the multitude*] Mark 7. 14. he lets go the malitious Pharisees, and informeth the better affected people, that might possibly be offended at the fact of his disciples, or corrupted by the false doctrine of the Pharisees: the Pharisees he saw were incurable, and applyeth himself to the people, who were flexible and enclined to learn.

hear and understand] We must at all times open our hearts and ears to receive Gods word; but this preface is here most necessary, because men are hardly taken off from old traditions, and common and received opinions.

v. 11. *not that which goeth into the mouth*] Your meat and drink moderately taken, and thankfully used do not hurt your soul, (for every creature of God is good, &c. 1 Tim. 4. 4) though you do not with superstitious Pharisees so often wash your hands; but your evil thoughts and words do hurt you.

defileth a man] κοινοῖ, that is rendreth one unclean or impure: so is it expounded, Acts 10. 15. Christ taketh this word from the custome of the law, to apply to the spiritual estate of man: by the law, a man was to be esteemed, unclean and defiled, who had touched any thing which the law counted unclean, as a dead body, &c. now, a thing which is *common* (in relation to Gods service) is opposed to sacred; therefore, as they reckoned all things sacred or set apart to the service of God) *holy*: so they esteemed all things of common use profane, and such as defiled them: hence were their frequent washings for their pretended purification. Mark 7. 1. &c.

v. 12. *knoweth thou, &c.?*] We see in their countenances, and hear by their words, that they are vexed at thee, or it is certain they are displeased, &c. See Exod. 10. 7. 2 Kings 2. 3. 5.

were offended] More alienated from thee and thy doctrine: as John 6. 60. 66.

after they heard this saying] Or *when they heard*, as Ephes. 1. 13.

v. 13. *Every plant*] John 15. 2. all doctrines, traditions, or persons.

shall be rooted up] Shall come to nothing: or if it be understood of doctrine, the sense may be, it ought to be rooted out by bringing men to the knowledge of the truth: this agrees best with the scope of the place.

v. 14. *Let them alone*] If they will not be reformed, or better informed, let us take no further care for them, but endeavour to undeceive those, whom they have misled; left they perish with them: or, do not you hearken to them, left like blinde guides, they lead you hoodwinkt to hell.

blinde leaders of the blinde] Luke 6. 39.

both fall into the ditch] It is a misery to be blinde, but to be led by the blinde, or to be a blinde leader of the blinde, as *Euthymius* saith well, is certainly *duplex malum*, a double mischief: a mischief to those poor souls, who have such ignorant leaders, and a greater misery to such wretched guides as those, who for secular gains, or honours, take upon them to teach others, and to lead them in the narrow way to salvation, who have not well learned the same their selves: these are (as *Cyprian* said, *l. 1. ep. 7.*) *non fidei duces, sed perfidei magistri, &c.* not guides to faith, but masters of perfidiousnesse. See 1 Tim. 1. 6, 7. Deut. 27. 18. Isaiah 42 19. and 56. 9, 10. and 59. 10. Lam. 4. 13, 14. Ezek. 3. 17. 18. and 14. 9, 10.

v. 15. *then answered Peter*] Mark. 7. 17.

this parable] That sentence, v. 11. See C. 13. 3. that we thou saidst concerning the difference of meats to be taken away: this he understood as figuratively spoken (whereas it was indeed literal) in which he was afterward more fully instructed by an expresse vision, Acts 10. he calleth it here παραβολὴν, a parable, according to the Hebrew manner, who called any thing obscurely and prudently spoken, מָשָׁל *mashal*; so are *Solomons* sayings called, מִשְׁלֵי שְׁלֹמֹה *mischle Schelomo*, the *parables* or *proverbs of Solomon*. See on Luke 5. 36.

v. 16. *are ye also without understanding?*] No marvel if others understand me not, when ye, whom I see so often instructed, do not.

v. 17. *whatsoever entreth in at the mouth*] He doth not say all; but whatsoever; that is, all kindes of meat, for of every kinde some remains, in a good concoction, to nourishment; our meat comes not into the heart, where sin is hatched: nature keeps something good for nourishment, it sends away the rest; and therefore the *species* of wholsome meat cannot defile us.

v. 18. *which proceed out of the mouth*] The heare being the fountain of thoughts, words, and actions, is taken (after the custom of the Hebrews) for the understanding, will, and affections; and so being the principal seat of sin, it is that evil treasury whence all wickednesse issueth: and because the greatest part of sin, (as blasphemie, profanenesse, lies, false witnesse, flandering, reviling, railing, obscenity, heretical doctrines, &c.) cometh through or is fomented by the tongue, all which render sinners polluted, and finfull before God and man: therefore our Saviour saith, than those things which proceed out of the mouth (the interpreter of a wicked heart) defile the man.

v. 19. *out of the heart proceed evil thoughts*] Gen. 6. 5. and 8. 21. the Jews, misled by the Pharisees, thought these to be no sins, Matth. 5. 21, 22, 27, 28. these therefore are put first to shew that all sins, even in thought onely, defile the man.

v. 20. *which defile a man*] That is, make him guilty before God: out of the premises he inferreth this conclusion; seeing these are things which pollute a man, the Pharisees Maxime, (that to eat with unwashed hands is a sin) is a false calumny: so that Christ here teacheth, 1. that the true worship of God consisteth in keeping his commandments: 2. that humane traditions are but vain worship, save onely where they are agreeing with, and subordinate to the worship of God commanded in his word: 3. that reall pollution of a man is not in unwashed hands, or any such external matter not forbidden in Gods word, but in the impurity of the heart, and the proceeds thereof, which ought to be cleansed by true faith and repentance, and otherwise cannot.

v. 21. *Then Jesus went thence*] Mark 7. 24.

coasts of Tyre and Sidon] Which bordered on Tyre and Sidon: that is, in that quarter where Palestina bendeth toward Phenice, and the sea of Syria.

v. 22. *of Canaan*] Of the stock of the Canaanites which dwelt in Phenicia, neer the sea, Numb. 13. 29. such were the Sidonians, Judg. 1. 31. one of the posterity of the Canaanites which *Joshua* did not drive out. See Judg. 1. 30, 31.

have mercy upon me] She counts her daughters misery her own; so strong was her motherly affection.

thou son of David] Thou art the long expected Messias, of the seed of *David*: the promise of a Messias and Redeemer, being much spoken of among the Jews, it is likely that the report thereof came to the ears of the neighbouring nations: as also how *Jesus* had with so many admirable works, declared himself to be the Messias: hence were such confluences of people to him from those parts, Mark 3. 8. Luke 6. 17. which this woman also hearing of, cometh on the behalf of her afflicted daughter.

v. 23. *he answered her not a word*] When Christ delayeth, and seemeth not to regard the elect that cry to him, he doth it, for his glory, their advantage, and the good of others.

for she cryeth after us] They plead for her, not so much out of charity, as to be freed from her importunity. So Luke 18. 5.

v. 24. *I am not sent, &c.* Chap. 10. 6. and 9. 36. to whom the promise was specially made, Rom. 9. 4. to whom he was first to be revealed, Acts 3. 26. and 13. 46. and with whom he did personally converse in his ministery, Rom. 15. 8.

unto the lost sheep] Who went astray and erred through ignorance, and negligence of their pastors; who were dear unto God as his peculiar. See Psal. 74. 1. and 79. 13. and 95. 7. and 100. 3. and 119. 176.

of the house of Israel] Of the people of Israel divided into tribes; but all those tribes came out of *Jacobs* house, who was called *Israel*.

v. 25. *and worshipped him*] Shewing her humility by her gestures; and the constancy of her faith, by renewing her petition.

v. 26. *it is not meet*] Before, he would not vouchsafe her any answer, verse 23. then he gave her a milde one; v. 24. but now he gave her an harsh denyal with disgraceful termes, yet further to exercise her faith and patience.

the childrens bread] I must do wonders for Israel, the children, and peculiar people of God, not for the unconsiderable Canaanites, that are as dogs, in respect of Israel. The Israelites were before all nations of the earth, adopted Gods children, Exod. 4. 22. Psal. 147. 19. 20. Isaiah 1. 2. aliants from the covenant of grace, he calleth dogs, as Phil. 3. 2. See Psal. 22. 16. Revel. 22. 15. the fence is, that the Gentiles must be content to wait until God had refreshed the Israelites with grace and mercy.

v. 27. *truth Lord, yet the dogs eat the crumbs*] There is enough falling from the table to feed and relieve us, the bread need not be cast unto us: thy power and mercy is so great, that the healing my childe can be no wrong to thy Israel; though by thy free covenant and promises to the Jews, the first place for mercy belong to them; yet when the children are filled unto satiety, thy mercy is sufficient and will extend it self to us, yet unconsiderable Gentiles also. The Syriack addeth ܐܪܥܐ ܕܒܝܬܝ *ucbain, and thy sire*: that is, that they also may live: the good master suffereth not his dogs to starve; much lesse will thou, the most contemptible creatures which wait on thee: thou wilt not deny me that which is not denied to dogs: so the compares the cure of her childe, to the crums which fall from the table of mercy and beneficence prepared for Israel, containing her reply in the allegory which Christ began: as if she had said, that which I beg, in respect of the full and continual favour bestowed on Israel, is but as crumes from a full table: thou bestowest on them spiritual and eternal blessings, the temporal thou deniest not the heathens: seeing all taste of thy bounty, blessed Jesus, send me not away empty.

v. 28. *then Jesus answered*] Having received her reply, declaring her admirable confidence in the mercy of Christ, and seeing her holy importunity, which would receive no nay; he would now no longer hold her in suspence, nor conceal his mercy, neither exercise her patience with any more dilatory answers.

O woman] Thus he speaks, as it were admiring the victory of her faith, and applauding it to the multitude: therefore he had all the while seemed to repell her petition, that the consequences might suit to this word; that (saith *Chrysost.*) ἐξεφώνησε τοῦτο γυναῖκα, he might crown this woman.

great is thy faith] He commends her faith, because that was the ground of this constancy of hers.

be it unto thee] This voice was, συγχωνῶν ἀκοὴν τῇ φωνῇ, of the same kinde of voice, which said at first, Let there be an heaven, and it was made, Gen. 1. 1. *Chrysost. s. f.*

even as thou wilt] She intimated her daughters misery, but had not made her petition in particular, verse 22. now he bids her make her own choice. God will not deny sech as be constant and fervent in prayer, chap 9. 29.

v. 29. *Jesus departed thence, and came nigh unto the sea of Galilee*] Mark 7. 31. Christ ceaseth not to be beneficial, even there, where he is contemned.

and sate down there] Either to rest himself; or as chap. 14. 23. that he might there pray: and also for the more conveniency of receiving them, whom he foresaw coming unto him with their sick and infirme.

v. 30. *great multitudes came*] Isaiah 35. 5, 6.

those that were lame] By disease, or inward, and inbred weakness: this shews their great charity and pains, that would carry these up the mountain to be healed, verse 29.

maimed] κυλλοὺς, maimed: or those who had lost the use of their limbs, as by the palsie, or some other disaffection of body, shrinking up the sinews, or weakening them to a kinde of dead and helpleffe impotencie: for we read not of any to whom our Saviour restored such limbs, as formerly were by any casualty cut off or lost: though he could as easily have done that also, had it to pleased him.

cast them down at Jesus feet] Note their humility and faith: we read of nothing they said, but only that they laid them before him, not doubting but he would heal them.

and he healed them] So the Evangelist contracteth the large story of his admirable power and mercy, here shewed in curing all diseases into a few words: So chap. 8. 16. and 14. 35. that we may consider Christs immense power, and inexhausted goodnesse: but why he did so quickly cure all these, and so long delay the Canaanite if any ask, they may first, therein see how he did indeed give bread to the children to the full: and next how he teacheth us, 1. that he most tryed her faith, to whom he had given the greatest measure of faith: God proportioneth our tryals to the measure of faith which he giveth us: 2. that when he delayeth his favours; it is to the final advantage of his, whose patience he will abundantly recompense at last.

v. 31. *the multitude wondred*] Because those cures exceeded the course of nature, and the power of art.

and glorified the God &c.] They were far better then the high crested Pharisees, who attributed all Christs miracles to Satan: so bitterly injurious is malice and envy; they had rather the devil should have the honour of these great works, then Christ.

of Israel] That is, the God whom Israel worshippeth, as *Euthymius* well interpreteth; for otherwise he is not onely the God of Israel, and the Jews, but of the Gentiles also. Rom. 3. 29.

v. 32. *then Jesus called his disciples*] Mark 8. 1. See also chap. 14. 22. by the following miracle, Jesus shews that he will never be wanting to them that follow him, no not in a barren wildernesse.

I have compassion on the multitude] The like he did before, chap. 14. 14, 19. which he now doth again, to declare his indeficient mercy and power; never weary of supplying them who follow him; therefore he gives them food, whole sicknesse he had cured: he is still our high priest, who is touched with the feeling of our infirmities, Heb. 4. 15.

they continue with me now these three dayes] If they had brought any food with them, in that time it might be spent: neither did they leave Christ to buy them any: such was his unwearied mercy to instruct and cure them, and such their zeal and patience, as that it overcame their care for domestical affairs, and bodily supplies.

I will not send them away fasting] Or *I am not willing to send them away fasting*: the words express rather an affection, then a resolution to feed them: as chap. 8. 23. See Mark 8. 3. but the effect shewed both.

least they faint in the way] Which intimateth that some of them were so weakned with fasting, that they could not get home again without some refection: thus did Christ leave this following miraculous supply, to an extream exigent; to teach us constancy in our dependance on him: though his help come sometimes slow, it will come surely and opportunely in our greatest need, and to our best advantage: so did it here for their present relief and comfort, as also for the future confirmation of their faith.

v. 33. *whence should we have so much, &c.*] Or, *shall we have*: it seemeth they had forgot their former supply, chap. 14. where our Saviour fed a greater number with fewer loaves and fishes, and more was left. See verf. 34. 37, 38.

in the wildernesse] No food is here to be sold: See the like difficulte in *Moses*, Numb. 11. 21, 22. where to mans reason, there is the least appearance of supplies from the creature, there is Gods power and goodnesse most opportunely manifested in our supplies.

v. 34. *how many loaves have ye?*] He knew before, but asketh, that they might consider the greatnesse of the miracle, and the more clearly see it in the remotenesse of all probable means to supply.

they said seven] Because Christ withdrew himself, and his disciples often into the desart, where no victuals were to be bought or procured, the disciples used to carry some with them (See chap. 16. 7.) though very frugall and slender.

v. 35. *to sit down on the ground*] That they might expect refection from him, and be the more attentive to the miracle. See chap. 14. 19.

v. 36. *he took the seven loaves*] In sight of the people, that they might know there were no more, chap. 14. 17. there were onely five loaves and two fishes; but now seven, and few small fishes: the power of God to relieve us is tyed to no means: much or little, few or many, are all one to him. See 1 Sam. 14. 6.

and brake them] That they might the better be distributed.

and gave to his disciples] That they might see that done in their hands, which they thought impossible. See 2 Kings 7. 2.

v. 37. *of the broken meat*] See ch. p. 14. 20.

seven baskets full] It was a kinde of basket wrought with twigs, of common use among the Jews, σπυρίδας the Syriack giveth ܐܣܛܘܪܝܢ *asperion*, which word both in the Greek and Syriack is used Acts 9. 25. for that basket, in which the disciples at Damascus, let down *Paul* by the wall.

v. 38. *they that did eat*] See chap. 14. 21.

v. 39. *into the coasts of Magdala*] Whence some think *Mary Magdalen* had her name. See on Luke 8. 2. Mark 8. 10. it is said he came into the parts of Dalmanutha, which was the name of a neighbouring tract of land. *Euthymius* thinks that region had both these names: most; probably, say others, they were so joyned, as that they had fields, or commons lying together; so that when Christ was between them, he was neer, or on the coast of either.

CHAP. XVI.

Verse 1. *The Pharisee*] These would be one constant party against Christ. See Mark 8. 11. Luke 12. 54.

with the Sadducees] With the Sadducees: of these two sects see on chap. 3. 7. though they were at a great distance, in point of principles, and opinions one from another, yet they agree together against Christ, as *Herod* and *Pilate*, Luke 23 12. Acts 4. 27. yet against all their power and conspiracy Christ prevaileth: all unity is not good; but that onely which is in Christ.

tempting him] Their purpose was to finde some occasion to calumniate, and accuse him, chap. 19. 3. and 22. 18. Some think it was onely to satisfie their own curiosity: but all other their attempts against him conclude them more seriously malitious.

a signe from heaven] Such an one as *Moses* did, who fed our fathers with Manna from Heaven, John 6.31. thus they endeavour to obscure our Saviours glory.

v. 2 *when it is evening*] Ye are very careful, and skilful out of experience, to observe the usual signes of fair or foul weather to come.

v. 3. *red, and lowring* πυρράζον, *sad*: it is a Metaphor borrowed from the countenance, we are said πυρράζειν, when we are troubled at any thing odious or grievous: so the skie is called sad or lowring, when it is overcast with clouds and threateneth rain or storms. So the Latines said, *tristis hyems*, sad winter: so the Syriack gives it, בטורדאיתא שמיא, *Shemaio chemirvith, cœlum triste*; so it translateth σκυθρωπὸς Matth. 6. 16. and Luke 24. 17. by the same word, which we give, sad.

hypocrites] See on Matth. 6. 2. and on Luke 13. 15.

ye can discern] γινώσκετε διακρίνειν: ye know how to discern.

the face] He putteth here πρόσωπον, as the Hebrews used פנים, *panim*: for the outward appearance of any thing (as Gen. 1. 2. 1 Sam 14.25. 2 Sam. 17.19,&c) whereby one thing may be known from another.

can ye not discern] Or, *ye cannot discern*: you fet not your minides to it. See Luke 12. 56.

the signes of the times] So to discern, what is like to fall out, by reason to forefee events, and so to dispose of your affairs accordingly: or, *the signes of the seasons*; that is, of the choicest times, such as this is; the time of the Messias coming long expected, Acts 26. 6, 7. the accepted time, and day of salvation; whereof the miracles by me wrought are signes evident and undeniable; which were foretold by the prophets, Isaiah 25. 4,&c. Matth. 11. 3, 4, 5.

v. 4. *adulterous generation*] See on chap. 12. 39.

seeketh after a signe] It was their malitious impudencie, who seeing many evident miracles daily done by him, which their selves could not deny, John 11. 47. would yet require signes, as if none had been shewed them.

but the signe of the prophet Jonas] Such a one as was shewed on *Jonas*, the article added in the Greek, intimateth, that was a notable signe. See on chap. 12. 39, 40.

and he left them] Not onely that he might thence go to preach to others, as Luke 4. 42, 43. but as being justly offended at the hardnesse of their hearts, Mark 3. 5. they came to tempt him, and not to learn of him, and therefore he leaveth them. *Euthim.*

v. 5. *when his disciples were come to the other side*] They forgot it before they came into the ship, and did not until now remember it; possibly when the want thereof minded them of their neglect to provide as they were wont to do.

forgotten to take bread] Probably becaufe of our Saviours suddain taking ship.

v. 6. *take heed*] ὁρᾶτε; the word among other things, signifieth, to weigh, examine or forefee, as chap. 8. 4. Mark 8. 15. So the Syriack word חזו אבשמא, or אזדא, is interpreted by *prospexit, consideravit. Mart. Trostius Lex. Syr.* See chap. 18. 10. examine and try whether it be found or no, as 1 Thes. 5. 21. 1 John 4. 1. the next word interpreteth it, as the Syriack giveth it, *diligenter cavete à, &c.* which caution being doubled, sheweth it is a serious and most necessary admonition.

of the leaven] Of their corruptions in doctrine: errour taintech found doctrine, taking away the sweetnesse, and sincerity thereof: false teachers are not to be heard, Deut. 13. 3. Jere. 23. 16. Matth. 24. 26. and if unawares we light on such who corrupt found doctrine by mingling falshoods therewith, as *Irenæus lib. 3. cap. 19.* faith, giving us *gypsum pro latte*, lime instead of milk, deceiving by the similitude of colour; there we must take heed *what we hear*, Mark 4.24. and as *Beda* faith in *Cant. exp. lib. 1. exord* concerning the books of the Heretical Bishop *Julian*, *De carpat borrum, ut & spinam caveat*: so let one gather the grapes, that he also take heed of the thorn: *in diliis ejus sanos sensus scrutetur & eligat, ut non mimus vitet insanos*: this our Saviour teacheth his disciples by a similitude; and an occasion taken from their present forgetting to take bread, verse 5.

of the Pharisees and of the Sadducee] The doctrine of these two sects differed very much, and were both contrary to Christs doctrine; and would like leaven spread to the infection of the hearers; therefore Christ warneth his disciples to beware of both: the Pharisees were much given to the observation of humane traditions, even to the adnulling and making void the holy Law of God, chap. 15. 3, 4, 5. they made fair shews of devotion and strictnesse of life, whereas they were indeed but meer hypocrites, chap. 23. 5. Luke 12. 1. they were to beforted with the opinion of their own righteousnesse and merit, that thereby they became the moft unreconcileable enemies of the Gospel, which teacheth free justification by faith in Christ, these two being altogether unconsistent: for if righteousnesse can be by the law, Christ died in vain. Gal. 2. 21. See Galat. 5. 4. Rom. 9. 30,&c. the Sadducees maintained such points, as overthrew all grounds of Religion, Acts 23. 8.

Sadducee] See on chap. 22. 23. and Luke 20. 27.

v. 7. *among themselves*] One said fo to another privately: or, *within themselves*, every one thought so in his heart.

it is because] As if they had said, Christ reproveth us for our forgetting to buy bread.

v. 8. *When Jesus perceived*] Not by relation from them, but by his divine omnificence.

O ye of little faith] The root of diffidence, care and thoughtfulnesse about worldly provisions, as if they were our main interest, is want or weaknesse of faith. See chap. 6. 30, 31.

why reason ye among your selves] As if I could not feed you unless you brought bread with you, or should be beholding to the Pharisees for it.

because ye have brought no bread] As if the occasion of my speech were onely the want of bodily food.

v. 9. *Do ye not yet understand?*] See chap. 14. 17. having seen two such miracles of feeding so many, with so very little food, do ye not yet understand that I can if need be do the like for you?

neither remember] This is the third fault objected: the first was unbelief, verse 8. the second ignorance, the third is forgetfulnesse. See Mark 6. 52.

five loaves of the five thousand] That is, wherewith the five thousand were fed.

v. 10. *neither the seaven loaves*] Chap. 15. 34.

v. 11. *how is it that ye do not understand?*] This is a question implying some kinde of admiration.

v. 12. *then understood they*] They might well understand that he spake not of bread: and it seemeth that they gathered by our Saviours laft words, that he meant the doctrine of Pharisees and Sadducees, the rather because he used to teach spiritual things by occasion of the temporal.

v. 13. *when Jesus came into the coasts*] Hereby it appeareth that the former discourse was by the way, or some by place, whither Christ had withdrawn himself, ere he came to that journeyes end, as Luke 9. 18.

of Cesarea Philippi] Built by *Herod* the great, at the foot of Lebanon, in honour of Tiberius: whereas the other called *Cesarea Stratonis*, stood by the Mediterranean sea, built in honour of *Ottavius. Josephus de bello Judaico, lib. 1. cap. 16, &c.*

he asked his disciples] Not out of ignorance, as if he knew not what men faid of him; nor out of ambition, as desiring to hear himself commended; but out of love to his disciples, left they not rightly knowing him, should fail of those blessed fruits of faith which he intended them.

whom do men say] Mark 8. 27. Luke 9. 18.

that I the Son of man am] Do they think me but an ordinary man? are they offended at my low estate? or do they beleeve me to be the Messias, promised by God, and expected of the faithfull?

v. 14. *some say, &c.*] They repeat not the blasphemies of Pharisees, but say what the better fort faid of him; though they thought too meanly of him also, verse 19. 20.

John the Baptist] The Jews thought that prophets, and eminent men either did rise again, or else that their souls came into other bodies, and that they then became more famous then ever before: hence it might possibly be, that they thought *John Baptist* was raised up again:

again: See chap. 14. 2. this must be understood of those that knew not Christ till after *Johns* death, for others might know them both together; and so that the one could not be the other.

some Elias] Because it was foretold that he should come as the forerunner of Christ, the Messias, Mal. 4. 5, 6.

others Jeremias] Because he was as eager against the priests, and as much hated of them, as *Jeremias* was, and so might seem to have his spirit in him. Some think that the Jews expected the return of *Jeremias*, to finde the ark which he had hidden. 2 Mac. 2. 5.

one of the prophets] Or, *one of the other prophets*; for *Jeremias* was a Prophet also.

v. 15. *but whom say*] Christ looks for confession of the mouth, as well as faith in the heart, especially of such as are to teach others.

ye] Ye Apostles, who have seen and heard more then others, and ought therefore to know me better.

that I am] He examineth them not concerning his doctrine but his person: it much concerneth us to have a good opinion of our teachers: but Christ was not onely a teacher but the Saviour of the world: to know and believe in him is life everlasting.

v. 16. *Simon Peter answered*] He in the name of the rest made this confession of Christ.

thou art Christ] Gods anointed to be king and priest over his Church. John 6. 69. and 1. 49. Heb. 2 17. and 3. 1. and 4. 14. and 5. 6. and 6. 20. Luke 4. 18. Acts 4. 27. and 10. 38.

the Son] The son of God by nature, not by adoption, as we are: to declare his eminency and excellency the article is added to every word in the Greek: he had called himself the Son of man, verse 13. and *Peter* here confesseth him the Son of God, one and the same person consisting of the two united natures, being both the Son of God, and the Son of man; very God and very man. See chap. 1. 23.

of the living God] This distinguisheth him from false gods which were the works of mens hands; neither able to give life to others, nor having life themselves. See Gen. 16. 14. chap. 26. 63. Rom. 9. 26. 2 Cor. 3 3. and 6. 16. 1 Thes. 1. 9. 1 Tim. 3. 15. and 4.10. Heb. 3. 12. & 9. 14. and 10 31. and 12. 22.

v. 17. *blessed art thou*] Who believest and confesest to salvation. See Rom. 10. 9, 10. and Matth. 13. 16, 17.

Bar-Jona] This distinguisheth him from the other *Simons*: *Simon* was his own name before his calling, chap. 4. 18. John 1 42. the Evangelist writing in Greek, useth here the Chalde and Syriack word, then in common use among the Jews, instead of a firname; for *bar* in the Syriack, as בר *ben* in the Hebrew, is a son, of *Jona*; it seemeth a contract of Ἰωανάν, whereof fee John 1. 42. So we read *Bartimæus*, the son of *Timæus*, &c. Mark 10. 46.

flesh and blood] That is, neither man, nor the wisdom of man, nor carnal reason; But Gods Spirit. See John 1. 13. Galat. 1. 16.

v. 18. *Thou art Peter*] John 1. 42. that is, a *stone*: thou hast glorified me by thy confession of the truth, and I will honour thee, by making thee a pillar in my Church. Gal 2. 9. this name our Saviour gave him in his calling, Mark 3. 16. John 1. 42. to intimate his constancy.

upon this rock] That is, the rock confessed, not confessing; upon the rock of thy confession that I am the Messias: for as *Hilarie* faith (*de Trinit. l. 2.*) *Petra est fidei confessio*, this confession of faith is the rock, or Christ confessed is the rock, Ephes. 2. 20. 1 Cor. 10. 4. See on John 1. 42. See also *Hilarie de Trinit. l. 6.*

will I build] Christ is both the builder, and the upholder of his Church.

the gates of hell] That is, all the power and policy of Hell: the gates of cities being in ancient time, not onely parts of special strength, but places also of meeting for advise in matters of greatest concernment. Genes. 34. 20. 24. Deuter. 3. 5. Psal. 127. 5.

shall not prevail against it] Either to destroy it, or any of the elect: See John 6. 24. and 11. 25. 26. Revel. 20. 6. 1 Cor. 15. 55. or utterly to extinguish the light of truth, or to extirpate the professours thereof unto the worlds end, maugre all the power, malice, and machinations of Satan, and those instruments which he shall imploy against it. See Acts 5. 39. *Peter* in few words had confessed the main sum of the Gospel, the truth of God, against which no falshood shall finally prevail. Gods gifts are neither *incerta*, nor *mutabilia* (*Prosper de vocat Gent. l. 1. c. 24.*) uncertain, or mutable.

v. 19. *I will give*] The authority of Gods Ministers is from God. See John 20. 23.

unto thee] With the rest of the Apostles: not onely to thee, but also to others; for as the confession which *Peter* made, was the confession of all the holy Apostles; so also the power here given him, was given to all the rest respectively, as may appear John 20. 23. where the same power is given to them all. See chap. 18. 18. and on chap. 10. 2. and on chap. 20. 24.

the keyes] A metaphor from stewards or officers of great houses to whom the keyes are entrusted. The keyes of Ecclesiastical power; that is, preaching the Gospel, and administring the holy Sacraments (which open unto us the kingdom of heaven) and whatever else appertaineth to faithful stewards of the mysteries of God. See Luk. 11. 52. Isaiah 22. 22.

of the kingdom of heaven] To let in, and shut out of the Church here, and of heaven hereafter.

thou shalt binde] To binde and loose, is to retain and remit mens sins, John 20. 23. this properly belongs to God, as to save, Ephes. 4. 32. Colos. 3. 13. Matth. 9. 6. Mark 2. 10. Luke 5. 24. to man onely ministerially as they have the enbassie of reconciliation to them committed, 2 Cor. 5. 18. 20. so they remit to those that believe, and retain to those that are offended and gainsay, by the ministerie of the word, and execution of Church-centures. See Acts 2. 38. and 10. 43.

on earth] Here among men.

shall be bound in heaven] That is, in Gods judgement; for here life is gained or lost; and that according as we believe, and obey the word, or otherwise.

v 20. *that they should tell no man*] Not that it was not true which *Peter* had confessed, verse 16. or that it was not needfull to be known: but because the time was not seasonable until after his passion, and resurrection, wherein he was declared the Son of God, verse 21. and chap. 17. 9. Rom. 1. 4. then were the Apostles to publish the same every where, Acts 1. 8. yet, as occasion served, he taught before, that he was Christ, the Son of God, John 5. 18. Mark 14. 62.

v. 21. *to shew his disciples*] He acquaints them before with his passion, that they might not be scandaled at those things which they should see him suffer.

go unto Jerusalem] Or go thence unto &c. Christ was born at Bethleheni in an obscure place; but he was to be crucified in Jerusalem the chief city: that the accomplishment of our redemption might be the more publike, and the more certainly divulged.

suffered many things] Shame, contumelies, slander, reproach, pains of death, &c.

of the elders] Which the Hebr. called זקנים, *Zekenim*, Deut. 21. 2. which was not so much a name of age, as dignity: of these consisted the Jewish Sanhedrim, such as the Latines called *Senatores*; filled usually in this sacred story, *Elders of the people*, judges, rulers: this seteth forth the bitternesse of Christs passion: it had been lesse dishonour to have suffered the rage of an ignoble vulgar; but here authority, and countenance of religion in the high priests, and chief men condemning him, made the aspersions injuriously cast on him, far more opprobrious.

v. 22. *then Peter*] *Peter* is here permitted to temptation, and sin, that he might not be proud of that which Christ said before, verse 17. here we see, as in a glasse, the weaknesse of the best men.

took him] Took him by the hand and led him aside, as they use to do who intend to talk privately and familiarly with a friend.

to rebuke him] Out of carnal affection, to reprove him, for not having more care of his own safety.

be it far from thee] Ἵλεώς σοι, *spare thy self*: thou shalt not go: no doubt but he spake this out of good affection to Christ: but here we see what good intentions are without a due knowledge of Gods revealed will: *nihil interest, quo animo facias, quod fecisse vitiosum est*, *Lactant. l. 3. c. 15.* it skilleth nothing, with what intention thou doest that which is evil to be done.

v. 23. *he turned*] Away from *Peter* toward the other Apostles, as displeased with *Peter*.

get thee behinde me] Lead not me, nor give me counsell, but follow me, and learn of me, as verse 24.

Satan] Σατανᾶ, the word generally signifieth an adversary, chap. 4. 10. he called him so, either because he had spoken like an enemy, or had shewed himself an instrument of Satan, let on work by him to diswade Christ from suffering for our salvation: this Christ takes ill, though *Peter* spake ignorantly, and out of affection to the person of Christ. The wisdom of the flesh is enmitie to God, Rom. 8. 7. so was this prepostetous zeal in good *Peter*: how easily do we fall into sinne, seeing our best affections are subject to such errour?

an offence unto me] Thou layest a snare, or stumbling block before me.

the things that be of God] Although God hath revealed unto thee that I am his Son, verſ. 16, 17. yet he hath not acquainted thee with my paſſions, and therefore out of carnal affection, thou diſwadeſt me from that, which is the end of my coming into the world, the fulfilling my fathers will for mans ſalvation. See 1 Cor. 2. 14. So much differeth frail man, borne up by the grace and aſſiſtance of Gods ſpirit, from himſelf, left to himſelf and his own wiſdom of fleſh: there *Peter* was pronounced bleſſed, verſe 17. here he deſerved to be called *Satan*, and *offence*: therein *Peter* went rejoycing from the Councel, that he was counted worthy to ſuffer for the Name of Chriſt, Acts 5. 41. here he would have that done, which would have hindred the great work of our redemption, for which the Son of God became the Son of man, for our ſalvation.

v. 24. *then ſaid Jeſus*] Mark 8. 34. upon occaſion of *Peters* failing, he ſhews them, that not onely his ſelf muſt ſuffer, but all his alſo.

unto his diſciples] He called the people alſo to hear it, Mark 8. 34. for it concerned them likewiſe.

will come after me] Will follow me as a diſciple, and profeſſour of the goſpel, Luke 14. 26. and 22. 39. or deſires to come to heaven, whither I am going.

let him deny himſelf] Let him not have any regard of himſelf, which may in any meaſure hinder him from thoſe things wch he oweth to the ſervice of God. Set aſide all worldly reſpects, ſo far forth as they impeach or hinder the revealed will of God: *Gregory hom.* 32. *in evang.* it is not enough to leave that which we have, except we leave our ſelves, and yet *quo ibimus extra nos?* whither ſhall we go out of our ſelves? *relinquamus nos ipſos, quales peccando nos fecimus: & maneamus noſmetipſi quales per gratiam factli ſumus*; let us leave our ſelves in reſpect of that which we have made our ſelves by ſin: and let us remain our ſelves in reſpect of that which we are made by grace. We may here ſee how hard it is to follow Chriſt aright: *grandis — virtutis eſt, & ſolleitæ diligentiæ ſuperare quod nata ſis*, ſaid *Hieronym. to Furia, ep.* 21. *lib.* 2. it is a point of great vertue and careful diligence to overcome that which thou art born.

take up his croſſe] Not bear it unwillingly, murmuring at the burden layed on him: but cheerfully, as he that willingly and readily taketh up that burden, of which he is aſſured he ſhall make great advantage.

his croſſe] That portion of affliction which God hath appointed for him, and calleth him to ſuffer, chap. 10. 38.

and follow me] When he hath reſolved ſo to do, he is prepared to be my diſciple: or, it is not ſufficient that he deny his own will, and ſuffer for me, unleſſe he alſo imitate me in piety, and all holy converſation, chap. 11. 29. 1 Cor. 11. 1. Epheſ. 5. 2. or, let him not think much to deny himſelf and ſuffer for me, who ſuffer death for his ſalvation. See chap. 10. 24. 25. or, let him make account to follow me through afflictions into eternal glory, Luk. 24. 26. Acts 14. 21. 22. Heb. 13. 2, 13. this maketh much for the ſetting out the certain truth of Chriſtian religion; that Chriſt never propoſed ſecular riches, honours, or eaſe to thoſe who followed him, thereby to allure them to adhere to him: but contrariwiſe, the malice of an evil and injurious world, perſecutions for his Name ſake, ſhame, poverty, contempt, and death it ſelf: and yet, for the certain reward in the life to come, grounded on his word, they have in all ages fince, ſo conſtantly profeſſed the goſpel, as that Satan by all his ſtages againſt them, could never deter them from Chriſtianity: nay, never more did the goſpel flouriſh, then in the midſt of bloody perſecutions: never were we leſſe overcome, then when we could not by many years ſlaughters be overcome. Reaſon have we to follow Chriſt patiently, whatever we endure: had he not ſuffered more for us, then we can ſuffer for him, we had not been ſaved.

v. 25. *for whoſoever*] Chriſts propoſitions for ſalvation are general: he is no accepter of perſons; whoſoever believeth, and obeyeth him, ſhall be ſaved, John 3. 16. Galat. 3. 28, 29.

his life] Ψυχὴν αὐτοῦ, his ſoul: it is a Synechdoche familiar with the Hebrews, thereby importing life; or it may ſignifie (as oft it doth) the whole man; for he that ſaveth, or loſeth ſoul or body eternally, loſeth both.

for my ſake] That he may glorifie me in a conſtant profeſſion of the truth which I teach in the goſpel.

ſhall finde it] That is, ſhall be ſaved, and finde eternal joy and bleſſedneſſe. See chap. 10. 39. ſo gainful a loſſe is it to ſuffer for the truth: ſo loſefull a gain is it, by time-ſerving to provide for preſent peace, and eaſe, with denying or betraying the truth: the whole ſenſe *Gregory* excellently expreſſeth by a ſimile: *frumentum ſi ſervas, perdis: ſi ſeminas, renovas, hom.* 32. *in Evang.* as if one ſhould ſay to the husbandman, if thou keepeſt thy wheat, thou loſeſt it; if thou ſoweſt it, thou renoweſt it.

v. 26. *for what is a man profited, &c.*] As men deſire rather to preſerve their lives, than their goods, Job 2. 4. ſo do ye much more endeavour to ſave your ſouls, which are of greater value then all the world; which being once loſt can never be redeemed by all the riches of the world.

his own ſoul] Or, *his own life*, as verſe 25.

v. 27. *for the Son of man*] I who ſeem now mere man, the man of ſorrows, contemptible; ſhall yet judge the living and the dead, wherein I will reward my conſtant ſervants, and puniſh others who feignedly cleave unto me.

in the glory of his father] As God, equal to the Father: or in the glory given him in his humane nature by the Father: like a glorious king.

and then] Not now preſently: here is our place of tryal and ſuffering: we muſt patiently expect ſatisfaction for all our wrongs, at Chriſts ſecond coming.

he ſhall reward] And ſave good men, but condemn the wicked, John 5. 29.

v. 28. *there be ſome*] He nameth them not, but meaneth thoſe diſciples, who ſaw his glory in the mount, and ſhould ſee him after his reſurrection: for the kingdom of God is here *præſens eccleſia, Gregor. hom.* 32. the preſent Church. See Mark 9. 1. Luke 9. 27.

ſhall not taſte of death] Shall not die, as Heb. 2. 9.

come in his kingdom] As chap. 17. 1, 2. where they ſaw a ſhadow of his glory, wherein he ſhall come to judge: or in his reſurrection, aſcenſion, ſending of the holy Ghoſt, and propagation of the goſpel by ſignes enſuing. See chap. 28. 18, 19, 20. Acts 2. 30. 32, &c. or coming in power by execution of judgements upon the Jews, to the utter overthrow of that nation, chap. 24. 3. 26. 27. 34. Luke 21. 6, 7, 24.

CHAP. XVII.

Verſe 1. *After ſix dayes*] Mark 9. 2. Luke 9. 28. See note thereon.

Jeſus taketh Peter] He took with him *Peter*; the prime Apoſtle in order; *James* who was firſt to ſuffer for him, and *John* the beloved Apoſtle, who was to out-live the reſt. See Mark 5. 37. See on Luke 9. 28.

into an high mountain] A fit place for his tranſfiguration, for height and ſecreſie. Some think this was mount Tabor; others are of other opinion: mount Tabor being (*as Hieronym. de loc. Hebraic.* ſaith) in the midſt of a field of Gal lee; but, v. 22. it appeareth that this was done out of Galilee, *vid.* Mark 9. 30 *Iſ. Cauſabon. exercit.* 15. *N.* 26. defendeth the ancient tradition of the Church, that it was mount Tabor. S. *Peter* calleth it the holy mount, 2 Pet. 1. 18. it is not expreſſed in the goſpel, and therefore we may be ſafely ignorant hereof: Luke 9. 28. it appeareth that he went up the mount to pray: Secret prayers are more ardent, the minde being more attentive thereto, from diſtractions by external things: therefore he faith, when thou prayeſt, enter into thy chamber, or cloſet, ſhut the door, Matth. 6. 6.

v. 2. *was tranſfigured*] The ſubſtance of his body was not altered; but his countenance was far more glorious then before; (as *Moſes* face ſhined, Exod. 34. 29. 30. 2 Cor. 3. 7.) ſo were his garments, that the glory then appeared, *quâ venturus erat poſtea in regno ſuo, Hieronym.* in which he would afterwards come in his kingdom.

did ſhine as the ſun] In a moſt glorious manner. See the like manner of phraſe, chap. 13. 43. Dan. 12. 3. Judg. 5. 31.

his raiment was white as the light] It was glorious alſo, to an extraordinary excellency.

v. 3. *Moſes and Elias*] Some conceive that *Moſes* body was now raiſed up again; others are of other opinion: *Moſes* was the Prophet by whom the Law was given, and *Elias* a principal prophet; theſe were fitteſt to ſpeak concerning Chriſts paſſion; for as *Hieronym.* ſaith, the Law (repreſented here by *Moſes*) and the Prophets (by *Elias*) did frequently declare the paſſion and reſurrection of Chriſt; theſe ſhew that Chriſt was the Lord of the Law and Prophets; the ſcope of which was to declare him the onely Saviour, Acts 10. 43. theſe chief witneſſes appeare now to ſtrengthen the diſciples faith, againſt the ſcandall of the enſuing croſſe: if any aſk how the diſciples knew *Moſes* and *Elias*; let them conſider, that beſides Chriſts talking with them, whereby they might be conformed in this admirable preludium of light and heavenly glory, they might as eaſily have a ſpecial revelation, as *Paul* a divine rapte, to heat unſpeakable things, 2 Cor. 12. In the ſtate of innocence, *Adam* knew *Eve* preſented to him, to be fleſh of his fleſh, &c. Gen. 2. 22. and here the Apoſtles knew *Moſes* and *Elias* whom they never before ſaw; it is moſt likely that

that in the ſtate of glory, wherein God ſhall be all in all; that our knowledge (ſubordinate to the happy communion of Saints) ſhall be more excellent, then in the ſtate of innocency, or regeneration here begun.

talking with him] About his paſſion; as, Luke 9. 31.

v. 4. *It is good for us to be here*] How deleitable will heavenly glory be, when this glimpſe thereof, did ſo ravith *Peter*, that he deſired to abide here.

v. 5. *While he yet ſpake*] 2 Pet. 1. 17.

a bright cloud] Not now a black dark one, as on *Sinai* in the giving of the law: this cloud was to convey *Moſes* and *Elias* away from them.

This is my beloved Son] chap. 3. 17. Not a ſervant as *Moſes*, Hebr. 3. 5. 6. and the Prophets; but a Son; alſo the double article here again differenceth Chriſt from other ſons: he is a Son by nature, but we by adoption: therefore he is called the firſt-born among the brethren; becauſe though he be of right, the onely Son, yet is he chief among many, in that he is the fountain and head of our adoption. Coloſ. 1. 13. Epheſ. 1. 6.

in whom I am well pleaſed] See on chap. 3. 17. *duo grata vocabula, filius & dilectus* (faith the Author of that tract. *de baptiſm. Chriſti, apud Cyprian.*) theſe are two words which are pleaſing to God, Son, and beloved.

hear ye him] He is the Prophet, of whom *Moſes* ſpake, Deut. 18. 15. Act. 3. 22. 24. He is the truth and eternall word of the Father, who ſpake by the Prophets: he onely can reveal the counſell of God, concerning our ſalvation, which is in the boſome of the Father. John 1. 18. God ſpeaketh by him. Hebr. 1. 2. if we muſt hear him, and his *ipſe dixit* muſt be our rule; then it is of no great concernment what men ſay; except their aſſertions be according to that which he faith, we may ſecurely neglect them: God hath faid, *hear him. See Cyprian l.* 2. *ep.* 3.

v. 6. *They fell on their face*] For feat, as by the words following it ſeems they did. John 18. 6.

v. 7. *touched them*] To raiſe them up, and to comfort them againſt examinating fear.

v. 8. *ſave Jeſus alone*] to aſſure them that the voice from heaven concerned him alone, for *Moſes* and *Elias* were gone: So the vail of the law and Prophets taken away, we ſee Chriſt the end of the law and the Prophets to them that beleeve. 2 Cor. 3. 13, &c. See *Hieronym.* in *loc.*

v. 9. *The viſion*] Which they ſaw with their eyes: ſometimes the word חזון *chazon* (which the ſeventy commonly give by ὅραμα *a viſion*) is uſed for that which men ſee in a dream.

to no man] See on v. 20.

v. 10 *Why then ſay the ſcribes*] Hearing of his reſurrection from the dead, which they ſo little underſtood with relation to Chriſt (of whoſe reſtoring a temporall kingdom to Iſrael they dreamed) as that they reaſoned among themſelves what he meant thereby, Mark 9. 10. it is probable that they remembred what the ſcribes in their ſynagogues uſed to teach concerning the return of *Elias*, to go before Chriſt the *Meſſias*, whom having ſeen now talking with Chriſt, they demanded, how theſe things agree together. See c. 11. 14. Mark 9. 11. The ſcribes abuſed that propheſie of Mal. 4. 5. To make the people beleeve that the *Meſſias* was not yet come.

that Elias muſt firſt come] before Chriſt come: how canſt thou be our expected *Meſſias*, ſeeing *Elias* thy forerunner, is not yet come, except this be his coming which we have ſeen, and that he ſhal now go and manifeſt himſelf and thee to all Iſrael? and if he muſt declare thee, why doſt thou forbid us to declare, and teſtifie to the people what we have ſeen and heard concerning him? *See Auguſtin. de C. D. l.* 20. *c.* 29. and *Tertullian de anim. c.* 35.

v. 11. *Shall firſt come and reſtore*] Gr. ἀποκαθιστάνει cometh that is, the ſcribes ſay true that *Elias* muſt come before the *Meſſias*: but they underſtand not what they ſpeak of.

reſtore all things] See Mal. 4. 6. Luke 1. 17.

v. 12. *Elias is come already*] That is, John Baptiſt in the ſpirit of Elias. v. 13. c. 11. 14. Luke 1. 17.

they knew him not] becauſe they looked for Elias in his own perſon.

of them] of the Jews.

v. 13. *Of John the Baptiſt*] See on v. 12.

v. 14. *And when they were come*] Mark. 9. 17. Luke 9. 38.

kneeling down to him] in an humble manner, as men that tender petitions uſe to do.

v. 15. *He is lunatick*] He means troubled at certain times of the moon, with the falling ſickneſs or ſome like diſeaſe: whereby the devil probably took advantage about thoſe times, to torment him more v. 18. by joyning himſelf to ſecond cauſes. See c. 4. 14.

he falleth into the fire] when the evil ſpirit drives him.

v. 16. *They could not cure him*] Though they had caſt out ſome devils, yet theſe they could not. See c. 10. 8. and verſe 21.

v. 17. *O faithleſs, &c.*] He blames the want of faith in the father, who doubted of Chriſts power, Mark 9. 22. the unbelief of the people which hindred Chriſts doing of miracles ſometimes. c. 13. 58. and the unbelief, or weakneſs of faith, in his diſciples. v. 20.

how long ſhall I be with you?] teaching you, and confirming my doctrine by miracles, and yet ye believe not.

bring him hither to me] though he were offended with them, yet he would heal the childe; that they might know that he could do what he would, which belonged to God alone: ſo refelled he the cavils of the Phariſees in curing this wretched young man.

v. 18. *rebuked the devil*] ἐπετίμησεν αὐτῷ He rebuked him: that is the evil ſpirit in him: as, Mark 1. 23, 24. See Luke 9. 42.

v. 19. *Then came the diſciples*] To wit, when they were come into the houſe. Mark 9. 28.

why could not we caſt him out?] They were aſhamed that the Scribes and Phariſees had ſeen their inability: and poſſibly they were alſo afraid leſt they had loſt the power which Chriſt had given them, chap. 10. 1. and therefore aſk this queſtion.

v. 20. *becauſe of your unbelief*] That is weakneſſe of faith, not an utter want of it: they had very little, as the words following import.

if ye have faith] Luke 17. 6. Underſtand this of faith of miracles: we may have a good and ſufficient meaſure of juſtifying faith unto ſalvation, and yet not have any faith of miracles.

a grain of muſtard ſeed] In a very ſmall meaſure. See chap. 13. 32.

ye ſhall ſay unto this mountain] This expreſſion is uſed to ſet out the greateſt miracle, as, 1 Cor. 13. 2. no priſtee with his army could ever remove a ponderous mountain: that is more then to lay it plain, which yet is a great work. zach. 4. 7. See on Luke 17. 6.

nothing ſhould be impoſſible unto you] Nothing needfull for the confirmation of the doctrine taught by you, and to procure authority thereto.

v. 21. *this kinde*] God poſſibly at ſome time for cauſes beſt known to himſelf, gives more power to ſome evil ſpirits then to other ſpirits: they that had long poſſeſſion, were very unwilling to part with it. Mark 9. 21. 29.

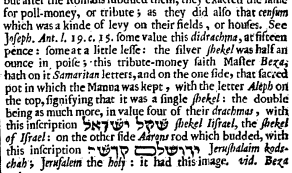
and faſting] Which is uſed on an extraordinary occaſions as a means to render our prayers more fervent. 2 Chro. 20. 3. Ezra. 8. 21. Dan. 9. 3. Jonah 3. 5. 7, 8.

v. 22. *While they abode in Galilee*] chap. 20. 17. Mark 9. 31. Luke 9. 44.

The Son of man ſhall be betrayed] He often puts them in minde of this leſt they ſhould be offended at the ignominy of the croſſe; and to draw them from their opinion of a temporall kingdom, which they ſo much dreamed of. Mark 10. 25. 37. Luke 24. 21. Acts 1. 6.

v. 23. *They were exceeding ſorry*] Now reſenting that which our Saviour ſo often ſpake of, they were very ſad.

v. 24. *tribute money*] Δίδραγμα. Mark 12. 14. called τὸ κῆνσον: and Luke 20. 22. φόρου---the *didrachma* was half the *ſhekel* of the *ſanctuary*, which the *Iſraelites* were by the law, Exod. 30. 13. to give for every mans offering: but after the Romans ſubdued them, they exacted the ſame for poll-money, or tribute; as they did alſo that *cenſum* which was a kinde of levy on their fields, or houſes. See *Joſeph. Ant. l.* 19. *c.* 15. ſome value this *didrachma*, at fifteen pence: ſome at a little leſſe: the ſilver *ſhekel* was half an ounce in poiſe; this tribute-money ſaith Maſter *Beza*, hath on it *Samaritan* letters, and on the one ſide, that faced pot in which the Manna was kept, with the letter *Aleph* on the top, ſignifying that it was a ſingle *ſhekel*: the double being as much more, in value four of their *drachmas*, with this inſcription שקל ישראל *ſhekel Iſrael, the ſhekel of Iſrael*: on the other ſide *Aarons* rod which budded, with this inſcription ירושלם קדשה *Jeruſhalaim kodſchah*; *Jeruſalem the holy*: it had this image. *vid. Beza in loc.*



v. 25. *Jeſus prevented him*] He knew what he would aſk, and by preventing him ſhewed his divine omniſcience.

Of whom do the kings] Secular princes take it not of their

sons; how much lesse ought they to exact it of the Son of God? or, the *Emperour* is but Gods deputy; therefore he ought not to take tributes of his onely Son.

v. 26. *then are the children free*] And much more I, who am the onely Son of God by nature.

v. 27. *lest we should offend them*] Left we should give them occasion to think that we despise authority, or left we should give an example to others so to do, to the disturbance of peace and order; thus would he teach us obedience to superiours, though in our personall wrongs; and rather in things lawfull, to recede from our right, then to disadvantage our religion, by administring any matter of offence unto those who are in authority.

Go to the sea] Here he sheweth Peter indeed what he spake in word, that he being the Son of God, ought to be free; for as much as (beyond the power of all the kings of the earth) he both knew the secrets of the deeps, and could command the creatures therein to do his will, and the fish of the sea to become tributary to him: this sheweth, as Christs power and omnificence, so also *Peters* admirable faith, obedient in things so remote and distant from the reach of carnall reason.

a piece of money] A *stater* answering the *Hebrew shekel*, in weight, it is half an ounce of silver, in value two shillings six pence, after five shillings the ounce. See on verf. 23.

CHAP. XVIII.

Verse 1. A*T the same time*] ἐν ἐκείνῃ τῇ ὥρᾳ, *in the same hour*, at that time when he was at *Capernaum* in the house whence he had sent *Peter* to the sea of *Genesaret*, to fish for tribute. Mark 9. 33. Luke 9. 46.

came the disciples] After they had disputed by the way, which of them should be greatest; and were ashamed to tell Christ what their controversie was, though he asked them (as appears in the other Evangelists) at length they are bold to propound the question to him: yet somewhat reservedly; for whereas they controverted which of them should be greatest, here they propound a generall question, neither limiting it to themselves, nor any other particular; and they adde *in the kingdom of heaven*: either in their own sense (who expected a secular kingdom of Christ) or else to palliate their ambition with pretence of their desiring nothing but heavenly things.

Who is the greatest] τίς ἄρα, *Who then is the greatest*; as if the occasion arose from Christs pronouncing himself free from tribute, as being the Son of the heavenly king: this was a dangerous weaknesse of the Apostles; for as *Tertullian* saith truely; *de baptism. c. 17. æmulatio schismatum mater est*; emulation is the mother of *schisme*.

in the kingdom of heaven] The kingdom of heaven importeth the kingdom of grace here, and the kingdom of glory in the life to come: but seeing ambition is a stranger and exile to these, it is most likely that they enquired concerning the temporall kingdom which they expected.

v. 2 *a little childe*] A young childe whom he might take in his arms. Mark 9. 36. so the Prophets often taught the people by outward signes, and actions; as, Jer. 27. 2.

v. 3. *except ye be converted*] The *Hebrews* expressed repentance by conversion, intimating a change in the course of life, and going another way, as men that have gone wrong, turn about into the right path: it is likely that our Saviour here intendeth, that except they left the dangerous precipices of ambition, and became as little children, in humility of minde, it could not be well with them.

become as little children] Not in ignorance and infirmity, but in lowlinesse of spirit. 1 Cor. 14. 20. he never said, *Peter*, or *James*, or *John* shall be greatest (which doubtlesse he would not have left undetermined, if he would have had any one of them *primate*, and above the rest, in authority) but equally dehorteth them all from vain and pernicious ambition; therefore he set the childe in the midst of them, as an embleme and pattern of humility appertaining to them all.

Ye shall not enter into the kingdom &c.] No man can be saved without humility: ambition cast the angels thence; except ye learn humility, you shall be so far from being greatest in heaven, that ye shall not come there at all.

v. 4. *Whosoever therefore shall humble himself &c.*] Whosoever doth not think highly of himself, no more then this little childe doth; humblenesse of minde is the right way to preeminence.

v. 5. *one such little childe*] One like such a childe, in the quality before mentioned: See Psalm. 131. 2. & 119. 141. receiveth me, that is, I will take it as done to my self. So chap. 25. 40.

v. 6. *But who so shall offend*] Mark 9. 42. See on Luke 17. 2.

one of these little ones] One of an humbled soul; as verf. 5. See on Luke 17. 2.

it were better for him] If he might so end his punishment, it were better for him to be cast into the most helplesse condition temporall, then to endure eternall damnation in hell fire.

that a millstone] Possibly some great malefactors were so executed, to which custome Christ might allude.

v. 7. *Wo unto the world*] Many mischiefs will fall on mankinde, by reason of offences; for of them are both the offendants, verse 8. 9. and the offended; verse 10.

because of offences] Lets and hindrances which stop the course of good works: the *Greek* word σκάνδαλα signifieth things which we stumble at. See on Luke 17. 1.

it must needs be] *Necessitate consequentia*: because of the wickednesse of men, it will certainly be so. See on Luke 17. 1. and God justly permitteth the same for causes to him best known. See 1 Cor. 11. 19. offences are inevitable.

but wo be to that man] This is added to shew, that Gods permission, neither enforceth mans will, nor excuseth any evil act.

v. 8. *Wherefore if thy right hand*] See on Matth. 5. 30. Mark 9. 45.

v. 9. *It is better for thee &c.*] καλὸν σοί &c. Understand here μᾶλλον, *rather* good for thee; that is, ἀνυσιτελέστερον, as, chap. 10. 15. *more tollerable*.

v. 10. *Take heed*] ὁρᾶτε---*See*; as, chap. 16. 6. and 24. 4.

that ye despise not] See on verse 6.

one of these little ones] Not in years, but in humility; as, verse 3. God takes care of every one of them.

their angels] God sets his Angels to guard and take speciall charge over those that are least able to defend themselves. See Psal. 34. 6, 7. and 91. 11.

behold the face of my Father] Wait for Gods command, to be imployed for the good of poor and humble beleevers. Heb. 1. 14. they behold the face of God, *non sicuti est, sed latente suâ naturâ in specie quâ voluerit apparet. Augustin. ep. 112. Paulinæ*: not as he is (in his incomprehensible being) but his nature being concealed, he appeareth in what form he pleaseth: not as he is in himself, ἀλλ' καθόσον δὴ δυνατὸν χωρῆσαν &c. as much; or, as they are capable. *Cyril. Hierosol. Cat. 6.*

v. 11. *to save that which was lost*] Not onely men contemned of the world, but such as were dead in trespasses and sinnes. Ephes. 2. 1. and so of themselves lost. See chap. 15. 24. Isaiah 27. 13. Luke 19. 10.

v. 12. *how think ye*] Luke 15. 4. Be ye your selves judges, and weigh the matter by common rules of experience: thus God sometimes seemeth to appeal to mens consciences. See Isaiah 5. 3. 1 Cor. 11. 13.

one of them gone astray] As Jer. 50. 6.

doth he not leave ninety and nine] So many are much more worth then one; yet such is his love and care of that one, that he leaveth them all to seek it. See on Luke 15. 4.

v. 13. *He rejoyceth more of that sheep*] Because the other were safe before, but this was in a manner lost: See on Luke. 15. 5, 6, 7. 9. &c.

v. 14. *It is not the will of your Father*] It is not pleasing unto him, that any of them should perish. Ezek. 18. 32. and his eternall and unchangeable decree is, that they shall all be saved. See Isaiah 54. 10. & 61. 8. John 10. 28, 29. Rom. 8. 38. 2 Tim. 2. 19. Heb. 6. 19.

v. 15. *If thy brother shall trespasse*] Levit. 19. 17. See on Luke. 17. 3.

against thee] By doing thee a personall injury: or by saying, or doing something impiously, or irreligiously against the law of God, whereby thou art justly scandalized or offended.

Go and tell him his fault] tarry not till he come to thee, if he neglect his duty go to him; ὕπαγε, *go*, seemeth to prohibit delay; as wounds of the body, so sinnes, which are the wounds and sicknesse of the soul, grow more uncurable by too much delay; why saith he not here; as, chap. 5. 14. *go and be reconciled to thy brother?* (See also, chap. 6. 14.) the answer is, that there he treateth of reconciliation onely, and the necessity of forgiving one another, but here he speaketh of brotherly correption; where remission of the offence commonly amendeth not, but indulgence often makes the offender worse; therefore he saith, tell him of his fault; for as *Chrysostom de Lazar.* faith, *reprehension makes good men better*. See on Luke 17. 3.

between thee and him alone] That he may evidently perceive that thou dest it not to disgrace him, nor to insule over him; but out of desire of his spiritual good, and the reparation of the wrong done.

if he hear thee] If upon thy admonition or reproof, he shall

shall confesse his faults, satisfie thee, and amend. See on Luke 17. 3.

thou hast gained thy brother] Thou hast got a friend of him: or thou hast been an instrument to save his soul. Jam. 5. 20. The end of our reproving must be, the gain of our brothers soul: the Apostle propoles this end of his whole ministry; See 1 Cor. 9. 19.

v. 16. *Take with thee one or two more*] That he may the more respect thy words, & thou mayest have witnesse of thy brotherly proceeding with him, if thou shalt be forced to complain publikely: what if my brother, being reproved, grow more obstinate and pertinacious, must I give him over to himself, as desperate and hopelesse? by no means, but take witnesses with thee, that thy candor and fair dealing may appear before men, as it doth before God the searcher of hearts.

in the mouth] An *Hebrew manner* of speaking who said פי על פי *hal pi, in the mouth*, Deut. 19. 15. that is, by the word or testimony. So is פי *mouth*, put for עדה *hada* or עדות *heduth witnesse* or testimony. See Deut. 17. 6. See *v. Schindl. pent. in* ערך *et in* פחה. See John 8. 17. 2 Cor. 13. 1. Hebr. 10. 28.

every word may be established] Every matter or thing testified (as Luke 1. 37.) may be accounted certain and out of further question.

v. 17. *If he shall neglect to hear*] If he do not vouchsafe to hear them, persuading him to confesse his fault, and to repair thee, and give thee satisfaction: if he continue obstinate, and will not hearken to good and peaceable advice.

tell it unto the church] Unto the ministers, or governours of the *church*: or to the publike congregation, or multitude (as *Vatablus* interpreteth) he spake here to the Jews, to whom he presently opposeth, an *heathen* or *Publican*: So that, because the power of judicature concerning those things, was then in their *Sanhedrim*, or *College* of elders, he remitteth them in such case, to complain to them for redresse: so he calleth those who had the authority in matters ecclesiastical, the *church* which Luke 22. 66. calleth πρεσβυτέριον τῶν λαοῦ *&c. the elders of the people*, and the chief priests, and the scribes.

let him be unto thee, &c.] Thou mayest then carry thy self toward him, as towards a profane stranger, and contemner of government and religion: so the Jews accounted all heathens, and shunned their company: See chap 9. 10. & 1 Cor. 5. 9. 10, 11. 2 Thes. 3. 14.

v. 18. *Whatsoever ye shall binde on earth*] John 20. 23. 1 Cor. 5. 4. &c. by convincing men of sin before God, or of wrong done to men. Some understand it of just excommunication of obstinate sinners.

in heaven] Before God.

whatsoever ye shall loose] By reducing to repentance through your ministry and preaching the word: others understand it of absolution, or freeing from the sentence of excommunication, upon good, and just ground.

v. 19. *If two of you*] Here he speaks to them, as to private men met together to make peace, and to accord differences between party, and party; or for any work of piety and charity: or it may be understood of the party wronging, and wronged; or of the wronged and parties taken in to assist, though they be but two.

shall agree on earth] This word συμφωνήσωσιν, is transferred from things bodily, to the spiritual: *symphonie* is properly in musicall notes and *cordes*: signifying harmony, or consent: but it is here used to import a consent or agreement of minde and will.

touching any thing] Any good thing well carried, or well desired, and to a good end; or about the reconciliation before mentioned.

v. 20. *Where two or three*] He promiseth his gracious assistance to, and presence with his Church, be it great and numerous, or small: thus he confirmeth the authority of ecclesiasticall censure, and comforteth them who unite in truth, and holy duties.

gathered together] In prayer, or any other religious works, agreeing together therein, as, verse 19.

there am I in the midst of them] this is an argument of Christs divine power, and speciall presence with his, as c. 28. 20.

v. 21. *How oft*] The question is moved by occasion of our Saviours former speech. v. 15. Luke c. 17. 4. repeated the occasion of *Peters quære*, which this *Evangelist* omitteth.

v. 22. *Untill seventy times seven*] As oft as he shall repent, and ask forgiveneſſe: here is a definite number for an indefinite; *Peters* seven is multiplied into seventy times seven. Luk. 17. 4. See Gene. 4. 24.

v. 23. *Therefore*] To this end I do tell you the ensuing parable, that ye may be willing to forgive often, who have had so many sins forgiven you.

the kingdom of heaven] Gods spiritual government in the Church, restablished by the Messias.

v. 24. *Ten thousand talents*] Of a talent, See on 1 Chron. 22. 14. and *Tho. Godwin, Moses* and *Aaron. l. 2. c. 10.*

v. 25. *And his wife and children*] as *Tertullian de resurr. carn. c.* 37. sheweth the sense is to be taken *ex materiâ dicti*; from the matter of the speech: in parables, we are to consider the scope and intention of the speaker, and not overcuriously to discusse every particular: so here we must know, that God doth not always shew extream rigour, untill the vindication of his justice, or the compulsion of a sinner to repentance (which light afflictions do not always effect) necessarily require it: onely he sheweth, that if God should deal with us according to the rigour and severity of his justice, we could not answer him one of a thousand: See Psal. 143. 2. and therefore our onely sanctuary is his mercy, and the way thither by humble supplication, and charity in forgiving each other: this was the course of old, when men had not to pay, to sell them and theirs, for slaves, Levit. 25. 39. 2 King. 4. 2. See on c. 20. 7.

to be made] ἀποδοθῆναι, *to be given from thence* to satisfie the creditour.

v. 26. *worshipped him*] Or reverently saluted him: this was a civill reverence, which was very usuall in those eastern parts. Gen. 27. 3. & 33. 3.

have patience with me] God is said in scripture to be slow to anger. Exod. 34. 6. that is, patient, not easily provoked, and not to stir up all his wrath. Psal. 78. 38.

v. 27. *Forgave him the debt*] Did more for him then he asked; he desired but dayes of payment, and the king remitted the whole debt. See Luke 7. 42. Gods mercy (which can have no cause but in itself) is the sole cause of our sinnes remission in Christ, we can thereto contribute neither merit nor satisfaction.

v. 28. *an hundred pence*] The Roman peny, is the eighth part of an ounce, which after five shillings the ounce, is seven pence halfpeny, a small summe in comparison of that which was forgiven him: teaching, that if God forgive us a debt incomparably greater, then we can have to forgive one another; then must we forgive, or else we shalbe unexcusable: concerning their peny, see *Godwin, Moses* and *Aaron*, cited verse 24.

v. 29. *his fellow servant fell down at his feet*] This was a great degree of humiliation before his fellow servant: but nothing can move that heart to pity which is hardened to destruction.

v. 30. *he would not*] He that had found greater favour from a superiour, denies a lesse curtesie to an equal: the king had forgiven him the whole debt of 10000 talents, and he denies his fellow-servant time to pay an hundred pence.

v. 31. *told unto their Lord*] Out of their compassion, they tell all, with the circumstances of the cruelty: these words are not to be strained, as if God were enformed by any; for the evidence of every fact cryeth to him: onely it teaches us, that we have (besides our own consciences) so many adverse witnesses crying to God against our cruelty, as are acquainted with our sins: because they cannot but be sorely offended at our injustice or cruelty.

v. 32. *I forgave thee all the debt*] This aggravated his fault, who would not forgive his brother: and setteth off Gods admirable mercy, who forgiveth all, where he forgiveth any one sin.

because thou desredst me] Upon thy entreaty without further satisfaction: ἐπεί, *after that*, or *because* thou entreatedst me: this *because* in the application, doth not import a cause, but a condition of obtaining mercy: the sense is, seeing that at thy entreaty, I was contented to forgive so great a debt; thou oughtest to have spared thy fellow-servant at his entreaty.

v. 33. *on thy fellow-servant*] Thou hadst reason to pity him: he was thy fellow-servant, and might have satisfied thee; thou couldest never satisfie me, nor merit any mercy, yet I forgave thee.

v. 34. *tormenters*] Those that keep men committed to prison, in much hardship: Some say, the Romans (under whose Laws the Jews now were) used not onely to imprison, but also caused them to be beaten there: the meaning is, God delivereth the unmerciful to perpetuity of torments, which they justly suffer, who would not be amended by mercy.

v. 35. *So likewise*] This parable informs us that they shall finde God severe and implacable, that do not forgive their brethren, although they have been diverſly and grievously injured by them.

From

from your hearts] Sincerely, not in shew onely; neither seeking revenge; nor affecting it, no nor so much as remembring injuries, Levit. 19. 18. Rom. 12. 9. for so would ye have God forgive you. Ephef. 4. 32. Colof. 3. 13.

every one] Of what rank or degree soever: superiours must as well forgive inferiours, as look for forgiveneſſe from them, or from God, who faith upon the matter, as *Joſeph*, Gen. 43. 3. 5. *ye ſhall not ſee my face, except your brother be with you.*

his brother] Not his fellow-ſervant, as before, but his brother, verſe 15. that very name carrieth a convincing argument of forgiveneſſe in it ſelf.

their treſpaſſes] Of all ſorts, great or ſmall.

CHAP. XIX.

Verſe 1. *When Jeſus had finiſhed*] Mark 10. 1. when he had performed his miniſtry in Galilee: this was the laſt journey which Chriſt made to Jeruſalem. See Luke 9. 51. hereof Chriſt ſpake chap 16. 21. and 17. 22. to ſhew his conſtancy to do Gods will to the death. 22. to ſhew his conſtancy to do Gods will to the death. *Luke* ſaith chap. 9. 51. τὸ πρόσωπον αὐτὸ ἐστήριξε, *he ſtrengthened, or ſet his face to go to Jeruſalem*: it is an *Hebrew* manner of expreſſion, ſignifying a fixed reſolution to do ſome thing, as Ezek. 4. 3. והכיותה את פניך *vehachinotha eth phaneche*---See alſo 2 King. 12. 17. *& obſtinabis facies tuas*: the circumſtance of time is here mentioned, to aſſure us, that Chriſt now ſet himſelf in the way with a conſtant reſolution to die for the Elect. See on Luke 9. 51.

he departed from Galilee] He paſſed over the water out of Galilee into Judea.

v. 2. *healed them*] See on chap 12. 15.

v. 3. *tempting him*] Seeking to entrap him: as, chap. 22. 16. 36. if he ſhould pronounce all divorces unlawfull, he ſhould ſeem contrary to *Moſes*; and ſo expoſe himſelf to the odium of the Jews, who religiouſly obſerved the law: if he ſhould allow of all divorces, he ſhould contradict his own doctrine, chap. 5. 32. and allow of the perverſe and uncharitable practices of the Jews, who on every ſlight occaſion put away their wives.

to put away his wife] To give her a bill of divorce, and ſo diſmiſſe her.

for every cauſe] Or for *any cauſe* κατὰ πᾶσαν αἰτίαν· αἰτία, importeth, both a crime, and a cauſe: *vid. Budæum* αἰτία---Col. 2. here it better accordeth with the latter, ſeeing that the Jews uſed to put away their wives for deformity alſo. Deut. 24. 1. which if it were a cauſe, could not be a crime: and here πᾶσαν may be tranſlated any, (according to the Hebrew expreſſion: Pſal. 102. 2. & 147. 20.) ſpecially if we underſtand, *cauſe*, diſtinct from *crime*: none doubting but that ſome crime might be a juſt cauſe of divorce.

v. 4. *Have ye not read*] He reduceth them to the firſt inſtitution of marriage ſet out in ſcripture. See on chap. 12. 3.

that he which made] Gen. 1. 27.

male and female] He made but one wife for *Adam*, though he could have made him many, that if one had not pleaſed him, he might have put her away, and have taken another.

v. 5. *And he ſaid*] God inſpired *Adam* to ſay ſo, or God ſaid ſo by *Moſes*.

For this cauſe] Gen. 2. 24. Ephef. 5. 31.

leave father and mother] This is not to be underſtood ſimply; for God cannot be contrary to himſelf, in prohibiting duty to parents, which is the firſt commandement with promiſe. Ephef. 6. 2. But to declare the ſtrict bond of amity between man and wife; the ſenſe, is rather forſake father and mother, then thy wife: thou muſt dwell with thy wife 1 Pet. 3. 7. thou art not bound ſo to dwell with thy parents; except in caſe of their neceſſity.

ſhall cleave to his wife] he ſhall dwell with her: (as 1 Pet. 3. 7.) in holy converſation, comfortably, in loving and individuall ſociety of life: they mutually eſteeming themſelves ſo bound to cheriſh, aſſiſt, and comfort one another, as if they were members of one and the ſame body; to the utermoſt of their power, defending themſelves from the attempts of Satan, and his agents; as alſo the advantages which he too often maketh on men and womens inordinate paſſions; leſt he ſhould thereby get any occaſion of dividing them; or in the leaſt meaſure alienating, or embittering their affections towards each other.

they twain ſhall be one fleſh] 1 Cor. 6. 16. They which were two, became one: this word fleſh, is taken for the whole man, or the body, after the manner of the *Hebrews*.

v. 6. *no more twain*] For the man is the wives head: Ephef. 5. 23. and the head and body are no more twain, but one fleſh. See concerning this argument, *Auguſtin To 7. de nupt. concup. l. 1. c. 9. 10. 17.*

God hath joyned together] Thoſe who are joyned together according to Gods ordinance, and by his providence.

let no man put aſunder] On any other termes then God hath appointed. See on chap. 5. 32. and here verſe 9.

v. 7. *Why did Moſes*] Deut. 24. 1.

a writing of divorcement] Which *Moſes* calleth ספר כריתות *Sepher cheritubth*, βιβλίον ἀποστασίου, the ſeventy give it, *librum exciſionis*, that is divorce or parting away; which they in after times wrote, according to this or the like tenour. *J. N.* willingly, and without conſtraint, have dismiſſed and caſt out this: *N.* who hath hitherto been my wife: and do grant her licence and power, to go at her pleaſure, whither ſhe will: and any man may marry her, neither ſe any preſume to prohibit her: in witneſſe where of I have given her this bill of divorce, &c. *V. Schindler. Pent. in* בדת: See alſo a more large form. *Henr. Ainſworth.* on Deut. 24. 1. and D. *Godwin. Moſes* and *Aaron l. 6. c. 4.*

and to put her away] ἀπολύσαι, *to looſe her from*, to wit the band of marriage: thus the Jews did, when their wives diſpleaſed them, though they were chaſt, and they conceived that they had authority from *Moſes* ſo to do.

v. 8. *becauſe of the hardneſſe of your heart*] The common fault wherewith this people was branded, Exod. 33. 3. and 34. 9. Deut. 9. 6. and 31. 27. Iſaiah 48. 4. Ezek. 2. 4. and 3. 7. Acts 7. 51. leſt when once they diſpleaſed you, ye ſhould uſe them cruelly, *Moſes* permitted you to put them away; not allowing ſuch divorce, but preventing a greater miſchief.

ſuffered you to put away, &c.] They ſay *Moſes* commanded, verſe 7. Chriſt ſaith, *Moſes* ſuffered it, to wit in his political ordinances (wherin he could not but comply ſomwhat with the diſpoſition of that hard hearted people) not as being a miniſter of the moral law; or *Moſes* winked at it, but gave no law ſo to do; for *Moſes* wrote, Deut. 24. 1. may be read thus, *and he hath written her a bill of divorcement, and given it, &c. and &c. and ſhe hath departed, and gone and been another mans wife*; and the words of the 4 verſe ſheweth the main ſcope of that ſanction to be, not a precept of putting her away, but a prohibition of a future reception and taking her again, *for that is abomination before the Lord*---See Jer. 3. 1. though *Moſes* ſuffered this to thoſe who could not be perſwaded to keep their wives, and commanded ſuch to give a bill of divorce, for the future indempnity of the wife, againſt the huſbands implacable rage, yet he never gave a law, that the man ſhould therefore put away his wife, for any leſſe cauſe then adultery; neither were they any better then adulterers before God, who (except in caſe of adultery) put away their wives (verſe 9.) and married another. See chap. 5. 32.

from the beginning] From the firſt original and inſtitution of this ordinance concerning marriage.

v. 9. *and I ſay*] Or, *but I ſay*, as chap. 11. 19. See chap. 5. 31. Mark 10. 11. Luke 16. 18 1 Cor. 7. 11.

except it be for fornication] The band of marriage cannot be broken by a divorce, except it be for adultery; yet that needed not, had they duely executed the law concerning puniſhing adultery with death: but it ſeems that in the neglect thereof, our Saviour addes this caution: as to tax that neglect, and perverſe indulgence to adulterers, and adultereſſes; ſo alſo to condemn their raſh judgements, and unwarrantable practices, who deviſe other cauſes of anulling marriages: let all take heed that they preſume not to controule the wiſedom of their heavenly Maſter, by aſſigning other cauſes of parting them whom God hath joyned, then God hath ever declared in his word.

v. 10. *If the caſe &c.*] If a man be ſo ſtrictly and inſeparably tyed by this ordinance: thus fleſh uſeth to reaſon.

v. 11. *all cannot*] Cannot live without wives, nor all wives without huſbands.

receive this &c.] This the *Greek* word χωρεῖν properly ſignifieth: and metaphorically, as the *Syr.* interpreter gives it, *non quivis eſt par huic rei*: all are not fo continent, as to live chaſtly ſingle. *See* 1 Cor. 7. 2. 8.

To whom it is given] By ſome peculiar means. verſ. 12.

v. 12. *Which were ſo born*] Unfit for marriage by nature, or not deſiring it.

made eunuches] Gelded: ſuch were appointed to keep the concubines of great men.

made themſelves Eunuches] not by diſmembring themſelves, but διὰ πονηρῶν ζῆλος μιμῶν ἑαυτὸν ἐκτέμνουσιν *&c. Anaſtas. Sinaib. q. 66. ex Chryſtom.* by taking away evil thoughts: the meaning is, that to be abſtemious, and chaſt, βασιλεία οὐρανῶν ἐστ δῶρον, as *Epiphan. hæref.* 21. 5. interpreteth, is a gift of the kingdom of heaven: a gift of grace fitting them for the kingdom of heaven.

be that is able] If any man have received the gifte of continency

tinency, that he can in ſingle life, keep himſelf an undefiled member of Chriſts myſticall body: otherwiſe, take heed that temporall advantages, caſt thee not eternally into hell-fire. See 1 Cor. 6. 9. 10. 1 Cor. 7. 9. Hebr. 13. 4.

v. 13. *Then there were brought &c.*] Mark 10. 13. Luke 18. 15. after they ſaw how he helped and cured people of ſuch diſeaſes, the pious mothers began to hope, that he would alſo beſtow ſome bleſſing and heavenly grace on their children, if he would but lay his hands on them (which was the accuſtomed form of bleſſing, as appeareth in the ſtory of *Iſaac*, Gen. 27. 21, 22. and *Jacob*, Gen. 48. 14. 17. therefore they brought their children to our Saviour.

and pray] They who were excellent in gifts, and eminent in authority, uſed to bleſſe inferiours, by impoſition of their hands. (See Hebr. 7. 7.) which was a *ſymbolum*, and ſigne of bleſſing: ſo the prieſts were appointed a form of bleſſing, which (as repreſenting God) they were to pronounce to the people. Numb. 6. 24. &c therefore theſe parents deſired this ſolemn ceremony, and Chriſts prayers for their children, who were preſented unto him, *in fide parentum*, in their parents faith, as *Euthymius* ſpeaketh: this ſhews the great deſire they had of their childrens ſpirituall good.

The diſciples rebuked them] That is, thoſe that brought them. Mark 10. 13. It may be becauſe they brought their children ἀκάιρως ἢ κατ ἀδοξοῦντες diſorderly, and tumultuoſly, as *Theophylact* thinks: they thought it a thing troubleſome to Chriſt, and not worthy of his greatneſſe and excellency, to meddle with children, who were not yet of capacity to learn the high myſteries of the kingdom of heaven, and needed no miraculous healing.

v. 14. *of ſuch is the kingdom of heaven*] Ye have no cauſe to blame them for bringing their children to me; for they have intereſt in the kingdom of heaven, as well as thoſe of riper years: and unleſſe ye be like them, ye ſhall never come there, chap. 18. 3. they have no appetite of revenge againſt thoſe that hurt them; when the parents correct them, yet they cleave to them, and prefer them before all others: if a Queen in a diadem and purple robes ſhould be offered (ſaith *Chryſoſtom. hom.* 63. *in* Matth.) they would rather fee their ſon her though ſordid and poorly clothed, then another in the moſt princely attire: they deſire nothing beyond neceſſity; when they are ſatisfied, they let go the breaſt: they are not diſtracted with cares of this world; nor know they many ſinnes, wherewith years and maturity acquainteth the beſt of the meer ſons of men: if we will be ſaved, let us imitate theſe harmleſſe patterns, which come neereſt to our loſt ſtate of innocency.

v. 15. *He laid his hands on them* It is not ſaid, that he prayed, as they that brought the children deſired. verſe 13. but onely that he laid his hands upon them: whereby he ſhewed that he had power of himſelf to bleſſe them: So Mark 10. 16. it is ſaid, *he put his hands on them and bleſſed them.*

v. 16. *And behold one came*] See Luke 18. 18. Mark 10. 17. he is ſaid in *Luke*, to be a certain ruler, a chief man in eminence or authority, not a vulgar or obſcure plebeian: it ſeemeth he came not to Chriſt treacherouſly, as the Scribes and Phariſees uſed, but with a minde to learn of him, whom he reverenced; yet in his ſtory appeareth, how dangerous an obſtruction and let to ſalvation, love of riches and the world is.

good Maſter] This preface, with other circumſtances ſhew, that he meant willingly to embrace the doctrine of Chriſt; and how little, fair intentions profit, where any thing is loved more then God, and our ſalvation.

What good thing ſhall I do?] Mark the queſtion, you that will underſtand Chriſts anſwer to him; he ſaith not by what means muſt I be ſaved? to which undoubtedly Chriſt would have anſwered, beleeve and thou ſhalt be ſaved (See Acts 16. 31.) but what *good thing ſhall I do &c.* he knew it was not in ſaying or profeſſing good, but yet he dreamed of merit of works; whereby he (as the *Phariſees*) thought he muſt be ſaved. See Rom. 9. 30. 31.

v. 17. *Why calleſt thou me good?* Seeing thou ſuppoſeſt me to be meer man: he undeſcribed his bypocriſie, or preſumption on his works: therefore he here intimateth that which he ſaid, Luke 6. 46. *why call ye me Lord, Lord, and do not the things which I ſay?* He denyeth not his goodneſſe; *ſed magiſtri abſq; Deo excludit errorem*, Jerom. but excludeth his errour, who took him to be a teacher without a Deity.

none good but one! None good ſo as God; that is originally, eſſentially, abſolutely, immutably good, 1 Sam. 2. 2. James 1. 17.

keep the commandments] He ſpeaks not this as if any man might be juſtified, and ſaved by the works of the law; but in anſwer to his queſtion, verſe 16. and to draw him from ceremonies to moral duties. See on verſe 16. Sanctity is *via regni*, the way to the kingdom, though not *cauſa regnandi*, the cauſe of reigning. *Bernard.* See Hebr. 12. 14. and compare it with Rom. 3. 28. Rom. 4. 14. Gal. 2. 21.

v. 18. *Thou ſhalt do no murder.*] Exod. 20. 13. He mentioneth not the ceremoniall law, which the Jewes ſtrictly obſerved, nor the duties of the firſt table, whereof they ſeemed very zealous; but of the ſecond table, wherein they were very negligent. chap. 23. and wherein they commonly fail, who hypocritically make fair, ſhewes of devotion in the firſt table, See Iſai. 1. 11. &c. and 66. 3. Jer. 7. 9. 10. 21. Mich. 6. 6, 7, 8.

v. 19. *Thou ſhalt love thy neighbour as thy ſelf*] This is the ſum of the ſecond table. Rom. 13. 9. Luke. 10. 27. Mark. 12. 31. Matth. 22. 39. Gal. 5. 14.

v. 20. *All theſe things have I kept*] In the literall ſenſe, and externally, he could not keep them in the large extent of the law, which reacheth to the thoughts, and ſecret corruptions of the heart: he might be unreproveable before men (as Paul was Phil. 3. 6.) he could not be ſo before the all-ſeeing God. *vid.* Pſal. 143. 2. 1 King. 8 46. Jam. 3. 2. the beſt on earth are but partly Spirit. Gal. 5. 17. Rom. 7. 17. 21. 23. Matth. 5. 22. 28.

v. 21. *If thou wilt be perfect*] If thou wilt indeed ſhew thy ſelf to be ſuch as thou ſayeſt thou art; Chriſt ſhews not here, wherein externall life conſiſteth (for this precept is not univerſall) but here he ſhewed he deteſts, and convinceth the falſe opinion he had of his own righteouſneſs; and wherein he had hitherto ſecurely deceived himſelf: therefore Mark and Luke ſay, *yet one thing it wanting*: as if he ſaid; thou art not yet perfect, as thou vainly dreameſt.

ſell all thou haſt] Chriſt well knowing his covetouſneſs, thus toucheth the ſecret fore of his minde, to ſhew him how imperfect he yet was: and as God, giveth him this ſpeciall commendement, which he diſobeying, diſcovereth a breach of the firſt precept of the law, and ſo indeed, keept none.

thou ſhalt have treaſure in heaven] thou ſhalt not part with thy goods ſo much as change them for thoſe that are incomparably better. in ſtead of tranſitory riches which thou canſt not long keep, thou ſhalt have eternall, which can never be loſt; then riches become our goods when to Gods honour we beſtow them on the poor.

follow me] be my diſciple, and abide with me, that I may imploy thee in the miniſtry of the Goſpel. See chap. 4. 19.

v. 22. *He went away ſorrowfull*] It troubled him much that he had moved the queſtion, not finding Chriſts anſwer according to his deſire and expectation.

for he had great poſſeſſions] Poſſibly he would have parted with ſome part for Chriſt, but he would not leave ſo great an eſtate for him.

v. 23. *To his Diſciples*] Not that they were rich and ſo in danger of loſing heaven thereby; but that they ſhould not in after times be offended, if they could not bring rich men to God by their miniſtry. See 1 Cor. 1. 26. neither ſhould attain to riches, themſelves.

a rich man ſhall hardly enter] becauſe it is hard for them not to truſt in riches (Mark 10. 24.) not to fet their hearts on their increaſes; to love them too much, to keep them from diſtracting them from Gods ſervice, and from choking up the ſeed of Gods word, and all good deſires and intentions of a ſpiritual life: laſtly, becauſe it is hard for them, not to be covetous which expoſeth them to the ſnares of Satan. 1 Tim. 6. 9. 10.

v. 24. *It is easier for a Camel*] *Theophylact* ſaith that ſome ſay that κάμηλον, ſignifieth not here the living creature (that is a *Camel*) but τὸ παχὺ ὁμόσχοινον, &c. a great rope &c. That is, a cable, but indeed this is a proverbiall manner of ſpeaking, which *Caninius* noteth out of the *Talmudiſts*; though they the Elephant and Chriſt mentioneth the *Camel* a beaſt better known in Syria, and likely according to their uſuall proverb, of their opinion which *Theophylact* citeth is *Eli. Cretenſ. com. in Gr. Nazianzen. orat.* 11. but *Suidas* ſaith, κάμηλος is τὸ ἀβαρεστάτον ζῶον, a burden-bearing beaſt; but κάμαλος is τὸ παχὺ ὁμόσχοινον, a great rope, or cable. See *Joh. Drus. preterit. lib.* 1.

v. 25. *They were exceedingly amazed*] underſtanding the way to heaven to be much harder then they formerly conceived.

Who then can be ſaved] what rich man can be ſaved? or who can be ſaved: for how little ſo ever a man hath, he is naturally unwilling to part with that all, and to be leſt deſtitute, to the mercy of an unkinde world.

v. 26. *Jeſus beheld them*] As intimating that he knew their thoughts: for the Diſciples probably did not ſpeak our, but whiſpered among themſelves. Mark 10. 26.

with God all things are poſſible] be not troubled at what I ſaid; for God can and will ſave ſome rich man, ſuch were *Abraham, Iſaac, Jacob, Job, Zacheus.*

v. 27. *Then anſwered Peter*] Mark. 10. 28. Luke 18. 28. in the name of all the reſt, as often on other occaſions.

we have forſaken all] We were not commanded to ſell all, and if we had, in what condition ſhould we have left our families? yet have we left all: for they had left their trade, which was their livelyhood.

v. 28. *in the regeneration*] Ye have followed me in preaching the goſpel, for the regeneration of the the Elect: or he meaneth that in the abſolute renovation in the reſurrection, they ſhould ſit &c.

When the Son of man] Though your reward be not in this world, ye ſhall be ſure of it in the world to come. chap. 16. 27.

ye ſhall alſo ſit] Luke 22. 30. Ye ſhall have a prerogative above others in this behalf.

judging the twelve tribes] He alludeth to their manner of judgement, when their twelve tribes were entire and flouriſhing: he meaneth the univerſall Church conſiſting of the carnall and ſpirituall *Iſrael*: and he ſpeaketh of twelve thrones, according to the number of the Apoſtles, that they might know, that they ſhould all equally ſhare in dignity and honour; *Judas* excepted, into whoſe honour and office *Matthias* ſucceeded: you ſhall ſit judging, either by your doctrine, or by attending on me in a ſpeciall manner.

v. 29. *every one*] Not ye Apoſtles onely, but all others; no man ſhall loſe by obeying me.

or father, or mother &c.] That is, in caſe thou canſt not cleave to Chriſt, except thou forſake them: honour thy parents in God; and as farre as his honour and ſervice will permit; but where it is otherwiſe, *præferenda eſt religio neceſſitudini, pietas propinquitati* ſaith *Ambroſ. l. 7. ep 56. Romulo.* religion muſt be preferred before friendſhip, and godlineſſe before kindred: that, ſaith he, is true godlineſſe, which eſteemeth things divine, before humane, and eternall, before temporall. *Sanctis omnia eſt Deus*; God is all in all to the Saints.

for my names ſake] See on chap. 5. 11.

an hundred fold] In ſecular goods. Mark 10. 30. for a little which the righteous have, is better then great riches to the ungodly: or in ſpirituall riches, and content, which is far better; for godlineſſe with contentment is great gain. 1 Tim. 6. 6.

v 30. *But many that are firſt*] chap. 20. 16. Mark 10. 31. Luke 13. 30. the Gentiles whom the Jews now deſpiſed, ſhall be preferred before them; and among theſe again, ſome, that in regard of former evil lives, now truely repented of, ſhall be preferred before ſome others who baſely eſteemed them, and thought highly of themſelves: or many of higheſt eſteem and reputation for religious life here, ſhall be ſhut out of heaven, as the Phariſees. chap. 5. 20. when deſpiſed ones ſhall be ſaved; or, the laſt converted ſhall be rewarded as much as the firſt. chap. 20. 1. 16. See Luke 13. 28. 30. & 7. 29, 30. and 18. 9. 14. chap. 8. 11, 12. & 21. 31. &c.

CHAP. XX.

Verſe 1. FOr] This illative particle, and the repeating of the end of the laſt chapter, here, verſe 16. ſhews that this parable is inferred to expound the former concluſion.

the kingdom of heaven] The equity of Gods diſpenſation in the kingdom of heaven, is as if an houſholder, &c.

early in the morning] ἅμα πρωῒ *together with the morning*: ſo they ſaid, ἅμα τῇ ἡμέρᾳ *with the day*, and the latines, *cum primâ lucè*: *with the firſt light*; that is, as ſoon as it was day: God from the beginning of the world, had a care to provide workmen for his vineyard, the Church. Iſaiah 5. whom he ſent into it with the firſt light, the knowledge of him, and his will concerning mans ſalvation: the vineyard is the Catholike Church, which brought forth ſo many vine-branches, *quot ſanctos &c.* from *Abel* the juſt, unto the laſt-born Elect: *Gregor. hom. 19. in Evang. manè mundi fuit ab Adam uſque ad Noe*: the morning of the world (ſaith the ſame) was from *Adam* to *Noah*: the third hour, verſe 3. was from *Noah* to *Abraham*: the ſixt hour was from *Abraham* to *Moſes*; verſe 5. the ninth hour; verſe 5. was from *Moſes* to Chriſt: and the eleventh verſe 6. to the end of the world. See hereof alſo; *Hilary canon.* 20. in Matth. *Theophylact* and *Euthymius*, underſtand this of the divers ages of man, childehood, youth, middle age, old age, wherein they are called to the faith in Chriſt: *Auguſtin de verb. domi. ſecundum Joh. ſerm.* 59. propoſeth both theſe interpretations.

v. 2. *When he had agreed*] συμφωνήσας. See on chap. 18. 19. when he had made a contract, or covenant.

for a peny] The Roman penny, is the eight part of an ounce, which, after five ſhillings the ounce, is ſeven pence halfpeny. chap. 18. 28.

v. 3. *About the third hour*]. This ſheweth the continuance of Gods care for his Church unto the end; becauſe he is compared to an huſbandman, that ſtill looks out for workmen. See on verſe 1..

ſtanding idle in the market-place] Whither idle perſons uſed to reſort. chap. 11. 16. Acts 17. 5. and where they who expect, or deſire imployment, are wont to wait.

v. 4. *I will give you*] God promiſeth a reward to his ſervants, to encourage them to the work. Pſalm. 19. 11. & 58. 10, 11. 1 Cor. 15. 58.

v. 5. *About the ſixt, and ninth hour*] See on verſe 1.

v. 6. *about the eleventh hour*] An hour before ſun ſet, or ſomewhat more; for the firſt hour began at ſun-riſing, in the *equinoctiall*; that is, at ſix of clock with us.

v. 7. *Becauſe no man hath hired us*] This might import their excuſe, who make no good uſe of thoſe excellent parts which God hath given them; under pretence that they have no calling to the Miniſtry: but (as hath been formerly noted) parables may not be overcuriouſly ſtretched to anſwer in morality to every particle, which they ſeem to point at: but the ſcope of the ſpeaker, is chiefly to be obſerved: and ſo here, as *Euthymius* noteth after *Chryſoſtom*, thoſe things are to be expounded onely, *quæ opportuna videntur—cætera vero non ſunt curioſè ſcrutanda*; which are opportune, —but the reſt may not be curiouſly examined. See on ch. 18. 25

v. 8. *So when even was come*] This need not be applyed, as being rather to fill up the parable, then otherwiſe: yet is it true, that God will in like manner appoint Chriſt, in the end of the world, to reward all his Miniſters and people, for all their ſervice done here, in his Church. chap. 16. 27.

v. 9. *they received every man a peny*] That is (ſaith *Hillari cant.* 20. *in* Matth.) *obedientiæ ipſius præmium*, the reward of his obedience, ſalvation; ſaith *Euthymius*, as much as was promiſed to the firſt, and more then the laſt could expect.

v. 10. *They ſuppoſed*] We muſt not think, that any that go to heaven will complain, that any have too much, or themſelves too little: (there is no envy or repining there, where all are full) but this is added, to give occaſion, in the words following, to ſhew; that Gods liberality in rewarding ſome, that have laboured leſſe then others, is no prejudice to his truth or juſtice, in rewarding others.

v. 11. *They murmured*] See on verſe 10. The Jews murmured, that God had equalled the Gentiles with them, in their intereſt in Chriſt, (See alſo, Luke 15. 29, 30.) but there can be no ſuch diſcontent in heaven..

v. 12. *have wrought but one hour*] Or have continued one hour onely, and thou haſt given them a reward equall with ours. So began the Lord, with the laſt, *quia ad Paradiſi requiem, prius latronem quam Petrum perduxit. Gregor. hom. 19. in Evang.* for he brought the penitent thief into the reſt of Paradiſe before *Peter*.

v. 13. *I do thee no wrong*] See on verſe 10.

v. 14. *Take that is thine*] By agreement, verſe 2. 13. Gods people ſhall receive all that God doth promiſe them; yet ſtil we muſt remember, that God freely juſtifieth ſinners, and that through grace, not any merits of thoſe whom he juſtifieth.

v. 15. *to do what I will with mine own*] I give onely that which is mine own: I have payed thee according to my agreement with thee; and thou haſt no cauſe to complain of me, for giving to others what I pleaſe, out of mine owne eſtate.

is thine eye evil] Doeſt thou envy them for my free liberality, wherein I do thee no wrong? the *Hebrews* by רע עין *rah hen* mean an envious eye. Prov. 23. 6. So the ſeventy *eat thou not with* ἀνδρὶ βασκάνῳ; *Jerom*, *cum homine invido*, with an evious man; according to this, Chriſt ſaith, *an evil eye proceedeth from within, out of the heart of men.* Mark 7. 21. 22. So alſo Deut. 15. 9. ורעה עינך 70. ϗ πονηρεύσεται ὁ ὀφθαλμός σου. So here, ὀφθαλμὸς πονηρὸς is an evil or envious eye. See Eccleſ. 14. 7. contrary hereto is, טוב עין *the good eye*, which *Solomon* ſaith *ſhall be bleſſed.* Prov. 22. 9. according to which, *Sirac* ſaith, Eccleſ. 35. 10. ἐν ἀγαθῷ ὀφθαλμῷ, with *a good eye give the Lord his honour, and diminiſh not the firſt fruits of thy hands*; that is with an heart free from envy. See on chap. 6. 23.

v. 16. *So the laſt*] See on chap. 19. 30.

for many] Some come ſhort of them and their reward, who were much inferiour to them in the worlds eſteem; becauſe they are onely outwardly called by the word, but are not elected to eternall life; or, the laſt ſhall have reward, which the firſt ſhall fail of; becauſe *plerique Deum vocibus ſequuntur, moribus fugiunt. Gregor. hom. 19. in Evang.* moſt follow God in words, but in their manners flie from him; *they profeſſe that they know God, but in works they deny him.* Tit. 1. 16. but why (ſay ſome) doth not God ſhew the ſame mercy to all thoſe whom he calleth? we know his judgements are ever juſt, though in many things we cannot underſtand the cauſe; let us ſay therefore with *Proſper. de vocat. Gent. l. 1. c. 15. quid calumniamur juſtitiæ*

occultæ, qui gratias debemus miſericordiæ manifeſtæ? why calumniate we his ſecret juſtice, who owe (all poſſible) thanks to his evident mercy?

v. 17. *And Jeſus*] Mark 10. 32. Luke 18. 31.

going up to Jeruſalem] Up, either in regard it ſtood ſomewhat higher then the plain about it, Jer. 17. 3. and 21. 13. or, as men are ſaid to go up to ſome chief place in a countrey, or head city of a kingdom: howbeit the word, aſcending, is oftentimes put ſimply, for going or travailing to a place, 1 Kings 22. 4. 6. 12. Jer. 34. 21. and 37. 5.

apart in the way] To acquaint them privately with his death and reſurrection, who were to be ſpecial witneſſes thereof, Acts 10. 41.

v. 18. *we go up to Jeruſalem*] Chriſt foreſheweth his readineſſe to ſuffer for us, by his words here, and by his going before them, Mark 10. 32.

the Son of man ſhall be betrayed] He had acquainted them with his paſſion twice before, chap. 16. 21. and 17. 22, 23. yet now he mentioneth it again, becauſe they underſtood not, why he would wittingly go among his enemies; and, afraid what would become of themſelves, they willingly declined that journey, Mark 10. 32. therefore he repeateth this hard leſſon to them again, that, when they ſaw one part of the prediction come to paſſe in his death, they might be confirmed concerning the other part, his reſurrection from the dead. The firſt time he told them of his death in general: the ſecond time he declareth the means, by treaſon: now he telleth them of the manner, by condemnation and crucifying: and in his laſt ſupper he reveals the traitor to them; all this did he, that they might not be dejected nor ſcandaled at that wᵗʰ he ſhould ſuffer; conſidering that nothing came to him by chance, nor the power and will of man, but the determinate counſel of God, unto which he wittingly and willingly ſubmitted himſelf. chap. 26. 39. 42. this, in the preſent perturbation of minde through fear and ſorrow, though they did not now underſtand, yet they afterward confeſſed: See Acts 4. 27, 28.

unto the chief prieſts] Who, though they were ordained of God to be pillars of the Church, guides, and comforts to the people, yet in their corruption, became the moſt violent ſuppreſſours of religion, and perſecuters of the Miniſters and children of God, Jer. 20. 1. and 26. 8. Acts 4. 1. and 5. 17.

ſhall condemn him] Shall cauſe him to be condemned: for they had no power to do it themſelves, the Romans having taken from them the power of judicature, in matters capital, and concerning life and death.

v. 19. *and ſhall deliver him*] See on verſe 18.

to mock] They ſhall afflict him with words, ſtripes, and death. See chap. 27. 27. &c. John 19. 2. thus they as chief inſtruments delivered him to the Roman power: but ſtil we muſt conſider the ſupream mover, and the ultimate end, without which none of the reſt could have prevailed. God the Father delivered him for our redemption, Rom. 8. 33. Chriſt delivered up himſelf, Gal. 2. 20. John 10. 11. 13. *Judas* the traitour delivered him: the chief prieſts and Scribes delivered him, for they perſwaded the people to cry crucifie him: and *Pilate* delivered him to death: yet in this delivery God is juſt and merciful, but man unjuſt and impious, becauſe in one and the ſame thing, there was not one and the ſame end propoſed: God delivered his Son to death for us, that he might deliver us from eternal death: *Judas* betrayed him, becauſe *Judas* was covetous: the Jews delivered him up, becauſe they were envious: *Pilate* delivered him to be crucified, to gratifie the Jews: the end, and impulſive cauſes make the difference of actions. See on verſe 18. Acts 4. 27, 28. and *Auguſtine ep.* 38. *ad Vincent.*

to crucifie him] After the manner of the Roman execution of malefactors: ſo did he *make his grave with the wicked*: ſo was *he numbred with tranſgreſſours*, Iſaiah 53. 9. 2. ſo became he obedient to the death of the croſſe, Philippians 2. 8.

the third day] By this he comforteth them, and inſtructeth them againſt their ſorrow, and his ignominy, leſt they ſhould be ſcandaled at his ſufferings. See on chap. 12. 40.

he ſhall riſe again] See chap. 16. 21. it was a great tryal of their faith, that he, whom they believed, and profeſſed to be the Son of the living God, the Meſſias, and Saviour of the world, ſhould be permitted to ſuch impious hands, ſuch ignominy, and a death ſo ſhameful; but in his reſurrection he was declared the Son of God with power, Romans 1. 4. by his reſurrection the third day, death and hell were conquered, and we freed from the ſting and power thereof.

v. 20. *then came to him*] A little time after, in the ſame journey: it is likely they came to him apart, and privately. See verſe 24.

the mother of Zebedees children] Mark 10. 35. ſaith, *James* and *John* the ſons of Zebedee, came unto him, ſaying, &c. it ſeemeth their mother came with them, and ſolicited for them: theſe were, *James* the elder, and *John* the beloved; the mothers name was *Salome*, Mark 15. 40. this *James Herod* ſlew, Acts 12. and *John* was the beloved diſciple, and Apoſtle, who lived long after.

worſhipping him] Adoring him, Syriack: either kneeling down to him, or with ſuch reverence, as might import, and preſent an humble and hearty petition.

v. 21. *what wilt thou?*] It ſeemeth hereby that ſhe petitioned at firſt indefinitely, as ſome uſe; will you grant me one thing? not preſently ſaying what: but Chriſt well knowing what ſhe would aſk, would yet have her expreſſe her requeſt: to teach us, that no wiſe man may grant indefinite petitions, as impious and fooliſh *Herod* did: and alſo that he might have the more evident occaſion of reproving their ambition.

theſe my two ſons] Probably ſhe had heard from the two Apoſtles, her ſons, what our Saviour had ſaid, chapter 19. 28.

the one on thy right hand] Let them have the higheſt degree of honour in thy kingdom; which they (not yet underſtanding the ſpiritual kingdom of Chriſt) did ſuppoſe ſhould be with external honour and greatneſſe. See 1 Kings 2. 19. Pſalm 45. 9.

v. 22. *ye know not what ye aſk*] Ye think that they who are principal in my kingdom ſhall have much ſecular honour and eaſe, with all affluence of worldly accomodations; but you will finde it quite contrary; for they muſt be more expoſed to troubles, & ſharp encounters, then others.

of the cup that I, *&c.*] A Metaphor taken from a man condemned to die by drinking poiſon. See Pſalm 11. 6. Iſaiah 51. 17. John 18. 11. Ezek. 23. 32. can ye ſuffer perſecution for the confeſſion of the truth of the goſpel? It is inopportune and prepoſterous which ye deſire: you muſt firſt taſte of my ſufferings, and then talk of honour after the victory: this queſtion hath the value of a deliberation: as if he ſaid, conſider firſt, how you will be able to ſuffer, which is the preſent condition of my kingdom, (chap. 16. 24.) and do you already talk of rejoycing with me? Such is our natural affection, we would fain be crowned before the conflict: and they are moſt ambitious, who are moſt impatient of the croſſe, or performing their duty: the onely bridle of ambition, is meditation of the croſſe; no man ſhall ſhare with Chriſt in glory, who doth not firſt in ſuffering, 2 Tim. 3. 12.

to be baptized] Shall you be able to endure thoſe overflowings of afflictions, which like deep waterfloods muſt compaſſe me about? See Pſalm 69. 2. 15. Pſalm 124. 4. and 116. 3. hence he taketh an expreſſion from the manner of baptizing then, by immerſion or dipping over head and ears in the water. See on Luke 12. 50.

we are able] Taking of it litterally; they knew they were able to do it: for they had often drunk of his cup, and had been baptized as he was.

v. 23. *of my cup*] Ye ſhall endure afflictions as I ſhall; ſo they did both; for *James* was ſlain, Acts 12. 1. and *John* was baniſhed, and ſuffered many ſad things, Rev. 1. 9. See *Jerom. catal. ſcript. eccleſ. & Adricom. Act. Apoſt. Anno Chriſti* 98. 99. 109.

but it ſhalbe given to them, for whom, &c.] Or ſave to whom; ſo the word is uſed Mark 9. 8. Chriſts power of diſpoſing of it, is not denyed; but he ſheweth onely to whom it is to be given.

v. 24. *when the ten*] All the other apoſtles, among whom was *Peter*, yet we read of no peculiar exception made by him, concerning his primacy: probably they all promiſed themſelves high dignities. Ambition troubled the Churches infancy; but much more in the growth thereof; as may appear in the ſeveral contentions of Biſhops, ſpecially that which was between thoſe of Rome and Conſtantinople, concerning the title of *univerſal Prieſt* or *Biſhop*, *Mauritius* the Emperour favouring *John* Biſhop of *Conſtantinople*, granted him that prerogative; *Gregory* Biſhop of *Rome* much ſtomaching it, inveighed ſharply againſt it; ſtiling that ſame *John*, *proud, wicked, fooliſh, antichriſtian, &c.* as appeareth in ſeveral epiſtles of his, *ep.* 188. *l.* 1. *ib. ep.* 192. *ib. ep.* 194. he ſaith, *ego autem fidentèr dico, quòd quiſquis ſe UNIVERSALEM SACERDOTEM vocat, vel vocari deſiderat, in elatione ſua ANTICHRISTUM præcurrit, quòd ſuperbiendo ſe cæteris præponit*, I ſay confidently, that whoſoever calleth himſelf *univerſal Prieſt*, or deſireth ſo to be called, he forerunneth *Antichriſt* in his pride; in that, in being arrogant he prefereth himſelf before others. *Boniface* the third, having at laſt obtained that primacy, by the favour of *Phocas* the then Emperor (which *Phocas*

had murdered his Soveraign Lord, the Emperour *Mauricius*) it was continued in the woful effects thereof, which are mentioned in many histories. In the Council of *Constantinople, it was ordained, that every Bishop should keep within his own jurisdiction*: To. 1. *Canon*. 2. So To. 1. *Concil. Nicen. Can*. 6. over the banks of which chanel, when ambition of Prelates once swelled, it overflowed the Christian world, with many fad calamities.

against the two brethren] Because they sought to be above them, who were too much enclined to the same fault. Mark 9. 33. 34.

v. 25. *Jesus called them unto him*] That he might appease this emergent contention, that he might reprove the ambition of one party, and the envy of the other, he would thus hear the matter, and reconcile them.

Ye know] See on Luke 22. 25. as before, chap. 18. upon the like occasion, where he would quench those unhappy and dangerous sparks of ambition; he pleaded not any *primacy* granted to *Peter*: so neither doth he here, which doubtlesse he would not have omitted, had he intended any such right by his own donation, and right by himself formerly placed in *Peter*.

that the princes of the Gentiles] He speaketh this to his disciples, intimating thereby, that they were not to expect secular honours and dignities, by following Christ; much lesse, ambitiously to seek after them: but to carry themselves humbly one towards another, according to his example. Primacy and dominion is proper to secular princes; therefore whatsoever subject affecteth that, would usurp that which God hath given them. See on verse 26.

v. 26. *It shall not be so among you*] Another manner of life and state suit you look for, such as I have undergone before you: you must not dominere (1 Pet. 5. 3.) but teach and be subject to princes, and labour in the gospel to save souls. See on Luke 22. 26.

v. 27. *let him be your servant*] Let him carry himself humbly towards his fellow-servants: or let the most ambitious be least esteemed: let him that most faithfully laboureth in the word, and is of most holy conversation, be had in most honour: this is the chief dignity of ecclesiastical persons, rather to be good, than great.

v. 28. *as the Son of man*] Here he proposeth his own example, as John 13. 13. I who am the Lord of all, yet have so humbled my selfe, as to take on me the form of a servant, Phil. 2. 7. and to lay down my life for the redemption of the elect; how much more ought you to serve in the ministration of the gospel, for the saving of your fellow servants? *not to be ministred unto*] Not to be attended on as a King in this world.

to give his life] John 10. 11.

a ransome] λύτρον, a satisfactory price of redemption. The Apostle calleth it ἀντίλυτρον, to free us from Gods wrath due unto us for our sins.

for many] Sufficiently for all in regard of the worth and merit of it; though not efficiently in respect of the issue and event thereof: or they are many that are saved by Christ, chap. 26. 28. Rom. 5. 15. 19. though they be few in comparison of them that perish, chap. 7. 13. 14.

v. 29. *as they departed from Jericho*] Mark 10. 46. Luke 18. 35. John 6. 26. 1 Kings 16. 34.

v. 30. *two blinde men*] But one of better note then the other, called *Bartimeus* in S. *Mark*: these two were healed when Christ came out of Jericho: some think S. *Luke* mentioneth another healed before he went into it: and that is most probable. See on Luke 18. 35.

sitting by the way side] As beggers use to do: it seemeth they were very poor, as well as blinde.

when they heard that Jesus passed by] By the multitude going with him, and discoursing of him: or it may be they had asked some of them, and they told them.

have mercy on us] See on chap. 9. 27.

v. 31. *the multitude rebuked them*] Either disclaiming their condition, as not fit to speak to Christ: or thinking Christ could not heal them: or it may be they were offended at the high title, which they gave Christ: or misdoubting they would but disturb and retard his passage: or supposing they meant to beg something of him.

but they cried the more] They were perswaded that Christ could heal them, and would not be dismayed because the multitude would not give them leave to pray: true faith (the effect whereof is fervent prayer, Psal. 116. 10. 2. Cor. 4. 13.) like as in the conflicts between the winde [and fire, the more it is opposed, the more it is enflamed.

v. 32. *and called them*] Speaking his self to them, and not sending others to call them.

what will ye] He knew what they did desire, and would ask; but he would have them to declare it, that the people might be the more attentive to the ensuing miracle.

v. 33. *that our eyes may be opened*] The eyes of them, who by reason of any defect, cannot see, are as it were shut up; therefore they would have them opened, that is, their sight restored. See on chap. 9. 30. they beg that which no meer man could have given them: it is a short prayer, but the effect of great faith, by which they apprehended both his power to do it, and mercy to perform it.

v. 34. *Jesus had compassion*] He granted both their suits: that which is specified verse 30. by pitying them, and that which is mentioned verse 33. by restoring them their sight. The fountain of this miracle was the mercy of Christ, whereby he pitied them: the external means, his touching their eyes: sometimes he onely said, Receive thy sight, Luke 18. 42. sometimes he anointed them, John 9. 6. to teach us, that he can help by ordinary means, without means, and contrary to the ordinary means.

presently their eyes] This is a certain argument of Christs divine power: God onely can in an instant by his word, and touching them by his repairing hand, give sight to the blinde.

and followed him] They became his Disciples: this was an evident proof of their recovery, bodily and spiritual: and of their gratitude, who did not as many, after they had obtained their petition, go away home; but they followed Christ, that they might be further edified and confirmed: and for others sakes, that they might confirme them, by testifying the power and mercy thewed on them, which Luke 18. 43. is called glorifying of God; true faith is ever thankful: this also is the end of our illumination and spiritual healing by Christ; that we may follow (not our own darknesse any more, but) Christ our light.

CHAP. XXI.

Verse 1. *When they drew nigh*] Mark 11. 1. Luke 19. 29.

to Bethpage] See on Luke 19. 29. it was a Sabbath-dayes journey from Jerusalem: the valley of *Jehoshaphat* (divided by the brook *Cedron*) being between that and Jerusalem. See *Joseph. Antiq. lib.* 20. *cap.* 6.

mount of Olives] A little hill on the east side of Jerusalem, planted with olive-tree. Zach. 14. 4. Acts 1. 12.

v. 2. *over against you*] This it seemeth he spake προφητικῶς, pointing to it with his hand: therefore he named it not, it being then in sight.

straightway ye shall finde] Ye shall not need to look up and down for them, ye will soon see them: this he faith, lest they should think their finding it so, fortuitous.

a colt] Not yet weaned from the dam, or a young one.

v. 3. *if any man say unto you ought*] He furnisheth them with this answer, left they should be put off, or regarded in that which he determined should be done.

the Lord hath need] I who am Lord of all, and have more right to them, then they have title of them: therefore he would not have them say, *our Lord*, or *your Lord*, but *the Lord* of this universe: the Lord of all would thus use the poor mans goods, being made poor for us; though the earth and the fulnesse thereof be his. See 2 Cor. 8. 9. yet he would not have them take up for his use against the owners will; but would have him perswaded by two arguments of his just dominion and present necessity.

he will send them] He made the owner willing to let them go: thus he declareth, as his omniscience, who foreknew and told them the event; so also omnipotence, who controlled the wills and affections of all men, to that which he would have done: or *he will send them*, may import, the Lord will presently restore them, or send them back again; the former agreeth best with Mark 11. 6. and the Syriack interpreter, *& confestim dimittet eos huc*.

v. 4. *all this was done*] Christ did not send for the asse to ride into Jerusalem, for ease of his journey, or ostentation, but that he might declare himself to be the Messias, whose coming in this very manner was foretold by the Prophets.

v. 5. *Tell ye the daughter of Zion*] Isaiah 62. 11. Zach. 9. 9. John 12. 15. the citizens of Jerusalem, which was built on mount Sion: it is an Hebrew phrase often used in the Lamentations. See the like Psalm 45. 12. and 137. 7.

sitting upon an asse] As eminent persons, or Judges used, Judg. 10. 4. and 12. 14. or to shew the peaceablenesse of his kingdom.

and a colt] He rode on the one, though both be mentioned, as a mark of evidence, shewing the fulfilling of the prophesie.

ef an asse] ὑφ' ἁμαξεύγιον, the foal of an asse under the yoak used to draw in the team.

v. 6. *and the disciples*] Mark 11. 4. they made not excuses, as unwilling to undertake that office, either as unworthy of them, or uncertain of the event; but resting assured of the successe, they finde it as they expected.

v. 7. *put on them*] Probably on the one, though both are named. See verse 5.

their clothes] Their upper garments, which being worn loose, were large and long, and so might the more commodiously be cast over beasts to be rid on.

set him thereon] Upon their garments: so did the captains when they proclaimed Jehu King, 2 Kings 9. 13.

v. 8. *spread their garments in the way*] They covered the way with them for him to ride on: as kings at their coronations, or at some solemnities of state, use to have their way upon cloth.

cut down branches] Possibly such as had no loose garments to spare, cut down boughs of trees, and laid them in the way: these were signes of festivity and solemnity: whereby Gods all-disposing providence gave them to understand, that the end of the law was now come, and the true tabernacle in which God dwelt, now present, Revel. 21. 3. Colos. 2. 9.

v. 9. *cryed, saying*] Thus they used to cry in the feast of tabernacles, or booths, made of boughs, Nehem. 8. 15. and it may be at other solemn times also.

Hosanna] *Save now*, or *save we beseech thee*: taken out of Psal. 118. 26. which psalm, as some observe, was wont to be sung often in their synagogues, and to be expounded concerning Christs coming: and it was a solemn form of acclamation (and therefore left by the Evangelists in the Hebrew, as a thing commonly known among them) specially in their feast of tabernacles, wherein they were to carry boughs in their hands, by the commandment of God, Levit. 23. 40. here their הושיעה נא (a word compounded of the two words הושיעה נא *hoshibana*, save, or help I pray) importeth as much as, *Lord prosper*, or give good successe to our Messias which the next words import. See notes *Tremel. in loc.* See on John 12. 13.

to the son of David] They desired God to preserve their new King, the son of David, and so acknowledge Christ to be their King by this solemnity. See on chap. 9. 27.

blessed be he, &c.] Psalm 118. 27. Well be it to him that cometh in the name of the Lord, that is to say, whom the Lord hath promised, and now given us for our king.

in the name of the Lord] This is an Hebrew manner of speaking, importing him, who is, as it were the peculiar *ambassador* of the Lord.

in the highest] Blessed is he that is in the highest, Luke 2. 14. or, save him, that he may save us, not onely here, but in heaven also. Psal. 20. 9.

v. 10. *And when*] Mark 11. 15. Luke 19. 45. John 12. 13.

he was come into Jerusalem] The noise began at the descent of the mount of Olives, and the company (specially by such unusual acclamations) might probably encrease in the way: but at his entring the city, the people thereof must needs take notice thereof.

all the city was moved] All the citizens of Jerusalem were affected, as to strange a noise, confluence, and postures of the people. See chap. 2. 3. Ruth 1. 19. Possibly the malitious Scribes and Pharisees, did either foment and put on this designe among the people, to cry him up as their king, that they might destroy him by the Roman power, as aspiring to a kingdom; or that they took occasion at least from these voices of the people, to accuse him hereof to *Pilate*: though we must still remember, that those things which men do wickedly, God, who created light of darknesse, turneth to that which shall advance his glory: could rule the wills and affections of all men, to that which he would have done: or *he will send them*, may import, the Lord will presently restore them, or send them back again; the former agreeth best with Mark 11. 6. and the Syriack interpreter, *& confestim dimittet eos huc*.

v. 11. *This is Jesus, &c.*] Probably some took him for the Messias, and others esteemed him onely as some great prophet; who called him the Prophet of Nazareth, in regard of his education, and his parents abode there, chap. 2. 23. Luke 14. 16. 24.

v. 12. *into the temple of God*] Not to towers, or fortifications, but to the temple which might have satisfied them, what manner of kingdom his was: whereof also some shew appeared in his Harbingers taking up the asse for his service: by the temple is here meant, that court of the temple, wherein the people prayed. Luke 1. 10.

he cast out] He shewed himself to be the high priest and Lord of the temple, by purging it. He had done this once before, John 2. 15. but doth it now again, because they had polluted it again. The first purging thereof seemeth to have been about the begining of his publike ministery; and this about the latter end of it: this was done the second day. See Mark 11. 12. 15.

all them] He spared none, great nor small.

that sold and bought] Cattle, or doves for sacrifice. See on John 2. 14.

overthrew the tables] Shewing thereby that they ought not to be set up again. See on John 2. 14.

of the money changers] Which changed foreaign coin into money there current, that those which dwelt far off might there according to the law buy sacrifices, and pay their oblations: See on John 2. 14.

that sold doves] Poor mens offerings, Levit. 5. 7. 11. and 14. 22. Luke 2. 24.

v. 13. *it is written*] Partly Isaiah 56. 7. partly Jer. 7. 1. which he citeth to shew us how we must deal with the adversaries of truth, by Scriptures; and how reformations of abuses in the Church, ought to be according to Scripture, not humane inventions, which many times make the cure worse then the disease.

my house] God called the temple his house, Isai. 56. 7. not that he can be included, or dwell in temples made with hands (Acts 7. 48. 49.) but because it was a *symbolum*, and pledge of his gracious presence with his people: hence by a Metaphor it is called his rest (Psalm 132. 14.) and here Christ appeareth Lord of the temple, in that he reformeth it.

but ye have made it] Jer. 7. 11. Mark 11. 17. Luke 19. 46.

a den of theeves] A place to exercise your traffick, & fain in whereby under colour of promoting Gods service there, your care and study is to enrich your selves, and so make my Fathers house like such a den or cave, where theeves lye in wait to spoil men passing by, making it a shelter for themselves, and a receptacle for their purchases, or stoln goods, Hosea 6. 9. he reproveth not onely the money changers, but the priests also, who made gain by them, τὸ φιλοκερδὲς, λογεκλὴν παθῶν ὄν, saith *Theophylact*, for desire of gain is a theevish affection, in that he faid, *my house shall be called the house of prayer*; he shews what by right it should be: but in that he faith, *ye have made it a den of theeves*, he declares the improprietion and abuse thereof. So Mal. 2. 8. there is much difference between that which is, and that which should be.

v. 14. *and he healed them*] To shew his divine power in his temple, into which he was to come, Mal. 3. 1. and to stop the mouths of Pharisees, if they should again question him for purging the temple.

v. 15. *saw the wonderfull things*] They take no notice of them, though they saw them; but calumniate him for suffering the children to expresse his honour due.

v. 16. *hearest thou what these say?*] As if they said, their blasphemy is so palpable, that thou couldst not for shame rebuke them, if thou heardst them.

have ye never read] See on chap. 12. 2. thus he reproveth their ignorant malice, and approveth the acclamations of the children, by the testimony of David.

out of the mouth] Psal. 8. 2.

thou hast] These children do not blaspheme, but God hath fitted them up, to acknowledge me to be the Messias, to his glory.

perfected praise] Psal. 8. 3. יסדתה עז *issadta hoz*, *thou hast founded strength*, which here is called praise: that is, strong praise. See Psal 29. 1. and 96. 7. and 118. 14. therefore the 70, which this Evangelist followeth, giveth it αἶνον, praise: the word κατηρτίσω, here used, imports affirmedcreeing, or appointing a thing, which in Gods counsels is a perfecting that which cannot be altered, nor miss effect, Esther 1. 8. and mouths here taken for testimony, as Chap. 18. 16. *Theophylact* interpreteth it, that the Spirit of God spake by them.

v. 17. *went out of the city*] He would not stay in the city in the night, to avoid all suspition of his affecting a temporal kingdom, and to have the better convenience of solitude for prayer and private instruction, necessary for those whom he would send to preach the gospel to all nations.

to Bethany] A little village near Jerusalem, John 11. 18. about two miles off, that he might further confirme and comfort *Lazarus* (whom he had lately raised from the dead) and *Mary* and *Martha* his sisters.

v. 18. *he hungred*] Shewing thereby that he was subject to humane infirmities; and also that he might have occasion to work the ensuing miracle. See chap. 4. 2. possibly he

he had eaten no supper, but spent the night in reaching those present, or praying, as he often had done.

v. 19. *and when he saw*] Mark 11. 13.

Let no fruit grow on thee] See on Mark 11. 13. some conceive that our Saviour intended hereby, to foreshew the destruction of Jerusalem, because they brought forth nothing but leaves of ceremonies: others think it was onely for an occasion of the ensuing exhortation, verse 21.

v. 20. *when the disciples saw it*] On the morrow, as they passed by again, Mark 11. 20.

how soon is the fig-tree withered] They wondred at the event, who did not so much consider the cause: it was more to be admired, why Christ cursed this tree, who was ever wont to blesse and preserve his creatures. See Mark 11. 20, 21. ἵνα εἴπῃς τῷ δένδρῳ, ἵνα σωφρονίσῃ ἀνθρώπους, *he made the tree wither, that he might amend men*, saith *Theophylact*: hereby fleeing them the condition of the Jewish synagogue.

v. 21. *If ye have faith*] See on chap. 17. 20.

and doubt not] καὶ μὴ διακριθῆτε, the word signifieth a doubting, wherein a man doth, as it were with opposite opinions, contend with himself, recounting such difficulties, as render him diffident and fluctuant, as not knowing what to resolve, or which way to incline. See Rom. 4. 20. and on Acts 10. 20. but herein he meaneth that effect of faith in prayer which asketh τὸ συμφέρον τε, things profitable, and convenient, as *Theophylact* well noteth.

ye shall say unto this mountain] As if he had said, there shall be nothing (which conduceth to Gods glory and your salvation) so hard, or seeming impossible to man, but stedfastly believing ye shall attain it. See on chap. 17. 20. and on Luke 17. 6.

v. 22. *all things*] Agreeable to Gods will, 1 John 5. 14. Mark 11. 24.

believing] Prayers without faith are fruitless, πιστεύοντες, this participle includeth a condition of obtaining (See Jam. 1. 6.) believing that God can, and will give. See on chap. 7. 7, 8. yet when God doth not give to the prayer of faith, *Proper rule is ever to be held, nec est iniquitas apud Deum, quod sæpe postulata non tribuit, quæ postulare donavit, contr. Collat. cap. 26.* neither is there unrighteousnesse with God, who oftentimes doth not give those things desired, or entreated, which he gave (faith and an heart) to entreat.

v. 23. *when he was come into the temple*] To teach the people, and to perform this part of his priestly and prophetical office. See Mark 11. 27. and Luke 20. 1.

the chief priests and elders of the people] These men seeing the glory of his miracles, the people following him, his casting out the buyers and sellers out of the temple, where the priests permitted them to be, they stomacked him, as concluding, that if he thus proceeded without their leave to meddle with the government of the temple, and teaching therein; their authority and honour, must soon suffer a total eclipse, and come into contempt. therefore they question his authority. Envy ever calumniateth good things, (as *Euthymius* noteth) it is the black shadow which ever waiteth on those, on whom prosperity, or any popular opinion of excellency shineth.

by what authority] They question not now his doctrine, which they knew they were not able to gainsay; nor his miracles, which clearly enough appeared to be the works of God; onely they move a captious question: if he should have said, by divine authority, they would have accused him of blasphemie; if he should have answered, by humane authority, their selves were the rulers, who in an ordinary calling, had care and charge of the temple; if he should have said, without authority, they would have accused him of fedition.

v. 24. *I also will ask you one thing*] As they asked not with any minde to learn, but to finde some calumny against him; so neither doth Christ answer them so directly as they expected: for as *Theophylact* saith well, τῶν κακόφρων ἐφαπτόμενος, ὁ δὲ ἀποκλείοντος: we must not answer them, who malignantly enquire, or question: but in that he answereth by his question concerning *John*, they might have understood, that his authority was supream, he being the very God and Lord of the temple; if they had indeed believed *John*, who openly testified him to be the onely Son of God; so therefore Christ answereth them by a dilemmatical question, verf. 25, 26. So he taketh the subtil in their subtilty. 1 Cor. 3. 19.

v. 25. *the baptisme of John*] That is, *Johns* ministery and doctrine, who preached the baptism of repentance. Mark 1. 4.

reasoned with themselves] They beat their heads about it, and mused, or laid their heads together, well perceiving their unavoidable error, and that they must be convicted in their answer to either part of Christs question.

from heaven] From God (as appears by the opposition. So Dan. 4. 28. Luke 15. 18. 21.) that is, of divine authority, and institution.

he will say unto us] Thus the hypocrites conscience is self-convicted: they feared that Christ by saying thus, would make their unbelief and obstinacy appear to the people, whose good opinion was a great part of their ambition.

v. 26. *If we say of men*] See note on Luke 20. 6.

we fear the people] Left they should stone us.

all hold John as a prophet] Chap. 14. 5.

v. 27. *we cannot tell*] They could, but durst not. See verf. 25, 26. See on Luke 20. 7.

v. 28. *But what think you*] He thinks it not enough to stop their mouth; but, by a parable, he makes them to condemn themselves, as *Nathan* did *David*, 2 Sam. 12.

a certain man had two sons] These are expounded to be Publicans and Pharisees, verf. 31, 32.

v. 29. *afterward he repented*] Thinking more seriously of the matter, he undertook, and went about that work, which he formerly declined and refused: this figureth out the Publicans and sinners.

v. 30. *and said likewise*] As verse 28.

Ἐγώ] Ἐγὼ I, he understood, πορεύομαι, will go: or will do as thou commandest: hereby he noted the Pharisees, who professed much readinesse and willingnesse to serve God, but did it not: the speech is *elliptical*, usual in case of answering commands, or offering service, wherein they said, הנני *hinni*, behold I, or I am ready: so Israel promised, Exod. 24. 3, 7. See Gen. 37. 13. 1 Sam. 3. 4, 5, 16. Isaiah 6. 8.

v. 31. *the first*] Hereby they confesse by just consequence, that the repenting Publicans and sinners were better then themselves, with all their fair pretences, and shews of good works.

into the kingdom of God before you] They made haste to the kingdom of God, and ye are slow and remisse; you should at least have followed their example: this word, go before, is improperly taken in this place, where none follow: they shall go to heaven, rather then you; or, so shall not you: or, these whom you despise, as unholy, might be guides and patterns for you to follow, but that your pride and malice blinde you.

v. 32. *John came unto you*, ἐν ὁδῷ δικαιοσύνης. Chap. 3. 8. by way of righteousnesse, he meaneth, living uprightly, being of an holy and honest conversation, or perswading you to do so: as the Hebrews use the word דרך, *dereth*, for life and manners, Psal. 119. 1.

repented not] Of your evil deeds, or of your not believing *John*.

v. 33. *Hear another parable*] In the former parable he had shewed them their neglect of *Johns* doctrine: in this, he setteth forth their cruelty, shortly after to be exercised on himself; and others it in by their fathers cruelty to the Prophets.

which planted a vineyard] Isaiah 5. 1, &c. Jer. 2. 21. Mark 12. 1. Luke 20. 9. God planted the Jewish Church, as his vineyard, Psal. 80. 9, &c.

hedged it] Herein is implyed Gods care of the safety and prosperity of it, Psal. 35. 27. the meaning is, he defended, and preserved it from the incursions of the enemies, which otherwise would have destroyed it.

digged a wine-pressfast] Pursuing it with all things necessary.

built a tower] Made the place strong; for a tower, between the curtains, is as a buttris, and strength of the walls.

let it out to husbandmen] To the priests.

went into a far country] Left it wholly to their care, in outward appearance, as if he had been absent; whereas indeed, as *Theophylact* saith, ἡ ἀποδημία θεοῦ, ἡ μακροθυμία, *the peregrination of God is his long suffering*: he seemeth as if he slept, or were gone far off, when he forbeareth long, and doth not presently punish sinners.

v. 34. *sent his servants*] The prophets whom the Jews slew.

v. 35. *beat one*] See on Luke 20. 10. So *Pashur* the priest beat the prophet *Jeremiah*, Jer. 20. 2. and *Zidkijah*, *Michaiah*, 1 Kings 22. 24.

another they killed] Many others they slew.

stoned another] As if they had been blasphemers: so *Joash* used *Zechariah* the son of *Jehoiada*, 2 Chron. 24. 21, 22.

v. 36. *more than the first*] They had more prophets a little before the captivity then formerly. See 1 Sam. 3. 1 with Isaiah 1. 1. Hosea 1. 1.

v. 37. *sent unto them his son*] Christ himself, who here foretells his own death. See on Luke 20. 14.

v. 38. *came let us kill him*] See Chap. 26. 3. John 11. 53. Gen. 37. 19, 20. See on Luke 20. 14.

Let us seize on his inheritance] Let us give lawes, and rule the Church according to our own will, as we have many yeers done.

v. 39. *they cast him out of the vineyard*] Delivered him to the Romans to be condemned: and slew him without the city. Heb. 13. 12. See on Luke 20. 15.

v. 40. *What will he do?*] He makes them judges, having spoken the parable concerning them; meaning to condemn them out of their own mouths, see ver. 41. See on Luke 20. 15.

v. 41. *He will miserably destroy*] κακοὺς κακῶς ἀπολέσει: it is a kinde of Greek proverb, meaning he will with grievous punishments consume those impious tenants, and provide him better.

v. 42. *Did ye never read?*] Psalm 118. 22. Acts 4. 11. See on chap. 12. 3.

which the builders rejected] Those whom before he compared to husbandmen, here he compareth to builders.

the head of the corner] The chief stone in the corner is called the head of the corner; which being the strength of the walls, the builders usually make choice of some principal stone for that place. So Christ is to the Church, though refused of the priests, Ephes. 2. 22. he is as *Euthymius* saith, *conjunctio populorum*, the stone which united (two walls) the people (of the Jews and Gentiles) See Acts 4. 11. *In unam fidem Abrahæ colligens eos, qui ex utroque testamento apti sunt in ædificationem Dei, Irenæus* l. 4. c. 42.

This is the Lords doing] That is, God appointed him to this office, though the Jews through malice and emulation rejected him. See Hebr. 5. 4, 5.

v. 43. *the kingdom of God shall be taken from you*] That is, the gospel, the keepe of his kingdom; the word and ministery, whereby men are gathered into his kingdom, and his protection, as *Euthymius* interpreteth. See Acts 13. 46. Romans 11. 8, &c.

and given to another nation] As he foretold the rejection of the Jews, so also the calling of the Gentiles. See places forecited.

the fruits thereof] Every kingdom hath it own proper fruits: the fruits of Gods kingdom are the fruits of the holy spirit, not of corrupted flesh. See Galat. 5. 22. Ephes. 5. 9. the fruits here spoken of, must be, not onely meet for repentance, but also beseeming Gods kingdom; not onely leaving evil, but also doing good.

v. 44. *Whosoever shall fall on this stone*] Isaiah 8. 14, 15. Rom. 9. 33. 1 Pet. 2. 7. the meaning is, as *Theophylact* after *Chrysostom* interpreteth, σκανδαλισθήσονται ἐπὶ τῷ λόγῳ, they who are offended in Christ, as contemners and unbelievers, who blasphemed him: or as taking offence at my humility; he shall not hurt me, but destroy himself.

shall be broken] As a man falling upon a rock, breaketh not it, but his own bones.

it will grinde him to powder] Which *Chrysostom* and others understand of temporal and eternal destruction. See Daniel 2. 44.

v. 45. *his parables*] These two forementioned, v. 28. 33.

they perceived he spake of them] Their own consciences interpreted the parables concerning themselves: yet were their hearts so hardened, that they could not repent.

v. 46. *they feared the multitude*] Wicked hypocrites abstain from sin: onely for feare of punishment: so for the present, these enemies of Christ (though in great authority) are awed by fear, left the people who honoured Christ should fall upon them. Evil Magistrates are sometimes kept from using cruelty, for fear of inferiours; their breaking Gods Laws, gives example to the people to break theirs: this is just with God, though the people sin in so doing.

took him for a prophet] The people deservedly took him for a prophet, whom the priests unjustly, and impiously accounted as an impostor. chap. 12. 24. Mark. 3. 22.

CHAP. XXII.

Verse 1. JESUS *answered*] To the thoughts of Pharisees, who were offended at the former parables: or he added more parables to the former: it is usual with the Hebrews to say, he answered, instead of, he said, or began to speak. S. *Luke* recording this parable, sheweth the occasion of Christs speech was, that which one said unto him, who fate at meat with him in the Pharisees house, to wit, *blessed is he that shall eat bread in the kingdom of God*. Luke 14. 15, 16.

by parables] See on chap. 9. 17. and 13. 3. 18. Luke 5. 6. in the former parable he had threatned destruction to the Pharisees, here to all the people: he shews the manner also, to wit, by sword and fire; and that after his death the gospel should be preached to the Gentiles, &c.

v. 2. *the kingdom of heaven is like*] See on chap. 20. 1.

a certain king which made a marriage for his son] That is, prepared a marriage feast (to magnifie his state) became a kingly state. That which the Greek calleth here γάμους, the Syriack interpreteth by מישתיתא *meshtutho*, (that which the Greeks called συμπόσιον) *a bibendo*; for שתה *shetho*, *bibere*, is properly to drink: but by a Synechdoche, to celebrate and keep a marriage feast: so Gen. 29. 22. *Laban* made משתה *mishte*, which the 70 give as here, ἐποίησε γάμους, he made a wedding feast: that is, he sent the tidings of Christs incarnation, or the gospel; which is compared to a marriage feast full of joy, made by a king, therefore full of state; not for a servant, or friend, but for his Son. God maketh this marriage between Christ and his Church of Jews and Gentiles. *Jerom.*

v. 3. *his servants to call*] His Prophets to foretell the coming of his Christ into the world, and invite men to receive him with joy (See Luke 14. 17.) signifying the hour or instant time, that they might prepare.

them that were bidden to the wedding] Those who were formerly invited: that is the Jews, who had been before certified, and instructed concerning the coming of Christ our Saviour.

and they would not come] He sent *John Baptist*, the twelve Apostles, the disciples to invite the Jews to repentance, Matth. 3. 1, 2. Mark 6. 12. Luke 3. 3. and 9. 2. 6. but they would not. See on Luke 14. 18.

v. 4. *other servants*] The Apostles, &c. as verse 3.

I have prepared my dinner] This is another call, to let the guests understand, that on Gods part all things are ready, and he expects their coming to him.

fattings are killed] τὰ σιτευτὰ, *alia, or saginata*, as divers of the ancient Latines translate it: it is of σιτεύειν, to feed, as they use fatting beasts, or fowls. The word σιτευτὰ killed, of θύειν, properly signifieth things sacrificed; but is used to signifie also things killed for a feast; the reason whereof might be, for that even profane Princes used to assficate their solemne feasts with sacrifices. See Isaiah 25. 6.

v. 5. *one to his farm*] So worldly men look after secular riches, not valuing the eternal: fo pleasures and avarice keep men from Christ and salvation.

v. 6. *entreated them spitefully*] Calling them profaners, pestilent fellows, movers of sedition, imprisoned, scourged, and put them to death. See Acts 5. 40. and 21. 32. 2 Cor. 11. 24. Acts 12. 2. Acts 7. 58. Heb. 11. 37, 38. See also *Joseph. Antiq.* l. 20. c. 8 what more spitefully could be done, then so ingratefully, and unworthily to requite them with injuries, who had none other end but to advance Gods honour in their salvation: we must not think much of our sufferings; Christ foretold us, the world shall hate you: See Phil. 1. 28, 29, 30.

and slew them] So did the Jews, *Stephen*, Acts 7. and *Herod*, *James*, &c.

v. 7. *he was wroth*] See Luke 14. 21. Gods anger is the just execution of his judgements on the wicked and impenitent.

sent forth his armies] The Romans (as *Theophylact*, *Jerom*, *&c.* interpret) called Gods armies, because imployed by him to destroy Jerusalem, as was foretold, Dan. 9. 26.

those murderers] The Jews who slew the Apostles, ver. 6.

and burnt up their city] This was done to Jerusalem by the Romans, wherein (as *Josephus de bel. Judaic.* l. 7. and others report) perished 11 millions of men, women, and children; the rest being sold for slaves, or otherwise scattered among all nations; their temple and city were fired and demolished.

v. 8. *the wedding*] The wedding feast.

were not worthy] The Jews for the most part were unworthy. Acts 13. 46. See also on chap. 10. 13.

v. 9. *go ye therefore*] *Jerom* and *Theophylact* understand by these second messengers, the Apostles sent to the Gentiles: which being true, we must also understand the ministers sent after them until the fulnesse of the Gentiles be come in.

into the high wayes] The meaning is, Go preach the gospell where greatest confluences of people ought, or use to be in the Churches of the Gentiles: or preach to the most abject, and those whom the Jewes despise. See Luke 14. 21.

as many as ye shall finde, bid] God calleth us, when we think not of it, Isaiah 65. 2. Rom. 10. 21. and invited all without exception, in the rule, Mark 10. 15. Matth. 11. 28. though in some cases, according to his just judgements, for causes best, and onely to him known, he sometimes restraineth either in the general, as Matthew 7. 6. or the particular, as Acts 16. 6, 7. See on Luke 14. 23.

v. 10. *both bad and good*] High and low, rich and poor, profane and civil; for men of all sorts were to be found among the Gentiles. See chap. 13. 38. 47, 48. onely remember that God findeth none good to be invited, but maketh them such by his invitation.

the wedding was furnished] Literally, the place where the wedding was furnished, or the tables were furnished with guests; spiritually, the Church was, by the preaching of the Gospel, full of those who gave their names to Christ, though of these, some were true believers, and some hypocrites.

v. 11. *when the king came in*] Some understand this of the day of judgement; others of the time of the gospel here: wherein God, observing the hypocrites in the Church, takes them away by death, and sends them to hell: the fence is, when God cometh to judge: and this which followeth seemeth partly inferred to prepossesse an objection, which the Jews might have made; doth God reject us to call the Gentiles? are there not as wicked among them, as us? Yes: but he will come and examine who hath the wedding garment, and who not, and judge them accordingly: by this one without the wedding garment, are understood all those, *qui sociati sunt malitiis*, *Jerom.* who are combined in malitiousnesse. And here is a grave admonition to us, that we may not think it enough for us to take up rooms in the Church of Christ, if we walk not worthy of our high calling in him, God will finde us out.

had not a wedding garment] Conversation becoming the calling of a Christian See Ephes. 4. 1. Phil. 1. 27. 2 Pet. 1. 10. Revel. 19. 8. and 3. 18.

v. 12. *Friend, how*] He calleth him friend, because he had invited him to the wedding, *Jerom*; yet hath it the fence of a sharp reproof of him, that so unworthily requited Gods gracious calling, in that he, who had obtained so much favour in a friendly invitation, would so dishonour the company with an unfeenly habit, that is such impiety and wicked course of life, as became not the gospel.

how camest thou hither] As if he had said, *quâ fronte?* how could thou for shame come hither, into such company, so fordidly habited? under this similitude God reproveth the secure impudence of those, who continuing in their filthy impurity of sins, yet dare associate themselves with true Christians.

not having a wedding garment] Divers diverslly expresse this, but all to one purpose: obedience to the moral law, and gospel — *quæ novi hominis efficiunt vestimentum*, *Jerom*; which make the garment of the new man. *Prosper de promiss. & prædict. part. 2. cap.* 1. faith it is, as 1 Tim. 1. 5. charity out of a pure heart, and of a good conscience, and of faith unfeigned: *Hilary can.* 22. seemeth to understand it of the gifts of the holy Ghost, and heavenly candor of holy conversation, as Phil. 3. 20. *Chrysostom*, *Theophylact*, *Euthymius*, *&c.* understand by the sordid garment, unfull uncleanness, and want of mercy and charity. *Greg. hom.* 38. *in evan.* faith also, the wedding garment is charity. Note from all this, 1. that Gods all-seeing eye of justice, easily findeth out hypocrites: 2. that a bare profession of Christianity, and assembling in holy duties with them, shall never save any man, except he adorn that profession with newnesse and holinesse of life; without peace and holinesse no man shall see the Lord, Hebr. 12. 14. 3. that no man is called for the wedding garments sake, neither accepted without it, that is, saved for his good works, nor without them, we we are called χάριτι μόνον πάντες, all by free grace, as *Chrysostom*, *Theophylact*, *Euthymius*, *&c.* here note.

he was speechlesse] ἐφιμώθη, he was muzled, 1 Cor. 9. 9. he could say nothing for himself; his own conscience condemned, and silenced him: so shall it be to all those, who now under the name of Christians, dishonour the gospel, and profession of Christ.

v. 13. *to the servants*] That attended on the guests, that is, to the angels and ministring spirits.

binde him hand and foot] Make him sure, as they do condemned men: it importeth that the damned shall have no power to resist, nor possibilitie of flying. from Gods severe judgements.

cast him] ἐκβάλετε, *cast him forth*; so the Syriack interpreter, *ejicite*.

into utter darknesse] See on chap. 8. 12. that is, as *Prosper* understandeth it, *de vit. contempl. l.* 3. *c.* 12 expulsion from the blessed presence of God, who is *mentium lumen*.

weeping and gnashing of teeth] This importeth their bitter sorrows, who shall be condemned to eternal death, *non videndi sensum habituri sunt, sed dolendi*, *Prosper q.s.* they shall not have sense of seeing, but of sorrowing.

v. 14. *for many are called*] chap. 20. 16. many that are called do not come so far as to professe religion, or any care for the life to come: and among them that do professe well, many are not saved for want of faith and holy conversation.

but few are chosen] That is, (as *Augustine* faith to *Paulinus epist.* 59.) few are, *secundum propositum vocati, in quibus Deus procul dubio præscientia falli non potest*, called according to his purpose (Rom. 8. 28.) in whom doubtlesse the foreknowledge of God could not be deceived; neither is there any unrighteousnesse with God, who foreseeing the whole mass corrupted, in mercy chose some to be vessels of honour, to whom he doth freely give believing, and obedient hearts, that they may be saved; and in justice leaveth others to their own sinful wills; who, disbelieving, and disobeying the gospel, which calleth them to faith and repentance, are the immediate causes of their own just condemnation, as *Clem. Alexandr. strom. lib.* 1. faith, οἱ δ' οὐ δι' ἑαυτοὺς πεσόντες, ἑαυτοὺς ἀπώκνουν ἀνιᾶσθαι, but those who would not obey, doubtlesse withdrew themselves from hope of eternal life.

v. 15. *then went the Pharisees*] When the Pharisees had attempted all means to destroy Christ, and this could not prevail; at last they take this counsel. See Mark 12. 13. Luke 20. 20.

entangle him] παγιδεύσωσιν λόγῳ, how they might entrap him in his answers; this word is properly used for catching as hunters do, with grins, snares, or toils, their intent was to bring Christ into danger, by occasioning him to answer something prejudicious to the Roman Emperour, and so they might deliver him to *Pilate* the Deputy, to be put to death as a mover of sedition, Luke 20. 20. or that which must offend the people, and then they, the Pharisees might destroy him without fear of the multitude, which now mainly awed them, Chap. 26. 5.

v. 16. *they sent to him their disciples*] They would not go their selves to him; having been so lately foiled by him, chap. 21. but sent their disciples who should feign themselves just men, that they might avoid suspition, and that Christ dealing more freely with them, might more easily be entrapped, Luke 20. 20.

with the Herodians] They were men who joyned with *Herod* to patch up a religion, mixed of Heathenisme and Judaisme: in likelyhood they maintained the lawfulnesse of paying this tribute, and the Pharisees the unlawfulnesse of it; so that if he said it was unlawful, the *Herodians* were ready to accuse him to the governour: if he said it was lawful, the Pharisees were as ready to accuse him to the people: though these so much differed in their own opinions, yet both readily agree together against Christ: See the like Chap. 16. 1. Luke 23. 12. See on chap. 16. 6. the Syriack giveth it, בית הורדוס, *debeth Hiraudis*, of the houshold servants, or Courtiers of *Herod*, *Jerom* and *Chrysostom* understand *Herods* souldiers.

the way of God] The way to Heaven, revealed by God.

in truth] Truely and sincerely: thou speakest neither for fear nor favour of *Pilate* or *Herod*, *Theophylact*. Thus are they self-condemned while they seek accusations against him: they confesse they know that he is true, why then did they not believe in him, that they might have been sayed?

neither carest thou for any man] Thou art not so afraid of any man, as therefore to conceal the truth of God.

the person of men] That is, the outward appearance, estate, or condition of men.

v. 17. *tribute*] κῆνσον, it is a Latine word made Greek, properly signifying a valuation of goods or estate, a taxing: according to the proportion whereof they payed tribute in the subdued provinces: and it is here taken for the tribute it self, chap. 17. 24. it is called δίδραχμα, the half shekel of the Sanctuary; they will were lawful to pay this to *Cesar*? The colour of this *quære* was, that God in the law had commanded it to be payed to him yearly, for the use of the temple, or tabernacle, Exod. 30. 13. The Romans conquering Judea, did impropriate, and take it to their own use; for which they afterwards making land cesses by appointment of the Romans, called it tribute. So *Augustus* commanded all the provinces to be taxed, Luke 2. 1. this was layed on every family (*Joseph. Antiq. lib.* 19. *cap.* 15.) now the Jews murmured every where at this, as an impious, or at least unworthy thing; that profane men should thus invade Gods right, and dishonour them; hence was the insurrection of *Theudas* and *Judas*, Acts 5. 36, 37. mentioned.

v. 18. *Jesus perceived their wickednesse*] Their malice and mischievous minde against him.

hypocrites why tempt ye me?] Hypocrites; for you would seem to be holy, but are impious; and you come to me with pretence of your good opinion of my truth and sincerity; when yet I well know you come to tempt me, and to ensnare and betray me: he is God, and therefore cannot be deceived with words and fair pretences, *as Chrysost.* noteth: an hypocrite is he, *qui aliud est, aliud simulat. Jerom.* who is one thing, and counterfeiteth to be another.

v. 19. *shew me the tribute-money*] He calls for it, that he might take occasion from the sight thereof, to confute them the more effectually. verse 21.

a peny] In value seven pence half-peny, the *Syriac* interpreter hath, *denarium argenti capitationis*, a peny of silver, *pole-money*, or *head-money*.

v. 20. *whose image or superscription*] Or *inscription*; he so attemperateth to their captious question, as that, if they would acknowledge truth and reason, he had most apposite ly answered them: seeing *Cesar* had power to appoint coins among them, he had therewith power and right to impose tribute on them.

v. 21. *They said unto him Cesars*] The Emperours ever used to have their images and superscriptions stamped on their coyn: probably containing some words, expressing their Empire over the Jews and other nations to them subject; which might have satisfied any, but the impudent and malicious. See on Luke 20. 19. for this whole story.

render therefore] As a debt. Rom. 13. 7.

unto Cesar] Ye think your payments to maintain Gods service, free you from paying tribute to *Cesar*: but you must maintain, both religion and civil power.

which are Cesars] His stamp upon them, shews ye are his subjects, and therefore ought to pay tribute unto him: for coyning was ever a sign of soveraign power. See on Luke 20. 25.

unto God the things that are Gods] Tithes, first fruits, oblations, and sacrifices. *Jerom* above all, true sanctity; so as *Augustin* faith well, *epist.* 45. *Armentario* he thus said, that man might know *quod Deus exigeret ab homine, imaginem suam in homine ipsi; sicut suam Cæsar exigebat in nummo*; that God requireth of man his own image in man himself: as *Cesar* would have his, in his coyn.

v. 22. *they marvelled*] That he should perceive their close machinations, and so prudently disappoint their subtilty. See Psal. 9. 15. Prov. 21. 30.

v. 23. *The same day*] Mark 12. 18. Luke 20. 27. So vigilant is malice, that they give Christ no rest.

the Sadducees] Who are interpreted just, faith *Jerom. Chrysostom* saith, the Evangelist admireth their impudency, who durst assail him, the same day that the Pharisees were confuted. See on chap. 3. 7. and on Luke 20. 27.

which say there is no resurrection] Act. 23. 8. as beleeving no spiritual substance severed from a body, and therefore that soul and body must dye together.

v. 24. *Moses said*] Deut. 25. 5.

If a man die having no children] That is, if he have never a son, for daughters raise no name to their fathers, but go into another family: and in Deut. 25. a son onely is mentioned, both of him that is dead, and of him that marrieth his wife to raise up seed to him. See on Luk. 20. 28.

v. 25. *left his wife unto his brother*] According to the law.

v. 26. *Likewise the second*] This is added to make the thing seem more absurde, the more husbands the woman had, as they conceived.

v. 27. *the woman dyed also*] Before her death there was no question, therefore her death is mentioned.

v. 28. *whose wife shall she be &c.*] As if they had said, in the resurrection, which ye suppose shall once be, which of the seven shall be esteemed her husband? or shall all have her to wife? See on Luke 20. 33.

for they all had her] See verse 26. &c.

v. 29. *not knowing the scriptures*] Not acknowledging the books of the Prophets, out of which the resurrection might be more clearly proved: nor yet understanding the law of *Moses*; which ye acknowledge to be Gods word.

nor the power of God] Ye consider not how well God is able to raise the dead: as he hath promised. See Philip. 1. 21.

v. 30. *in the resurrection*] In the state of glory, which shall follow the resurrection.

given in marriage] Neither do men take wives, nor parents give their daughters in marriage.

as the Angels] Not without bodies, but without marriage, or any bodily necessities, to which they are subject in this mortall life, but of a spiritual conversation, as *Jerom* speaks. See hereof *Augustin Consent. ep.* 146.

v. 31. *Have ye not read*] See on chap. 12. 5.

unto you] You acknowledge it to be scripture, and to binde you.

v. 32. *I am*] Exod. 3. 6.

The God of Abraham] This was spoken when they were all three dead. He doth not say, the Lord of *Abraham*, for he is Lord of livelesse things also. chap. 11. 25. Psal. 24. 1. but, the God of *Abraham* in covenant with him. Now seeing this covenant of God was with the bodies of these three Patriarks, as well as with their souls, as appears by their circumcision; it follows, that as their souls were then alive, so their bodies must needs be raised from the dead, and be made eternally happy.

but of the living] Θεὸς δὲ οὐκ ἔστι νεκρῶν ἀλλὰ ζώντων, *all live with God, who lived to God, or according to his will. Gr. Nazianzen orat* 21.

v. 33. *The multitude*] The people gave more respect to Christs doctrine then the Sadducees did.

v. 34. *But when*] Mark 12. 28.

he had put the Sadducees to silence] They thought it would be a great honour to them, to silence him that had silenced the Sadducees.

they were gathered together] They advised about the businesse; or, they came together about Christ: as verf. 41.

v. 35. *a lawyer*] He is called a scribe. Mark 12. 28. See chap. 2. 4. & chap. 8. 19. and on Luke 20. 1.

tempting him] Some think it was not out of malice, as verse 18. and elsewhere: but out of desire of knowledge, as the Queen of *Sheba* proved *Solomon*. 1 King. 10. 1. but others conceive it was a captious question, to the end he might expose Christ to the hatred of the people: *non scire desiderans, sed tentans. Jerom.* not desiring to know, but tempting: *Theophylact* faith he came ὡς φιλοτιμῶν φθόνῳ: out of unmeasurable envy; though being something better informed, and answering discreetly, he were not far from the kingdom of God. Mark 12. 34.

v. 36. *the great commandment*] The greatest: because some counted those concerning sacrifices chiefest, as is intimated, Mark 12. 33. Some, that of circumcision: some, that of the sabbath.

v. 37. *Thou shalt love the Lord*] Deut. 6. 5. Luke 10. 27.

with all thy heart] With all the faculties of thy soul.

with all thy minde] This is here added, fo Deut. 6. 5. and with *all thy strength* or *might*, left out here, is added, Mark 12. 30. Luke 10. 27.

v. 38. *The first*] In order: for God must be loved before, and more then all men.

great commandment] It was none of the ten commandments in particular, but contains all the commandments of the first table, and therefore is counted the greatest.

v. 39. *is like unto it*] Not equall to it: for duty to God is above duty to man: but like it in greatnesse, because it containeth all the duties of the second table, as the other did of the first.

Thou shalt love] Levit. 19. 18.

thy neighbour] Another man. Luke 10. 27. 29. 30. 1 John 3. 23. Rom. 13. 8. *nec enim Dominus verè sine proximo, nec proximus verè diligitur sine Deo. Greg. hom.* 30. for neither is God truely loved without our neighbour, nor our neighbour truely without God.

as thy self] As truely, as thy self: sincerely, though not without some inequality of degrees: as, John 17. 21. Acts 3. 22.

v. 40. *all the Law and the Prophets*] This is the contents and summe of them all.

v. 41. *While the Pharisees*] Mark 12. 35. Luke 10. 41. The Pharisees who arrogated to themselves, the onely knowledge of the Law and Prophets: but were extream blinde concerning the mystery of salvation by Christ: in the knowledge of whom onely, is eternall life, John 17. 3. Christ therefore very fitly questioneth them herein.

v. 42. *What think ye*] You who boast of the key of knowledge, and interpretation of scriptures: what do you beleeve concerning Christ?

of Christ] Christ proveth, that though he be truely *Davids* son, according to the flesh, yet that he is also *Davids* Lord, as being God eternall: which the Pharisees not understanding, were not able to answer his question.

Whose son is he?] Of whose stock, or family? for the Hebrews called a mans posterity, his sons.

of David] See on chap. 1. 1. They knew so much, that according to the promise of God, Christ was to come of the linage of *David*: so much they commonly read and interpreted to the people: but they neither knew, nor expected in Christ, any more then the person of a man: therefore, thus much and no more could they answer Christ: they thought he should be ἀνθρωπος ψιλὸς, meer man, faith *Theophylact*.

v. 43. *How then doth David in spirit*] *Non erroris incertæ*, faith *Jerom*: but by inspiration of Gods spirit, he reproveth them, not for confessing him to be the son of *David*: but whereas they taught the vulgar, to expect onely a secular externall kingdom under the Messias: he hereby gives them occasion in the presence of the multitude, to consider the glory and divine Majesty of his kingdom: as he is the Son of God, and *Davids* Lord. He faith, *how doth David in spirit*

spirit; *Mark* added *the holy spirit*: thus *David* spake, Psal. 110. 1. *See* 1 Pet. 2. 19.

v. 44. *The Lord said unto my Lord*] *David* professed that God the Father said so unto Christ, *Davids* Lord.

v. 45. *call him Lord*] See on verse 42.

v. 46. *Neither durst any man*] None of his adversaries durst ask him any thing, after this, in the way of tempting him, for they saw plainly that they could not prevail against him, for they saw evidently by evident truth, and divine wisdom: therefore they came to violence, to destroy him by power: the venome of envy may sometimes be easily overcome, but hardly ever rest.

CHAP. XXIII.

Verse 1. *To the multitude*] Gr. *Multitudes*: to many gathered together.

and to his disciples] When he saw there was no more hope to do good on the Pharisees, he addresseth himself to the people, and his disciples, to undeceive them, and forearm them against their corruptions.

v. 2. *sit in Moses chair*] As Masters and Teachers. verf. 7. 8. 10. and expounders of *Moses* law: for καθέδρα, importeth the office of teaching the word of God, law and gospel: belonging to the Priests under the law, and the Ministers under the gospel: because while they taught, they were wont to sit: *Suidas* interpreteth καθέδρα by ἀξίωμα, a sitting or tarrying.

v. 3. *all therefore*] because God appointed teachers of the law, therefore Christ would have them to be heard, though their persons were wicked: while they who have a calling to preach, deliver the truth, they must be heard, though not imitated, where they practice not. See Mal. 2. 7. Thus he speaketh, saith *Chrysostom hom.* 73 lest he should leave the hearers any occasion of disobedience; to their greater condemnation: or contempt of their Ministry, whom he should after send: in the Ministry, the ordinance of God is to be considered; *sive Paulus, sive Judas baptizet, Christus peccatum lavat, absolvit, & delet*: whether *Paul* or *Judas* baptize, Christ washeth away, forgives, and putteth away sin. *de bapt. Christi* (*inter opera. Cyprian*)

that observe and do] they teach according to *Moses* law, as they professe to do; and go not out of the chair by their traditions: for in such a case our Saviour forbids them to obey them. Matth. 16. 6. 12. true sanctity is in doing good, not in saying onely.

But do not ye after their works] He calleth them their works, which he here condemneth in all this speech following; as hypocrisie, ambition, avarice, pride, &c. for these things are no fruits of *Moses* chair, but of Satans; which whereth how carefull Ministers ought to be, lest they cast down in works, what they would build in words: but withall, that auditors may not compose themselves to the examples of frail men, but to the truth of Gods holy word.

for they say and do not] They speak well, but live ill: they are the fox (chap. 21. 30.) who said he would go, and work in the vineyard, but did not: *qui autem docent tantum nec faciunt, ipsi præceptis suis detrahunt pondus*; saith *Lactantius l.* 3. c. 16. they who onely teach, and do not (as they teach) their selves take away the weight from their own precepts; for who will obey, when teachers teach men not to obey: teach by example thou who request obedience of others: be thou not like those stones set on the partings of high ways, which stand onely, (by their inscriptions) to shew others which way to take, not to move themselves: it is a shame for teachers, not to do what they bid others do; but a greater shame to do that which they forbid others; thou that teachest another, teachest thou not thy self? Rom. 2. 2. by you the name of God is blasphemed amongst the enemies; See 1 Cor. 9. 27. of all the world which perished by the deluge, least to be pitried were they, who built an ark for believing *Noah*, not themselves.

v. 4. *For they binde heavy burdens*] Luke 11. 46. They presse others to the strict observance of Gods law; See Acts 15. 10. This verse interpreteth the foregoing; *they say*, they binde heavy burdens to other mens shoulders; that is, they presse their consciences, telling them rigidly enough, what they must do, or be damned, but do not their selves, they will not move a finger to that duty their selves. It is a *metaphor* taken from some cruell Master, laying intolerable burdens on his beasts and servants (under which they groan) but is moved with no compassion to ease or help them, not so much as with a finger.

with one of their fingers] They will not touch them, much lesse lay them on their own shoulders; thus hypocrites, are commonly severe exactours of those things, which themselves chiefly neglect; as it was objected against the *Athenians*, they knew what was right, but would not do it, every one can speak great things, but few do as they say, example is the most powerfull *rhetorick*, for as Gr. *Nazianzen* saith. *Theodor. epist.* 81. ὁ δὲ πόνος ὁ λόγῳ σταθεὶς τοῖς πολλοῖς, οὐ ἡ πρᾶξις, ἡ σιωπῶσα ἀξιόπιστος, for truely, words do not so much persuade many men, as action, which is a kinde of silent exhortation. *Non eloquimur magna, sed vivimus*, said *Minucius Felix*. after *Cyprian ferm.* 3. *de bon. pat.* who after the like manner saith, *qui virtutum confectionem magis quam jactantiam novimus &c.* i.e. who are rather acquainted with the conscience, then the ostentation of vertues, who do not speak great things, but live, as the servants and worshippers of God.

v. 5. *to be seen of men*] They do works indeed sometimes, which seem morally good, but out of vain-glory, and so wanting the right end, which is the glory of God, they are but (as *Moses* said Deut. 32. 32.) *the vine of Sodom, and of the fields of Gomorrah, their grapes are grapes of gall, &c.* the fruits growing near the dead sea, where those cities stood, are fair without, but onely dust and rottenness within.

They make broad] Broader then other mens. So ambitious are hypocrites in all semblances of good. See Numb. 15. 38. Deut. 22. 12.

their phylacteries φυλακτήρια, *conservatories. Chrysostom* interpreter calleth them, *quasdam custodientia*, means to keep in memory, to wit, the precepts of the law thereon written; for these were ribbands of blew silk; or as some think of parchment, which they wore upon their garments and foreheads; not in obedience to God so much, as ostentation before men, of their singular zeal, and love to the law of God, as if they were very carefull observers thereof. See Deut. 6. 8.

and enlarge the borders of their garments] Hypocrisie easily learneth to abuse any ordinance of God; so here, God commanded that they should make them. צִיצִת *tsitsith*. Numb. 15. 39. 70. κράσπεδα, *fringes in the borders of their garments*, that they might look upon it, *and remember all the commandments of the Lord, and do them*—they enlarged them for shew to men; as if all sanctity had consisted therein, that others might take the more notice of them, and think them to be the onely religious men.

v. 6. *and love the uppermost rooms*] Mark 12. 28, 39. Luke 11. 43. πρωτοκλισίας *the first place to lie down in* feasts; for they lay on *pallets* to eat, and their tables were beds; they might have taken the uppermost rooms, when due, and offered unto them; but they loved them, and ambitiously contended for them; πρῶτο καθέδρας *the uppermost seats in the synagogues* likewise.

v. 7. *and greetings in the markets*] To be first saluted, as if it the chief honour 9. 22. or respect were due to them before all others; and that in publike.

Rabbi, Rabbi Ῥαββί, רַבִּי *rabab*, signifieth great, or excellent, &c. whence cometh רַב, a *master*, or one excellent in any art, and רַבִּי *rabbi*, was taken for a title of dignitie and eminencie, importing those, who by imposition of hands were declared to be wise men: it signifieth here, one preferred before other teachers, because of his abundant knowledge, which makes him to be instead of many: their fault was, that they ambitiously affected that title above others, and took it to themselves without giving due honour unto, God their teacher: they loved to hear the title doubled, or often used.

v. 8. *be ye not called so*] Jam. 3. 1. they could not barre men from calling them so; but they should not rake pride and pleasure in it: he addresseth this to his disciples, whom he meant to furnish with an extraordinary measure of knowledge; and largenesse of heart, that they might be the teachers of the world; least thereby they should be vainly puffed up, and fall into Satans snares: for ambition begets love of eminency, and authority over others; and affectation of prelacy, ushered in Antichrist. *Chrysostom* noteth here, *hom.* 73. the great mischiefs which came into the Church by the ambition of Prelates: for which, he said, he could not abstain from tears, when he heard, or thought of the first places, &c. It is true, they that labour in the word and doctrine, are *worthy of double honour*, 1 Tim. 5. 17. and much to blame are those who deny it them: the contempt of the ministry is a wide door open to heresy. Will the impious and ingrateful world, or no, they are the *ambassadours for Christ* 2 Cor. 5. 20. and stewards of the mysteries of God, 1 Cor. 4. 1. but the dignity of the Ministery is one thing, and the ambition of Ministers another.

one is your master] Your principal teacher: he alludes to Isaiah 54. 13. Jer. 31. 34 arrogate not the glory of God to your selves; for what have you excellent in you, which you have not received, and learned of *Christ*?

All ye are brethren] All ye Apostles.

v. 9. *Call no man your father*] He speaketh not this in a simple and litterall sense: children may call their naturall parent father, and the people may without offence, use this name in reverence to their spirituall Fathers: so *Isaac* said to *Abraham*. Gen. 22. 7. אָבִי *my father*. So *Jacob* to *Isaac*, Gen. 27. 18. &c. So 1 Sam. 20. 2. 2 King. 2. 12. 2 Kings 13. 14. but he taxeth here the flattery of those who were the Pharisees *sycophants*, giving them too high titles; and the pride of those who ambitiously took the same, which is a greater title then Master, and to be attributeth it to his heavenly Father, and the other to himself in the next verse. See more on verse 7. 8.

For one is] Mal. 1. 6.

your Father which is in heaven] See on chap. 6. 9.

v. 10. *Neither be ye called Masters*] Governours: for teaching Masters were mentioned, verse 8. guides of the way, verse 16. chap. 15. 14. Rom. 2. 19, 20. the Scribes, although they were but blinde guides, yet did they ambitiously affect such titles; but the Apostles must not.

v. 11. *He that is greatest*] Here it appears that different places and titles, are not prohibited; but ambitious seeking of them, and proud glorying in them.

shall be your servant] That is, let him be so: as, chap. 20. 27.

v. 12. *Whosoever shall exalt himself*] Luke 14. 11. and 18. 14. this is contrary to the course of the world; for men esteem more of such, as set forth themselves, though with contempt of others: but God hateth and resisteth the proud, and giveth grace to the humble; the sweet watercourses finde out the low valleys, which have the blessing of fruitfulnesse, while the high mountains are barren: the seeming excellency of the proud, like rising smoak, vanisheth as it greatneth.

v. 13. *But wo unto you Scribes and Phariſees*] Luke 11. 52. This word is used, either to denounce the judgement of God eminent, punishment temporall or eternall: or it expresseth the sympathy of those who deplore and pitty: this was the last time he would warn the Scribes and Pharisees of their condition; and therefore having admonished his Disciples, and the people to beware of them, he now layes open to their consciences, their principall sins, and the miseries to which they were liable for the same.

hypocrites] Christ using this term in his sharpest reproofs, shews us that nothing is more detestable then hypocrisie; a hypocrite is he who counterfeiteth, or acteth another mans person. See *Budæ.* ὑποκρίνομαι.

Ye shut up the kingdom of heaven] Ye are so far from opening the door, that when it is opened by *John Baptist*, and me, ye will neither enter into it, nor permit others to enter, who these of some willingnesse thereon. John 7. 48, 49. by threatnings. John 9. 22. or ye challenge the key of interpretation to your selves, and would not suffer any truely to interpret those scriptures that treat of, the Messias, and his kingdom; such fruit beareth your abused authority in the Church.

against men] ἔμπροσθεν τῶν ἀνθρώπων, *in the sight of men, or before the face of men*, when they are at the very door, and ready to enter: for many came to Christs teaching, ready to embrace the Gospel of the kingdom, whom the Pharisees disheartned, by their blasphening of Christs, traducing his doctrine; or by threatnings, and decrees of excommunication, endeavouring so to do.

v. 14. *Ye devour widows houses*] Mark. 12. 40. Luke 20. 47. Ye oppresse and injure widows, who have none to help them, till you leave them not so much as an house to live in. Hos. 4. 8. it is said, they *eat up the sinnes of the people*: that is the sacrifices offered for the expiation of the peoples sins; the meaning here is, that ye perswade foolish widows to give you entertainment, or to bequeath their estates to your societies, pretending that you will gain them salvation, by your continuall prayers for them. See 2 Tim. 3. 5, 6. he nameth widows here, to aggravate their impiety, but we may conceive, that they also abused many others in like manner.

for a pretence make long prayer] *Vitia non decipiunt nisi sub specie umbrâque virtutum. Jerom Lætæ. l.* 2. *ep.* 17. You make long prayers, that widows thinking you to be zealous and religious men, may trust you with their estates, which you defraud them of: you would be taken for godly men, because you make long prayers; so wrong you God and man.

therefore ye shall receive the greater damnation] Greater then other oppressours or impostors: and that first, because ye are so cruel, as to beggle and impoverish helpless widows; God taking on him the protector ship of them and orphans. See Exod. 22. 22. Secondly, because as all sin is out of measure sinfull, (as being committed against an infinite justice) yet most damnable is that sin, *quam titulis blandiatur accusat. Salvian de Gub. D. l.* 4. which a title of goodnesse accuseth: it more aggravateth our cause before God, *si deteriores sumus, & meliores esse dicamur*, saith the same, if so be we are evil, and are reported to be good; how much more, when we take up, and abuse the holy name, and worship of God, for a cloak of cruelty and wickednesse? this is an high injury to the holy Majesty of a just and all-seeing God: therefore (as *Chrysostom hom.* 74. in Math. well saith) whereas all that sin, are worthy of punishment, most grievously shall be punished, who goeth to wickednesse, using such a pretence.

v. 15. *compasse sea and land*] Ye travell sea and land; ye take great pains to convert Gentiles to your religion: as if ye were very zealous for Gods glory.

to make one proselyte] προσήλυτον, A stranger (Hebrew גֵּר *gher*. of גּוּר, which among other significations importeth, *peregrinatus fuit, congregavit*) comming over from heathenish superstition, to Judaisme.

a childe of hell] Much worse, and so more damnable.

v. 16. *It is nothing*] He is not bound to perform his vow, by the temple.

he is a debtor] He is bound to perform, who swears by the gold of the temple; or he is guilty (if he perform not: so the *Syriac* חַיָּב *reus fuit, or debuit*; *peccatus: debitor reus Mar. Trost.* 234. So Rom. 13. 8. So they expressed a debtor, or guilty man, by one and the same word; whence it seemeth that phrase is used in the Lords prayer, chap. 6. 12. *forgive us τὰ ὀφειλήματα ἡμῶν* our debts; that is the sins whereof we are guilty: this seemeth to be out of the *Syriac* manner of speaking, which was the language of our Saviour.

v. 17. *That sanctifieth the gold*] That causeth the gold to be counted holy, because it is sacred, as set apart from common use, unto the service of God, for the use of the temple.

v. 18. *swear by the altar*] This Christ speaketh, not to allow any swearing by creatures, though of the most holy use, but to tax the foolish vanity of their traditions.

v 19. *the gift or the altar*] The gift was not holy, before it was brought to the altar to be offered to God: but the altar was holy before, as being long before thy gift consecrated to the service of God, in that use which he appointed it, and so determinates the gift thereon offered, holy or sacred to the Lord.

v. 20. *and by all things therein*] He is as much bound to perform his vow, as if he did swear by all those things because they all pertained to it: he doth not allow any swearing by creatures, though he condemneth perjury, when men swear by them. See on Chap. 5. 33, 34.

v. 21. *and by him*] That is, in Gods account he is eyed to performe, as if he had sworn by God himself.

that dwelleth therein] Not locally or circumscriptively, for he is infinite and comprehendeth all things. See Act. 17. 24. Jer. 23. 24. but because he chose and appointed that place for his publick worship.

v. 22. *by the throne of God*] See Acts 7. 49. Heaven is called the throne of God; because as the greatest Majestie of kings is seen when they sit on their thrones: so God manifesteth his glory most in heaven, and to the heavenly creatures.

v. 23. *for ye pay* Luke 11. 42. that ye might seem exact observers of the law: this was commanded by the law, Levit. 27. 30. Numb. 18. 23. See hereof D. *Godwin. Moses* and *Aaron, lib.* 6. *cap.* 3

omitted the weightier matters] Hypocrites are careful in small matters, but negligent in the greatest: βαρύτερα, is a comparative relating to tithing mints, &c. which they did by tradition, the law commanding tithes also of more important kindes: for it was as well justice to give the priests their tithes, as to render to any other that which was their own. See on Luke 11. 42.

judgement, mercy, and faith] Just dealing with all men, mercy in relieving the poor, and faithfulnesse in covenants, promises and contracts.

These ought ye to have done] He blameth not those who do the smallest things commanded; but such as think when they have done these, they have done all that is required, and so securely neglect the greatest duetie: *these &c.* that is, *justice, mercy, and truth*; and not to have omitted your paying tithes: here is taxed the prepostrous traditions of Pharisees. See on Luke 11. 42. and Dod. *Godwin, Moses and Aaron l.* 6. *c.* 3. *Ecclesiam fraudare sacrilegium est. Jerom Nepotian. ep.* 14. *l.* 2.

v. 24. *Ye blinde guides*] It is a wretched blindenesse, not to see the absurdity and simplery of such courses; the worse because they were to lead others in religious practices. See Isaiah 42. 19. wickednesse is ever pernicious: but then worse, when the wicked thinks he needs no amendment; but

but worst of all is it, when he thinketh himself a sufficient guide, and reformer of others, who is himself incorrigible; *Chrys in loc.* this they owed to their malice: the God of love is light without darknesse. 1 John 1. 5. but τυφλὸν ἀληθῶς ἡ κακία, *Athanasius epist. ad solitar. vit. Agent.* malice is truely blinde.

Strain at a gnat] It is a proverbiall speech, the sense is; you make a scruple of small things, but nothing care for the main.

v. 25. *For ye make clean the outside of &c.*] Luke 11. 39. Hypocrites make much adoe about ceremonies, their own traditions, or things externall and indifferent, but for the inward and most necessary parts of Gods worship, they are very carelesse. See Mark. 7. 4.

full of extortion] Getting of other mens goods away from them by oppression, ravage and violence. verse 14. Ezek. 18. 16.

and excesse] In the intemperate use of the creatures: how admirable a folly was this in the Pharisees, to be over nice in having clean houses, and uninsels, with fouls fo fowl? without controverfie, externall cleannesse and decent compture is commendable, and necessary, but the fouls cleannesse is of concernment incomparably greater; for the purity thereof shall make us eternally blessed, chap. 5.

v. 26. *Cleanse first that which is within*] He recalleth them from hypocrisie, to a sincere and inward purity in which they shall have comfort. Tit. 1. 15. this consisteth not in externall ceremonies, &c.

v. 27. *whited sepulchres*] See Acts 23. 3. Like those sumptuous tombs which cover stenchie and corrupted flesh and bones of dead carcases. See vers. 6, 7. 14, 15. 23. So were the Pharisees onely externally and to the eyes of other men, religious; but inwardly vitious and wicked; and so more abominably impious, then they who are apparently so. *Nescio enim quomodo turpiora sunt vitia, quæ virtutum specie celantur*; saith *Jerom ep.* 22. *l.* 2. *Calantia*, for I know not how, more filthy are those vices which are covered with shew of vertues: vizours of religion cannot deceive Christ our Judge: labour for cleannesse of heart, which *David* prayed for, Psalm. 51. 10 If we have true purity there, all things *shall be* pure to us; it is onely sin which defileth a man, whose root or fountain is within in the heart; if that be cleansed, then (as it was faid of the unwholsome waters of *Jeriho* healed, 2 Kings 2. 21.) death and barrennesse shall be no more in the words and actions.

v. 28. *Even so ye also, &c.*] Thus our Saviour applying his similitude, sheweth himself the searcher of hearts, and detecteth their secret hypocrisie.

v. 29. *Ye build the tombs of the Prophets*] Ye are like your fathers, though you disavow their cruelty against the former Prophets: you are injurious in perfecuting the living Saints, and would seem religious in honouring the dead: you build and adorn the tombs and monuments of the Prophets, and other just men, whom your fathers slew for preaching the truth, and reproving their sins: and ye persecute Christ and his disciples for the same cause, and think ye are yet religious. See on Luke 11. 47.

v. 30. *and say*] you pretend you would not have done so: thus, as if your fathers vices were your vertues, you can remember and censure them, but not your own sins.

v. 31. *Ye be witnesses*] Your own words and actions testifie.

unto your selves] Or against your selves; as, Mark 6. 12. Luke 9. 5.

That ye are the children of them which killed, &c.] Ye imitate them in their impiety; though as yet ye cannot compasse your designe; for even now ye are plotting what they practiced: you seem to honour the silent dead, because they reprove you not; but the surviving teachers of the same doctrine, you hate to the death, as your fathers did the former Prophets.

v. 32. *fill ye up*] Since ye will needs do so; that your judgement may come upon you. See Gen. 15. 16.

The measure of your fathers] They stored up to themselves great wrath, by their killing the Prophets, but yet the measure is not full; there remaineth something which you will do to exceed their wickednesse, and beyond which there can be nothing more impious: they slew the servants, but you will slay the Son of God; the Lord of all the Prophets: *nihil est ultrà Dei injuriam, gravius peccare quod persint, Ambros. in Luc. l.* 7. *c.* 11. there is nothing beyond the injuring of God himself, that men can more grievous sin.

v. 33. *ye serpents*] This he faith to intimate their kinred in wickednesse (as *Chrysost.* speakes) like their parents, *in veneno malitiæ*--- (as *Euthymius* expressheth it) in the venome of malice.

generation of vipers] See on chap. 3. 7.

How can ye escape] Though ye may escape mans judgement, ye cannot Gods: or, whosoever escapes hell, certainly ye cannot, who sin out of so definite a malice.

of hell] See on chap. 5. 22.

v. 34. *Wherefore*] Seeing ye are so cruell, ye shall have matter to exercise your cruelty: Gods work must be done, mans impiety cannot overcome Gods mercy; nor the abusers thereof escape his justice.

I send unto you] After my resurrection and ascension into heaven.

Prophets and wise men, and Scribes] He calls the Apostles and Pastours under the Gospel, by that name of Prophet, which was best known to the Jews; and mentioned verse 30. that they that honoured the dead Prophets, and their wise men and Scribes, might know what accompt they ought also to have made of the Apostles, that were more excellent then they. See on chap. 11. 11.

ye shall kill] Ye shall be permitted to exercise the like cruelty on them, which the Prophets have suffered.

in your synagogues] See chap. 10. 17.

from city to city] chap. 10. 23.

v. 35. *All the righteous blood*] All the blood of righteous men: so terrible shall your judgement be, that you may seem to answer for all the murders of the godly from the beginning of the world, unto that time.

of the righteous Abel] Gen. 4. 8.

of Zacharias] 2 Chron. 24. 22. These are named, because the blood of the one, was faid to cry for revenge. Gen. 4. 10. (as indeed all blood unjustly shed, doth) as did the mouth of the other at his death: or because the one was the first righteous man, and the other the last Prophet, whose name is upon record in the old Testament. See note on Luke 11. 51.

whom ye slew] Because the nation is still accounted the same: So Mark 10. 3. John 6. 32. and 7. 22. Acts 7. 38.

v. 36. *All these things*] All these punishments.

upon this generation] For Jerusalem was soon after destroyed.

v. 37. *O Jerusalem, Jerusalem*] Luke 13. 34. The name is doubled, to expresse great affection in the speaker: as 2 Sam. 18. 33.

thou killest the Prophets] Nehemi. 9. 26. Act. 7. 32.

and stonest them which were sent] 2 Chron. 24. 21.

How often would I have gathered] He speaketh of his humane and ministerial will: or, *de voluptate signi*: God often offered them mercy, protection, and sundry favours, which they willfully put by through their sins, from which they would not be reclaimed. See on Luke 13. 34.

thy children] The Jews, whose mother city was Jerusalem, to which they repaired for solemn and publike worship, judicature, and succour, in war, or publike calamities. Luke 10. 14.

together] A long time striving with them, to bring them to faith and repentance. See Psal. 17. 8. & 91. 4.

ye would not] So Prov. 1. 24. Isaiah 65. 12. & 30. 20. Jer. 7. 13. Ezek. 24. 13. *nos calamitatum nostrarum auctores sumus---nos, inquam, nos, etiam Deo nolente, crucifamus. Salvian l.* 8. we are the authors of our own woes---we, I say, we our selves, (against that which God would in mercy) torment our selves---*nihil est in nos, crudelius nobis*: there is nothing more cruell against us, then our own selves; we will not be healed. See Ezek. 18. 31.

v. 38. *Your house is left unto you desolate*] Your city and temple shall be destroyed: God often and long offereth mercy, but at last (as *Cardan* speaks out of *Valer. Max.*) *tarditatem supplicii--gravitate compensat*; he recompenseth the slownesse or delay of the punishment, with the grievousnesse thereof. See on Luke 13. 35.

v. 39. *Ye shall not see me*] In this bodily manner.

henceforth] For this was in his last journey to Jerusalem; and the last time of his publike teaching. See on Luke 13. 35.

till ye shall say] Ye would be glad to have me present, when Jerusalem shall be distressed; then would your selves be glad to cry, save Lord, which ye thought much to hear the children cry, chap. 21. 16. or after my resurrection, ye shall see me no more, till good men among you rejoyce at my coming to judgement, with such acclamations as Jerusalem heard, chap. 21. 9.

CHAP. XXIIII.

Verse 1. [*Jesus went out*] Mak 13. 1. Luke 21. 5.

departed from the temple] Purposing to come there no more; having taught there, divers dayes together.

to shew him the building] Chap. 22. 38. He had foretold the destruction of the temple, they shew him the building, as

as they went toward the Mount of Olives, from whence was the Temples fairest prospect; pitying that such a magnificent pile should be destroyed: as if they said, behold, what a goodly house thou wilt lay wast. *Theophylact.*

v. 2. *There shall not be left here*] Luke 19. 44.

one stone upon another] If thall be utterly destroyed, and demolished: it signifieth an extream and utter devastation, which came to passe by *Titus* and the Roman army, wasting all with fire and sword, and evening with the ground, that magnificent Temple and city, which was the glory of the world. (See *Joseph. l.* 7. *c.* 9, 10. 18. *de bel. Jud.*) though *Titus* by a strict edict at first storming the city, forbad the defacing of the Temple; yet the souldiers burnt it and the city: this siege began at the passeover, and the Temple was burnt (as some say) *August.* 10. when it had stood 589. yeers: the city was burnt, *Septemb.* 8. in the yeer of our Lord, 71. *Abr. Buchholcer. ind. chron.* Such is the truth of Christ, no power or counsell of men can defeat it: so miserable a state was the blindnesse of the Jews, who seeing these things come to passe, according to the prediction of Christ, could not then, cannot yet, repent and beleeve in him. See Jer. 7. 4. So just is God in rejecting them: so long as the malady seemeth to promise any hope of recovery, the Physician useth gentle means of recovery, but when he despaireth of the cure, then as *Athanasius* faith, *de prodit. Jud. ἀποτέμνεται τὸν* & the disaffected part is cut off: so doale God with them.

v. 3. *upon the Mount of Oliver*] *Mark* addes, *over against the Temple*, which words shew the occasion of this.

The Disciples came unto him] That is, *Peter, James, John, and Andrew*. Mark 13. 3.

privately] Because it was a dangerous question to be asked in publike, concerning the destruction of the Temple, as may appear chap. 26. 61. Acts 6. 14.

tell us] Here are three distinct questions propounded; the first concerning the destruction of Jerusalem and the Temple: the second, about Christs coming, not to judgement, but as they dreamed, to his temporall kingdom: the third, concerning the end of the world: the answer to the first, (as some conceive) reacheth to verse 23. to the second, from thence to verse 36. to the third, from that verse to the end of the chapter: but indeed, to the first and third, he answereth somewhat promiscuously, so that some things must be understood of the destruction of Jerusalem, and some things concerning the end of the world.

v. 4. *That no man deceive you*] Satan will be busie to seduce you by many and variable impostors, which he will send into the Church to corrupt the doctrine, which I have delivered you, but be you vigilant, that you be not deceived.

v. 5. *in my name*] Some pretending that they are authorized by Christ: as, Acts 19. 13. *Some* that they had the same authority with Christ; or that they were Christ the Messias: as here verse 23. John 5. 43. Some promising them temporall deliverance, which they expected. Luke 24. 21. See Acts 5. 36, 37. and 21. 38.

v. 6. *of wars*] Slaughters, and bloody tumults, as among them, under *Caius*: so also among other nations.

rumours of wars] Reports, and expectation of other like troubles.

Be not troubled] Be not affrighted at them; be not dejected, but confider Gods power and protection over you.

the end is not yet] Understand this of the Jews finall destruction, or of the end of the world.

v. 7. *Nation shall rise against nation*] As, 2 Chron. 15. 6. Such troubles fell out under *Claudius* and *Nero*, as also many since, in divers parts of the world.

There shall be famine] Acts 11. 28. λιμοὶ καὶ λοιμοί. Sword, famine, pestilence, deaths, three weapons; like *Jobs* three darts. 2 Sam. 18. 14.

pestilences] Which usually follow wars, and famine. Rev. 6. 5. 6. 8.

v. 8. *Of sorrows*] They shall go before the destruction of Jerusalem, as the pains of a woman before her travell. See Psal. 48. 6. Isaiah 13. 8. Jer. 30. 6, 7.

v. 9. *Then shall they deliver*] Chap. 10. 17. Luke 21. 12. John 16. 1. Christ here passeth from his discourse of common calamities, to the peculiar crosses and sufferings of his: the Jews shall apprehend you, and convent you in their consistories; as *Peter* and *John*, Acts 4. and 5. chapters.

all nations] Not the Jews onely.

for my names sake] For the profession of Christ. See chap. 5. 11.

v. 10. *Many be offended*] Scandalized at the present calamities, be falling Gods people, shall fall from the Christian profession, chap. 13. 21. See 2 Tim. 1. 15.

shall betray one another] The Apostates, shall betray those who will not with them deny the faith, and run to destruction of body and soul for company.

v. 11. *False Prophets*] Acts 20. 30. 2 Corinth. 11. 13. 2 Tim. 2. 18.

v. 12. *Iniquity shall abound*] Because of their cruelty toward Christians, love to God and man, shall grow cold, not shewing it self as before in offices of piety and charity. See 2 Tim. 4. 16. Hebr. 10. 25.

v. 13. *But he that shall endure*] Rev. 2. 10. Not a good beginning onely, but perseverance shall crown our hopes.

shall be saved] Either freed from the common temporall calamities, or however he shall obtain eternall life, and salvation in Christ Jesus; *virtus boni operis perseverantia est. Greg. hom. in Evang.* 25. the vertue, or excellency of a good work, is perseverance, the end makes happy: *Paul* began ill, Acts 8. 1. & 9. 1. but ended happily (See Rom. 8. 38. Phil. 3. 6, 7, 8. &c. 2 Tim. 4. 6, 7, 8.) *Jude laudantur exordia, sed finis proditione damnatur. Jerom ep.* 21. *l.* 2. *Eustæ* (See chap. 10. 4. & 26. 47. 49. & 27. 4, 5. Acts 1. 18.) *Judas* beginning is commended, but his end is condemned of treason: let him that thinks he standeth, *take heed lest he fall*. 1. Cor. 10. 12. See Ezek. 18. 24.

gospel of the kingdom] Joyfull tidings concerning the kingdom of heaven.

v. 14. *In all the world*] To all the then known parts of the world the Gospel was preached before the destruction of Jerusalem. See Mark 13. 9, 10, 11. Rom. 1. 8. Colos. 1. 23.

for a witnesse unto all nations] Of the mercy of God offered them in Christ, and of the obstinacy of the Jews, that they might understand that God had justly rejected them, who were incorrigible.

Then shall the end come] Then the utter ruine of them, and the ruine of Jerusalem, their Temple, and service there, shall come, as verse 8. See Ezek. 7. 2.

v. 15. *When therefore ye shall see*] Mark 13. 14.

the abomination of desolation] These words are taken from Dan. 12. 11. where we read, that from the time that the daily sacrifice should be taken away, to give, or *set up* שקץ שמם *shikkuts shomem* 70. as here, τὸ βδέλυγμα τῆς ἐρημώσεως the destructive abomination; or as the Hebrew is given by some, *abominationem stupendam, or obstupefacientem*; thus the Prophet called the profanation of the Temple, whether we understand it, with *Theophylact*, of *Cesars* image there set up; or of the setting up of the Eagle (the signe in the Roman standard) in the 13. yeer of *Nero*, in the moneth of *May*, in Judea, according to the word of the Lord by *Moses* Deut. 28. 49. *The Lord shall bring a nation against thee from far*; as, יראה הנשר *iide hannasher, the Eagle flyeth*; *in similitudinem aquilæ volantis &c. Hutter: as a flying Eagle*; *a nation whose tongue thou shalt not understand*: or that which (after the Roman Eagle was seen there in their flying colours) fell out in the time of *Cæsar Adrianus*; who for the Jews rebellion under their *pseudo Messias, Barcochebon*, interdicted the Jews return to Jerusalem; and to that purpose, not onely changed the name of Jerusalem to Elia, but also caused the marble statue of an Hog (which was an abomination to the Jews) to be set up over that gate of the city which opened toward Bethlehem; it was a certain signe and token of their desolation and finall destruction; their sceptre departed; they subjected to the Roman Empire, their Temple demolished, their daily sacrifice ceased, and they scattered over the world; was the completion thereof, which *Daniel* foretold, about 670 years before it came to passe; and this was about an hundred years after the blasphemous Jews had cryed out, *his blood be on us, and on our children*: Gods justice is ever sure, though sometimes slow: See on Luke 21. 20. &c.

by Daniel] See Daniel 9. 27. & 12. 11.

in the holy place] In Judea, the holy land; before the holy city. See Isaiah 63. 18. or as *Theophylact* thinks, *Cesars* image set up ἐν παῖς ἁδύτοις τῷ ναῷ, in the inward parts of the Temple.

let him understand] Let him take notice, that when they see the Roman colours flying in Judea, the Temple and city shall be destroyed, and the nation of the Jews finally scattered, according to the Prophet Daniels prophesie. Dan. 9. 26.

v. 16. *Then let them*] Being warned by these signes, let them flee to save their lives. See on Luke 21. 21.

into the mountains] For there would be no safety in any of their cities, So Gen. 19. 17.

v. 17. *Not come down*] If he can escape with life some other way: let him make all the haste he can to be gone, and not stay to save ought of his goods.

v. 18. *His clothes*] His coat, or cloak, or other garment, such as men use not to work in, in the fields; lest tarrying too long in the city, the Roman siege hinder him up to destruction, with the rest which shall perish there: *ἱμάτιον* signifieth

signifieth either house furniture, carpets, coverlids, &c. or a coat, *Budæus, ex Athenæ. l. 12.*

v. 19. *That are with childe*] Such could not well flee, at the enemies approach, because of their burden; nor nurses from their children. See Luke 23. 29.

v. 20. *Not in the winter*] Because bad wayes, and foul weather might hinder them.

Neither on the sabbath-day] They not understanding, that in case of necessity, it was lawfull to flee or make defence on the *sabbath-day*, might more be exposed to the fury of the enemy, neither could they that day get things necessary, by reason of their strict observation of the sabbath.

v. 21. *Such as was not, &c.*] To that nation. Luke 21. 23. Exod. 9. 24.

v. 22 *No flesh be saved*] He speaketh of the calamity of the Jews, and in this speech relateth to the same, the meaning is, none of the Jews should be saved from that slaughter, except the Lord should shorten those dayes of affliction before mentioned: flesh is by a figure put for mankinde, and here, as Jer. 12. 12. and 45. 5. for the Jews.

for the Elects sake] For the Elects sake, διὰ τοὺς ἐκλεκτούς. *Theophylact*, of themselves; or, which were among the Jews which should perish.

those dayes shall be shortned] He meaneth τὰς θλίψεις καὶ τὸν πόλεμον. *Theophylact*, those (dayes of) afflictions and wars, which were coming on the Jews: had they long continued, they must have all perished by the sword and famine: but they had a speedier end of their calamities; the obstinate impiety of reprobates provoked Gods justice, to have continued them long; but his mercy prevailed for the Elects sake to shorten them, and quickly end that bloody war, by giving the Roman a speedy conquest: so that Jerusalem was taken in five moneths, or there about; which could not have been, but that the seditious citizens burnt up their own store of corn: See *Joseph. de bel. Jud. l. 6. c.* 1. and the many fortified towers in Judea and Galilee, were taken in a yeer and half: which was then imputed to the hand of God, favouring and prospering the Roman; *Joseph. q. l. 3. c. 11. l. 7. c. 16.* all which God did for his truth and Elects sake: for from that miserable slaughter, Jerusalem being rendred, there escaped above four hundred thousand persons. *Joseph. q. l. 7. c. 15.* which were dispersed among the nations.

v. 23. *Then if any man &c.*] Mark 13. 21. Luke 17. 23. Then when Satan shall be loosed, Rev. 20. 2. and become a lying spirit, in the mouths of seducing impostors. See 1 Kings 22. 22. 2 Cor. 11. 13, 14, 15. 2 Thes. 2. 9. &c. Rev. 12. 9. 12. then, whatsoever men seem in excellency, or authority, if they preach otherwise unto you, then that you have received, *let them be accursed.* Gal. 1. 8. hear them not.

v. 24. *false Christs*] Either such as *John* calleth Antichrists. 1 John 2. 18. or such as shall feign and call themselves Christs.

false Prophets] Those who reach lies; falsely interpreting and applying the word of God to sinister and impious ends: as do Sectaries, Schismaticks, and Heretickes: men pretending to much godlinesse and gifts, with power to exercise the same in the Ministry, to which God calleth them not: to their opposition of the truth of Christ denominateth, and sheweth them false; and their usurping the Ministry, Prophets. for otherwise they could be but false and erring lacks, or people, they had not so much as a semblance of Prophets. Some understand here the false Prophet, mentioned, Rev. 16. 13. and some, Mahomet.

shew great] δώσουσι σημεῖα: *They shall give*, or openly shew forth: so the Hebrews use their word נתן *nathan*.

signes] That is lying wonders; as, 2 Thes. 2. 9. Reve. 13. 13.

deceive the very Elect] Not among the Jews onely, but among the Gentiles also, called to the faith of Christ, which they did dangerously attempt, by their specious pretences, and shews of extraordinary zeal and godlinesse: for, as *Mimucius Felix* saith, *incauti crediti circumventuntur ab his, quos bonos putaverunt*: the incautiously-credulous are circumvented of these, whom they thought to be good men.

v. 25. *Behold I have told you before*] That your selves by this forewarning, may be armed against their delusions, and may not be troubled, when you shall see so many falling away from the truth, and giving heed to the spirit of errour. See John 16. 14.

v. 26. *He is in the desert*] That is, Christ, or his true Church where he is present, is in the separation, and among those who withdraw themselves from the publike professours of Christianity: for those false Christs, and their instruments, used to draw men and women out into the deserts, where they might more securely, and without discovery or resistance, make head, and gather congregations.

in the secret chambers] In the inward rooms, and private places, apt for conveniecies: it is true, *honesta semper publicè gaudet scelera secreta sunt*: things honest ever rejoyce in being publike, impieties are secret: which though it be not always so, because the best are moft persecuted and suppresst, and God is just in bringing wickednesse to light; yet ever the good would appear, and the vitious would be concealed.

v. 27. *As the lightning*] They need not seek Christ, his kingdom, or coming to judgement, in this or that peculiar place; he will appear like the lightning in a moment to the startled world.

v. 28. *For, wheresoever*] Luke 17. 37. A proverb used concerning things every where alike: the meaning is, it will be found of those who look after it.

v. 29. *Immediately after*] The like calamities shall befall the Roman Empire, that had by them afflicted the Jews before. See Rev. 6. 12, 13. These things may be spoken allegorically: as, Isaiah 13. 10. & 24. 23. Ezek. 32. 7. Joel 2. 10. 31. & 3. 15. Job 30. 28. Jer. 15. 9. Amos 8. 9. Some understand it literally to be fulfilled a little before, or at the last day; but that usesh not so to be described, but by fire. 2 Pet. 3. 12. others take these things litterally for strange lights in the heaven, either before the destruction of Jerusalem, or before the day of judgement: of which time they who understand it, conceive that he faith, *immediately*, that men may ever watch and provide for his coming: as, Phil. 4. 5. Hebr. 10. 37. 2 Pet. 3. 8. or *immediately* after the troubles of the Church under Antichrist, which some think intended in the former verses. as, 2 Thes. 2. 8. or after the great troubles of the Church. Rev. 20. 7, 8, 9. whereof these Jewish or Gentile troubles might be a foregoing signe: some think the certainty of the thing onely here intended, and not the nearnesse of time. See on verse 33.

shall the sun be darkned] Mark 13. 24. Luke 21. 25. See on Acts 2. 19. certainly he foretelleth the signes which shall precede the last day: but how the sun shall be darkened, the moon obscured, or the stars fall, it is rather to be expected then defined by us.

the powers of the heavens] The spheres, and stars of heaven; except we take it allegorically, as some do.

v. 30. *signe of the Son of man*] Such as shall testifie that Christ is coming to judge: what that signe shall be, whether some extraordinary *comet*, as some conjecture, or the signe of the crosse, or some other glorious light; the Scripture not determining, we should but vainly enquire.

all the tribes of the earth] All families and kinreds: it is an allusion to the Jews distributed into tribes.

shall mourn] They shall be in such sorrow, that they shall smite on their breasts, as with horrour of heart, and confusion of face, by reason of those grievous and inevitable judgements then upon them, for their contempt and abuse of this Gospel. See on Luke 21. 26.

They shall see the Son of man] Rev. 1. 7. At his last coming, hovering on the clouds, as on a throne of glory. chap. 25. 31. Acts 1. 9. 11. 1 Thes. 1. 17.

with power] With all the holy Angels attending him. 1 Thes. 4. 17. chap. 16. 27. & 25. 31.

and great glory] With a visible brightnesse, and divine Majestie.

v. 31. *And he shall send his Angels*] See 1 Thes. 4. 16. and chap. 13. 41.

with a great sound of a trumpet] Or with *a trumpet and a great voice*: as, Exod. 19. 19. & 20. 18. See Psal. 47. 5. 1 Cor. 15. 52. 1 Thes. 4. 16.

shall gather together] As the manner was to gather the people together with a trumpet. Numb. 10. 2.

from the four winds] From all quarters of the world. See Isaiah 43. 5, 6. Rev. 7. 1 Zech. 2. 6. See on chap. 8. 11.

from one end of heaven] In respect of our sight: otherwise, heaven is round, and hath no end. See Psal. 19. 6. Deut. 4. 32. & 28. 64. from east to west, from north to south.

v. 32. *yet tender*] In the spring, when the sap riseth, and shooteth out into the branches. See on Mark 13. 28.

putteth forth leaves] Cant. 2. 13.

v. 33. *When ye shall see these things*] When ye shall see these things befal the Jews, look for those things which shall shortly after befall the rest of the world also: for the one is the forerunner of the other; as the putting forth of the leaves of the fig-tree, is of the summer. Or when ye shall see those extraordinary things mentioned, verse 29. look for Christs coming to judgement speedily.

is near] The coming of the Son of man, Christ Jesus. verse 30. or trouble is near coming on the Gentiles, when Jerusalem

Jerusalem is destroyed: then it is neer, as it were certainly at the door. See Gen. 4. 7. James 5. 9. Phil. 4. 5. Rev. 1. 3.

v. 34. *this generation shall not passe*] Some alive shall see all fulfilled that I have spoken, concerning the destruction of Jerusalem, and the troubles accompanying it.

all these things] That are shortly to come, opposed to that day, verse 36. where he speaketh of the last day.

v. 35. *heaven and earth shall passe away*] Mark 13. 31. may foundet paile away, then any of my words prove false: as chap. 5. 18. Luke 16. 17. Haiah 54. 9. 2 Pet. 3. 10.

v. 36. *of that day*] Of the day of judgement, and of the end of the world of which, verf. 30, 31. which was expected of all Gods people, 2 Tim. 1. 18.

hour] The time and season, 1 Thes. 5. 1. hour taken at large, as 1 John 2. 18. Rev. 3. 10. and 14. 7. 15.

knoweth no man] God hath hidden that day and hour from us, that we might never be secure, but always prepared for it; *ut pendulo expectationis incerto meus solicitus---adventus diem semper expectans, semper expectando speraret, &c. Hilar. de trin. l. 5.* that the minde solicitous with a pendulous uncertainty, always expecting the day of his coming, might in expecting always hope for it, and have a watchful care against that uncertain, certain hour. So saith our Saviour, be ye also prepared, because ye know not what hour the Son of man will come. See Luke 12. 40.

not the angels of heaven] Much lesse finful men on earth, who are far below them in knowledge.

v. 37. *for as in the dayes of Noe*] Gen. 7. See on Luke 17. 26.

so shall also the coming &c.] That shall suddenly when the secure world thought of nothing less, and so also shal Christs coming be, to judgement, when the secure world least expectesh him, 2 Pet. 3. 10. 1 Thes. 5. 2, 3.

v. 38. *they were eating and drinking*] Men were then also given to brutish sensuality, and secure luxury, as here. v. 49. τρώγοντες, *eating* is proper to beasts: here proveth luxury, not a sober use of the creatures. See on Luke 17. 27.

giving in marriage] See on chap. 22. 30.

v. 39. *and knew not*] Took no more notice of it, then if they had heard nothing at all of it, not believing what *Noah* had foretold.

took them all away] All the secure unbelieving world; of which number *Noah* and his family were not.

so shall also] So unprepared shall men be at the day of judgement, as if they had never heard thereof: and many of them who cannot but believe, or at least fear it will come; yet vainly procrastinate, and put off their repentance and preparation from day to day, until death and judgment suddenly come upon them, and finde them unprovided.

v. 40. *Then shall two*] See on Luke 17. 36.

in the field] At their harvest work, other labour in sowing, about their cattle, or other like employment.

the one] One of the two: they shall not be taken by families, as *Noah* was: but one friend shall be taken by Christ into heaven, and another left for the devil to carry into hell. Some think it also relateth to the destruction of Jerusalem,

shall be taken] As led by the hand out of the common danger and destruction: an allusion to Gen. 19. 16. the Syr. giveth by a word, which among other significations, importeth to lead out, or into, as *John* 16. 13. Rom. 8. 14. or to take to ones self, John 14. 3. See on Luke 17. 36.

v. 41. *two women*] Bondwomen, or of the meanest condition, such as used to grinde at the mill, Exod. 11. 5.

v. 42. *watch therefore*] Mark 13. 35. watching is enjoyned all Christians here; and Ministers after, v. 45. Luke 12. 41. we must by faith expect our Saviour perpetually, and be ready to receive him. v. 44. *qui enim penitenti indulgentiam promisit, diffimulanti diem erastinum non spospondit. Prosper ep.* for he that promised mercy to the penitent, hath not promised to morrow to the dissembling. So also *Greg. ho. 12. in evang.* we must therefore always expect the last day, which we can never foresee.

v. 43. *But know this*] Luke 12. 39. 1 Thes. 5. 2. this you must necessarily know, except you are willingly ignorant: as 2 Pet. 3. 5. this is evident to common reason.

in what watch] Mark 14. 25. that is, in what hour of the night, which they divided into certain watches.

broken up] Digged through, as thieves use to do, Exo. 22. 2.

v. 44. *such an hour as ye think not*] Unlesse ye watch; for the Master of the house dreams not of the coming of the thief. The secure man thinketh not of the suddain coming of Christ which will be more terrible.

v. 45. *who then is*] Luke 22. 42. See note thereon: as if he said, Faithful Prelates are but rare, but ever blessed, as v. 46. such a one is, as *Theophylact* expresseth him, σπάνιος καὶ φυσικώτερον, *rare and hard to be found.*

ruler over his] As a Pastor over the flock, or a Steward of the mysteries of God, 1 Cor. 4. 1. See on Luke 12. 44.

houshold] Over his servants, ὁπὶ τῆς θεραπείας αὐτοῦ, *over his service*, over the rest of his servants, *famililiam*, interpret. *Theophylact*, *over the sons of his house*, or family: syr. over his domestical servants.

to give them meat] As Gods Steward: that is to preach the doctrine and knowledge of Christ, which like those five loaves which Christ blessed, is not diminished, but encreased by giving out to many, or like the widows oil, 2 Kings 4. encreased onely by pouring out.

v. 46. *blessed &c.*] Happy shall they be, if they persevere in their faithful diligence, and care for the people of God: though perhaps they may suffer many unworthy things of a present impious world, as the Prophets, Apostles, Martyrs, and most faithful Ministers, ever did; yet happy shal they be when Christ appearing to call them from hence, shall finde them vigilant over the flock committed to their charge.

v. 47. *ruler over all his goods*] All that he hath: of a Steward he will make him overseer of all his chiate, Gen. 36. 4. 6. he shall advance him to a greater command and dignity. See Rev. 2. 26. and here verse 45. the meaning is, he shall reign with Christ, and be partaker of the riches of his grace, and blessednesse.

v. 48. *that evil servant*] But if the evil steward neglect the salvation of the people; if he tyrannize over them.

say in his heart] If he think with himself, Psal. 14. 1.

my lord delayeth his coming] It will be long ere he comes: as 2 Pet. 3. promising himself a long life, and time to repent in, and to make his peace. So securely contemning and abusing the long suffering and patience of God; presuming to do any violence and injury to God-people, because he doth not presently appear against them, and their impiety.

v. 49. *to smite*] To exercise any kinde of cruelty on his fellow servants (by vertue of his authority) for whose good and welfare he was put into that office, which therefore he ought to have had the more care of, 1 Pet. 4. 10.

with the drunken] If he give lewd example of luxury and intemperance, making him scandalous, his ministery lesse effectual, and the very doctrine he preacheth despicable, so causing the name of God to be blasphemed.

v. 50. *when he looketh not for him*] Of which (day) he thought not, saith the Syriack interpreter: the judgements of God are not so much as in the thought of the wicked: they cry, *peace, peace*, till sudden destruction come upon them, then are they the moft dejected men of the world. See 1 Sam. 28. 20. and Dan. 5. 1, 2, 6, 7.

v. 51. *cut him asunder* διχοτομήσει αὐτὸν, *cut him in two pieces*: either by rending his soul from his body or body and soul cast out of Gods blessed presence, divided him from the elect to damnation. See on Luke 12. 46.

his portion with hypocrites] He shall have greater punishment then ordinary, as also hypocrites must expect; because counterfeit sanctity is double iniquity. See Job. 20. 29. Psal. 11. 6.

weeping, &c.] Matth. 8. 12. and 12. 42. 50. and 22. 13.

CHAP. XXV.

Verse 1. THen] The Evangelist prosecutes the conclusion of Christs last sermon, concerning his glorious and sudden appearance to judgment, and our duty in watching, left that day should be unprepared, unfaithful in our duties: *then*. in the day of Christs coming, mentioned chap. 24. 51.

the kingdom of heaven] The Church in this world, *Greg. hom. 12. in Evang.* as Matth 13. 41. or the condition of men in the Church of God.

virgins] The custom then was to make marriage feasts in the night: the bridegroom used to come with a choice company of young men, which were called the *children of the bride chamber*, chap. 9. 15. certain virgins of the acquaintance or kinred of the bride, used to go meet the bridegroom, attending him unto the wedding-house: to which custom Psal. 45. 14. allodeth, *she shall be brought unto the king, in raiment of needle work, the virgins her companions that follow her shall be brought unto thee*: by virgins here are signified pure souls, as 2 Cor. 11. 2, 3.

which took their lamps, and went forth] They carryed them forth (as the custom then was) lighted for the service of the bridegroom and his train; in which there was both solemnity, and accomodation of light for the company passing by the way.

v. 2. *Five of them*] He faith not this to intimate that there were as many wise or good men, as wicked which are truly foolish: the whole world (untegenerare) lieth in wickednesse, 1 John 5 19. but he simply noteth the difference, in an equal condition; in which all Christians alike, professe their hope of salvation by Christ, and their expectation of him to judge the living and the dead; yet among these there is much difference, some truely believe, some are hypocrites; some professe in words onely, but not in heart, having a form of godlinesse, but denying the

power thereof: they confesse they expect a judgement; but live as if they thought in their hearts, there were no God to call them to account. See Psal. 14. 1,&c. none but the foolish can think, and do thus; or hope to impose on Gods all-seeing justice: but they are wise, who truely fear God, and endeavour to serve him faithfully (Psal.111.10) though there are but few such.

were wise] So shewed they themselves, in providing timely for their present employment.

were foolish] These shewed themselves such, in neglecting the main, for which they were called, and came together: such are they, who professing faith in Christ, yet prepare not themselves against his coming. For as *Augustine* faith, *de verb. Domini serm.* 23. these are not *qualescunque animæ, sed tales, quæ habent catholicam fidem, & habere videntur bona opera in Ecclesia Dei*, not every, or any soul, but such as have (or professe) the Catholick faith, and seem to have good works in the Church of God. In his 120. epistle to *Honoratus*, he interpreteth this something neerer, of men (*alienâ laude lætantibus, & propter ipsam inanem laudem, non propter conscientiam suam, ubi illis testis est Deus, bona operantibus*) rejoycing in others praiting them, and doing good, not for their conscience sake, where God is their witnesse, but for vain praise of men.

v. 3. *took their lamps*] By which is represented, profession of faith and sanctity.

but no oil] Besides that which was burning, and spent ere the bridegroom came, verse 8. that is, they had no good works of faith, (charity and sanctity) without which, faith is dead, and inactive. See Galat. 5. 6. James 2. 26. so *Jerom* on this place faith, they have no oil, who seem to confesse the Lord with the like faith, *sed virtutum opera negligunt*, but neglect good works.

v. 4. *oil in their vessels*] In their lamps: the meaning is, they prepared to meet Christ, with faith, repentance, and charity; which is, (as *Jerom* saith) *lumen indefictens*, a light which shall never fail, or go out: See 1 *Cor.* 13. 8. faith shall end in enjoying, but charity shall be perfected, not ended in heaven: this oil then is that which the Apostle speaketh of 2 Cor. 1. 12. the testimony of their consciences: this to carry oil with them, not to buy of those that sell, that is of flatterers, *Augustine ep.* 120. who do good, *ut laudentur* Deus, that God may be praised.

v. 5. *while the bridegroom tarried*] It was not a little time, *inter priorem & secundâ adventum Domini, Jerom*, between the first and second coming of the Lord Christ: Christs coming must be expected with holy patience, Habak. 2. 3. *Mora sponsi pœnitentiæ tempus est, Hilar. can.* 27. the bridegroomis tarrying is the time of repentance.

all slumbred] Some died (as *Jerom* interpreteth) others after long attendance, and expectation, began to be possessed with secular cares; distracting their thoughts from a present watch, and looking for Christ; so *Augustine ep.* 120. which slumber, elect and reprobates are in several degrees, subject to. Good men are at some times somewhat more negligent then they should be; but they alwayes keep a good conscience, and an heart prepared, in some good measure to receive Christ, Acts 23. 1. and 24. 16. 2 *Cor.* 1. 12. Cant. 5. 2. their security is but of infirmity, and their estate was made sure before; the carnall and worldly have, at best, but the lamps of profession, and want the oil and substance of religion, that is, the power thereof, 1 Tim. 1. 5. 2 Tim 3. 5.

v. 6. *at midnight*] *Subitò quasi intempestâ nocte, & securis omnibus*, suddenly, as in the still of the night, *Jerom, Euthymius*; because he will come ἀνέλπιστος, unexpected, as *Theophylact* speaketh: or as *Hilarie can.* 27. *cunctis ignorantibus*, in a time which none knows; Christ will come when he is least looked for: as the bridegroom came at midnight, later then the usual manner was.

a cry made] This is generally understood, by *Chrysostome, Theophylact, Euthymius, Jerom, Hilary &c.* of the voice of the Arch-angel, and the trumpet of God, to awaken all, even those who are in the graves, and depths of the seas, of which John 5. 29. 1 Thes. 4. 16. 1 Cor. 15. 52. which is most certainly true: but this circumstance relateth also to the custom, and accomodation of the parable: and in the subsistance of the matter, we may understand this noise, to be also the voice and importunity of them, who exhort, and admonish us to prepare, and meet Christ.

the bridegroom cometh] Christ cometh: so will he do to call us hence at our death and day of judgement.

v. 7. *trimmed their lamps*] Which is to be understood of the wise virgins, the foolish carried onely dead lamps, without that which Christ commanded, chap. 5. 16. an allusion to Exod. 30. 8. 2 Kings 5. 30.

v. 8. *gone out*] Or *going out*, which in the temple should not be, Exod. 27. 20. the moral whereof was, we ought to persevere in faith and sanctity, chap. 24. 13. Revel. 2. 10. Colos. 1. 23. Hebr. 3. 14.

v. 9. *not so, lest there be not enough for us and you*] Not fearing the failing of their own store, as if they were uncertain of their own salvation; but because (as *Jerom* saith) *neque possunt in de judicii alterum virtutes, alterum vitia fubleuare*, in the day of judgement, the vertues of the one cannot relieve the vices of the other: See Ezek. 14. 14. and 18. 20. so saith *Augustine ep.* 120. *Non desperanter, sed humiliter dictum est.* it is not (by them) spoken despairingly, but humbly; for who can so presume on his own conscience, that he can be certain, that it can suffice him in Gods judgement, except the merciful God judge in mercy, not the rigour of justice, in which none can stand? Psal. 143. 2.

go ye rather] Not that the just shall fend the wicked at the day of judgement to purchase grace: but it shews that they who neglect to get it here, have no means left to get any then: so *Elijah* mocks the priests of *Baal*, 1 Kings 18. 27.

buy] Isaiah 55. 1. Rev. 3. 18.

for your selves] Every one one must be saved by his own faith, Rom. 1. 17. Rom. 14. 12. 22. Galat. 6. 4.

v. 10. *while they went to buy*] This is spoken to shew us, that (as there was no Manna to be found on the Sabbath) so shall there be no place for repentance and good works in death: and that the faithful onely, who in a carefull watch continually, expect the coming of Christ shall be saved. See Job 14. 14. Luke 12. 37.

the door was shut] They who neglect Gods call, and are not ready when he cometh, shall be shut out of the gate of mercy, Psal. 95. 11. here life is gotten or lost to eternity. They that were ready with their lamps burning, that is, with faith and good works, as *Augustine* foreseized, interpreteth, went into eternal joy with Christ, the rest were shut out.

v. 11. *Lord, Lord*] Chap. 7. 22. and 25. 37.

open to us] To wit the door of mercy: receive us also.

v. 12. *I know you not*] Chap. 7. 23. the Lord knoweth who are his, 2 Tim. 2. 19. but he will not own those in judgement, who will not own and obey him now, when he offereth mercy. Admirable is the power of faithful prayer, and timely repentance; but as *Jerom* saith, *quid prodest, voce invocare, quem operibus negas?* what availeth it to invocate him with thy voice, whom thou denyest in thy works? See Psal. 50. 15, 16. *Ejus* too late tears shew us the danger of deferring repentance and conversion unto God. See Heb. 3. 13, 15. 2 Cor. 6. 2. Eccles 12. 1.

v. 13. *watch therefore*] Chap. 24. 42. Mark 13. 33.

v. 14. *as a man travelling into a far, &c.*] Luke 19. 12. hereby is intended Christs ascension into heaven, and abiding there till the day of judgement, chap. 21. 33.

delivered unto them his goods] Put them into several offices, and places for the good of his Church, Ephes. 4. 11. 12.

v. 15. *five talents*] Of a talent. See 1 Chron. 22. 14.

according to his several ability] According to the skill and wisdom in dealing which was given them, 1 Cor. 12. 7. according as he knew they had knowledge to manage that which was entrusted to them: this δύναμις, the Syr. interpreter giveth, *juxta facultatem suam. Jerom, secundùm propriam virtutem*, that is, as his self interpreteth, *pro accipientium viribus*, according to the abilities of the receivers: who yet considereth not in his servants, so much *lucri magnitudinem*, the greatnesse of the gain, as *fudit voluntatem*, the willingnesse of their care and endeavour. *Prosper* noteth well here, *de vocat. Gent. l.* 2. *c.* 8. he gave according to their proper abilities, *sed non secundum proprium meritum*, but not according to their proper merit. In the one, two, or five talents, we must understand the diversities of Gods gifts, which are not all conferred on any one man. See Ephes. 4. 11. 1 Cor. 12. 7. 11. 29. Rom. 12. 6. 1 Cor. 4. 2.

v. 16. *traded with the same*] Was laborious in his calling, according to his gifts.

made them other five talents] Encreased his gifts by using them to the benefit of others, and did twice so much good, as before his imployment. See 2 Tim. 1. 6. the power and fruit of Gods graces in us, is if their use to his glory, and the gaining of souls to *Christ*: he shall be judged a faithful servant, who fo employeth them. See Rom. 15. 15, 16. such were the Prophets and Apostles.

v. 17 *likewise he that had received two*] He means those who are of meaner gifts and measures of grace, (as were, and are the succeeding ministers of Christ, not assisted, as the Apostles with infallibility of spirit) who have not that admirable evidence of spirit, and largenesse of heart; yet of a measure which God maketh sufficient to gain souls; these are also accepted of God as faithfull servants, if they do, as *Peter* said, *as every one hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God*, 1 Pet. 4. 10. if they who are of mean gifts, be faithful and diligent, God accepteth their will and endeavour.

v. 18. *digged in the earth*] Importing those Ministers, who for shamefull sloth, or fear, will not exercise the gifts they have: or any other, who receive Gods grace in vain: against which the Apostle exhorts, 2 Cor. 6. 1. which concerneth both teachers, and hearers.

v. 19. *a long time after*] In the end Christ will come and call men to account; meaning in the general, from Christs ascension into heaven, unto his coming again to judge: this time hath already been 1614 years: in particular, the life of man, the remainder whereof is very uncertain.

cometh and reckoneth with them] Christ will certainly come again to judg every man: therfore it behoveth us so to live, as every hour expecting him: he will call every one to a strict account, how we have employed his gifts: how carefull ought we to be, how we use our time, health, strength, understanding, offices, or authority? these all are our Masters talents, and he will once bring us to an account of their improvement.

v. 20. *other five talents*] See on verse 16.

v. 21. *over a few things*] In a small charge, Luke 16. 18.

over many] I will prefer thee: as men do servants whom they have found faithful. See on chap. 24. 47.

into the joy of thy Lord] Come and receive the fruit of my bounty, the reward of thy fidelity. See verse 34.

v. 24. *which had received one talent*] He is also called to account, as well as they who had received more talents, that no man may think to be excused from giving account by the meanneſſe of his place or parts.

that thou art an hard man] He would (as hypocrites, and evil servants use to do) transmit the fault from himself to his Master: one of *Adams* sons, Genes. 3. 12. but indeed, God is (as *Augustine* saith well *Arimentario, ep.* 45.) *benignus exactor, non egenus: & qui non crescit ex redditis, sed in se crescere facit redditores*: a bountifull exactor, not a needy: and who encreaseth not by things rendered to him, but who encreaseth the renderers in themselves.

v. 25. *Lo thou hast that is thine*] Chap. 20. 14.

v. 26. *His lord answered*] By this answer he signifieth that they have no excuse for their sloth, who suppresse Gods gifts and spend their time unprofitably; or that murmur, and lay their defects in duty on Gods providence; whereas it is most true which *Prosper* saith, *de vocat. Gent. lib.* 2. *cap.* 1. *nec damnati justa quærimonia, nec justificati verax est arrogantia, si vel ille dicat non meruisse se pœnam, vel iste asserat meruisse se gratiam*; neither is the complaint of the damned just, neither the arrogance of the justified veritable; if either he faith, he hath not deserved the punishment, or this affirm, that he hath deserved grace.

thou wicked and slothful servant] By these sharp and yet well deserved reproofs, that appears, which *Prosper* faith, *de vocat. Gent. lib.* 2. *cap.* 8. that not onely, *de non servato, sed de non multo munere damnabimur*; for that men have not kept, but because they have not encreased the gift, they shall be condemned.

thou knewest] Were it as thou sayest; thou thouldst have been the more careful to please me: and art now the more unexcusable by thine own confession. chap. 12. 37. Luke 19. 22.

v. 27. *to the exchangers*] Such as kept banks, to take mens moneys, and make profit thereof for them: the meaning is, thou ought to have committed it to the hearers, who bringing forth fruits, would have rendred me the interest of good works: so *Jerom, Chrysostome, Hilary, Euthymius*, and others, understand here by usury.

v. 28. *take therefore the talent from him*] God justly takes away his gifts, from those that abuse, or make no good use of them: understand this of those gifts or graces which are common to elect and reprobates; as gifts, or parts of nature, or arts, office, charge, &c. for the gifts and graces of regeneration are ἀμετάμελητα, Rom. 11. 29. such as God never repenteth of, or recalleth, see John 16. 22. God sometime taketh away that which therein men seem to have, Luke 8. 18. when by pulling off their vizards, he discovereth their hypocrisie; making it appear to the world, that their pretences to faith and good works, were but semblances and false shadows of things which had no being.

and give it unto him which hath ten] Not that the elect shall have or receive any good from the reprobate: but because their reward in heaven shall be so great; as if the happinesse which seemed due to all others, in mans judgement must accrew to them, and be put on their accompt.

v. 29. *for unto every one*] Chap. 13. 12. Mark 4. 25. Luke 8. 18.

v. 30. *the unprofitable servant*] He must be condemned though he did not waste his Masters goods, because he did not encrease them by his using them: see the reason hereof, 1 Cor. 12. 7.

into utter darknesse] See on chap. 8. 12.

weeping and, &c. See on chap. 24. 51.

v. 31. *when the Son of man*] Christ, God and man.

in his glory] Not in the form of a servant, as before, but as a judge.

and all the holy angels] An allusion to Zech. 14. 5. now he hath a few poor men to attend him; then all the glorious angels, shall administer unto him their Lord.

sit upon the throne] As a man on some visible throne: or he shall judge all, as they that sit on thrones.

v. 32 *shall be gathered*] Chap. 24. 31. before him, to be judged by him.

he shall separate them] This separation of good from bad, is set out by a similitude of fanning, chap. 3. 12. of the tares, chap. 13. 30. of the draw-net, chap. 13. 48. here by parting the sheep and goats.

one from another] Not one nation from another: but one man from another. See chap. 24. 31, 40, 41.

sheep from the goats] An allusion to Ezek. 34. 17.

v. 33. *sheep on his right hand*] Right hand and left imply good and bad, Eccles. 10. 2. or blessing and cursing, as *Gerizim* bare southward, which is on the right hand, when you look to the sun rising, (that was the mountain of blessing, Deut. 27. 12.) and *Ebal* on the north, (that was the mountain of cursing *ib.* verse 13.) which is on the left hand.

v. 34. *the king*] Christ, Revel. 19. 16.

come] Draw neer to me: be not afraid of my majesty.

ye blessed of my Father] Whom my Father loves: to whom my Father meaneth to give the kingdom of heaven and interminable blessednesse therein.

inherit] For heaven comes to no man by natural descent, but divine adoption: not by merit, but free gift, Rom. 6. 23. it is an inheritance given to Gods children by adoption in Christ. See 1 Pet. 13. 4. 1 Pet. 3. 9. Ephes. 2. 8.

the kingdom] Not an earthly; but such, as that in respect thereof all earthly kingdoms, are prisons and vassalages.

prepared] By God the Father, chap. 20. 23. 1 Cor. 2. 9. Heb. 11. 16.

for you] You onely, who are his elect. Luke 12. 32.

from the foundation of the world] Chap. 13. 15. Luke 11. 50. Rev 13. 8. Ephes. 1. 4. 1 Pet. 1. 20. 2 Tim. 1. 9.

v. 35 *for I was an hungred*] Christ taketh that which is done for his poor servants, as done unto himself: and this reward of his mercy, is not for their own sakes, or merit of the giver, but as they are members of Christ; and because Christ will justifie these by faith, which worketh by love and charity.

ye gave me meat] We need none other argument to incite us to give to the poor saints, if we understood and firmly believed this one: he that giveth an hungry soul (which is a servant of Christ) food; feedeth Christ in that almes.

v. 36. *naked and ye clothed me.* *In se assumit bonas operationes nostras, ad hoc, ut præstet nobis retributionem bonorum suorum, Irenæus. l.* 4. *cap.* 34. he taketh on himself our good works, that he may yield us a retribution of his goods: he accepteth what we do for the poor, as done to himself, not that he wants, but *à nobis propter nos fieri vult* (faith the same) he will have us do it for our own sakes: neither may we look hereon, as meritorious works of man, but as being the certain fruits and effects of true faith, apprehending his merits, by which we shall be saved: which being his gift, Ephes. 2. 8. he doth but crown his own gifts in us: so true is that of *Bernard*: *meritum meum miseratio Domini est*: my merit is Gods mercy: as likewise that which *Prosper* saith, *de vocat. Gent. lib.* 2. *cap.* 1. *Neminem indebitè damnans, neminem debitè liberans; nostra plectens cum punit noxios, sua tribuens cum facit justos*, condemning no man unduely, freeing or acquitting no man duely (or according to his deserts) punishing that which is ours, when he correcteth offenders, giving that which is his own, when he justifieth, or maketh men righteous. Consider you oppressours, if they shall be damned, who feed not, and clothed not Christs poor, what hope of pardon have you, who take their bread from their mouths, and their clothes, and all temporal comforts from them: consider you merciful to your comfort, that wharsoever you have done for Christs poor, you have done for Christ, who is not unsatisfull to forget the labour of your love.

v. 37. *the righteous*] Those whom he called blessed, v. 34. now he calls righteous, for God will make all them righteous here, whom he intends to make blessed hereafter. Luke 14. 14. Revel. 20. 6.

when saw we thee, &c.?] In thine own person: these answer as those, whose left hand knew not what their right hand did, chap. 6. 3. the holy ever think humbly of their own works: and such shall be that bounty of Christ rewarding, that the receivers shall admire it as incomparably more then due to them.

v. 40 *unto one of the least, &c.*] Gr. *Unto one of these my brethren*, which are *the least*: that is, which are least set by in the eyes of the world. It is a greater token of love, to do good to his for his sake, when he is absent, then to do it to him, if he were present: and that which is done to a mean Christian for his sake, shall be rewarded as well, as that which was done to an Apostle, chap. 10. 41. 42. for Christ here counteth the meanest Christian, as well as the most excellent, his brethren.

v. 41. *Depart*] Chap. 7. 23. Psal. 6. 8. to be deprived of Gods blessed presence, is a chief part of the misery of the damned.

from me] None unclean, and defiled with the guilt of unpurgeed sin, shall enter into heaven, the presence of Christ. See 1 Cor. 6. 9. 10. Rev. 21. 27. the wicked shall not have any part of happinesse with him, but shall be turned into hell, Psal. 9. 17. to be punished in everlasting destruction with the devils, 2 Thes. 1. 9.

into everlasting fire] Incorruption, and immortality shall be even to the bodies of the wretched castaways, so that be even to the bodies of the wretched castaways, *ne ipsos consumat immortalis pœna: est aeternam panam sentiant, nec ipsos consumat immortalis pœna, sed puniat, Prosper de vit. contemplat. c. 3.* neither shall they end their eternal punishment, neither shall immortal pain consume, but still torment them. See on vers. 46.

v. 42. *ye gave me no meat*] They that feed not the poor shall go to hell; what torments shall be to them, who by fraud, violence, or any whatsoever pretence, take away from them, and undo, and beggar them and their?

v. 43. *sick, and in prison, and ye visited me not*] If they shall be damned (whatsoever an impious world think or say to the contrary) who neglected to comfort the sick, and the prisoners; how dreadful and heavy shall their judgement be, who afflict the servants of Christ, cast them into prison, or with heavy exactions take from them their means of comfort? there remaineth yet one way for them to escape the severe, and otherwise inevitable wrath of a just God; that is, by true and timely repentance; which is not onely in saying, God be merciful to me; but in restitution, and present repairing those whom they have injured or oppressed, after the example of *Zacheus*, Luke 19. 8. 9. and the converted jaylor, Acts 16. 30. 31. 33. 34. 19. 8. 9. and the converted jaylor, Acts 16. 30. 31. 33. 34. who brought *Paul* and *Silas* out of the dungeon, and washing their stripes which he had given them, set meat before them, and wherein he could comforted them.

v. 44. *When saw we thee, &c.*] See on verse 37.

v. 45. *to one of the least*] Lest all oppressours now take to heart these words, which, will they nill they, they shall hear in their judgement: the injuries which are done to the least, meanest, or poorest servant of Christ (however men despise, or judge them evil, it skilleth not) he taketh as done to his own sacred person. See Acts 9. 4. because then, the wisest of the sons of men are not able to determine, who are Christs: *Gamaliels* grave counsel is most necessary here, Acts 5. 38. *Refrain from these men, and let them alone, least happily ye be found even to fight against God.*

v. 46. *These shall go away*] See Daniel 12. 2. John 5. 29. Rev. 14. 11. and 20. 11.

into everlasting punishment] Which verse 41. he calleth *everlasting fire*, in other places, *hell, Gehenna*, the worm which dyeth not, the lake burning with fire and brimstone, extream darknesse, where shall be weeping and gnashing of teeth: certainly the most intense torments of body and soul, hopelesse, helpelesse, endlesse: behold the end of sin, specially oppression and cruelty.

but the righteous into life eternal] These shall go with Christ into heaven: in this life elect and reprobates are mixed together, like the tares and wheat, chap. 13. the separation shall be in the day of judgement; the reprobate shall live also, but to eternall punishment: to these (saith *Augustine de spir. & anim. cap. 56. mors est sine morte, finis sine fine*) death is without death, and the end without end. (See on verse 41.) but the elect shall live in an endlesse, changlesse, full, secure, and unspeakable happinesse, eternally filled with joy and glory.

CHAP. XXVI.

Verse 1. When Jesus had finished] All the forementioned speeches concerning the destruction of Jerusalem, and his glorious coming to judgement.

he said to his disciples] They onely were now with him; to whom he would reveal the influence of his passion; to enform them that he layed down his life for the elect; and foreknowing that which should befall him, he went willingly to Jerusalem, to do his Fathers will, concerning which he here enformeth them, to prevent the scandal, which might otherwise have dangerously shaken their faith, if they should have conceived his sufferings fortuitous, compulsory, and involuntary. Which doctrine, though it was for the present, but like new fowed seed under clods, no growth thereof yet appearing, it did after the resurrection of Christ, spring up to no small maturity of faith and confidence in them, and those who since believe, in that therein appeareth the voluntary sacrifice for the remission of sins, and his admirable victory over death, which he so willingly encountered.

v. 2. *You know*] Mark 14. 1. Luke 22. 1. John 13. 1. for Christ had often foretold them of his death. See on chap. 17. 22.

Passover] It was requisite that Christ whom the Pascal Lamb represented, should be offered up at that feast. See on Luke 22. 1. and undoubtedly, it was by the divine providence of God, that the sacrilegious priests and elders of the Jews, who had so often fought occasions of putting Jesus to death, should not at any other time finde it, then at this solemnity of the Passover: that he then suffering might actually shew, that he was indeed that Lamb of God, *which taketh away the sins of the world.* John 1. 29. to the end, that now the legal shadows might cease, in the exhibition of him, and the work by him to be performed for the accomplishment of our redemption, which had been long before promised and prefigured: fo were the legal ceremonies fulfilled in their change; and fo it appeareth that the Passover was not onely appointed to remember them of their deliverance from the Egyptian bondage; but to affire the faithfull of a greater, and more happy one, from the spiritual *Pharaoh*, and his heavy-handed task-masters, sin, and death eternal.

v. 3. *Then assembled*] As John 11. 47. John sheweth the cause of this their consultation; because the people more and more flocked to him daily: and *Caiphas* counselled to destroy him, as if he could no otherwise be overcome then by death; in which was indeed the most glorious victory of Christ and the elect: the general advice was, not at the feast, least the people should tumult: yet here it appeareth, that nothing was disposed by them, but by the divine hand of God, no not so much as the time of his passion: they who proposed only to kill Jesus, judged another time more seasonable, but God, who appointed hereby both to redeem the elect, and to strengthen their faith concerning the same, appointed this very time for Christs passion.

Caiphas] See on Luke 3. 2.

v. 4. *by subtilty*] They durst not take him by force for fear of the people.

and kill him] By the power and authority of the Roman President, which they thought their safest way, Acts 3. 15.

v. 5. *Not on the feast day*] That is, of the Passover; for that must be spent in holy duties: after that the Galileans to whom he is so much known, will be gone home again: this resolution they changed, when *Judas* preferred them a sooner opportunity, by his offering to deliver Christ unto them.

v. 6. *Now when Jesus*] Mark 14. 3. John 11. 1. this story was before the assembly of the priests; for ie was six dayes before the Passover, John 12. 1. and the assembly was but two dayes before, vers. 1. 3. but it is set after, because it was the occasion of *Judas* repairing unto the priests.

of Simon the leper] Who had been a leper, if he had been so still, Christ would not have eaten with him contrary to the law: it may be he had been healed by Christ, and now made him a feast, as John 12. 2. and as *Matthew* did after his calling to be an Apostle, Mark 2. 14. 15. Luke 5. 29. *John* nameth the woman who anointed our Saviours feet, *Matthew* and *Mark* omit, and these mention the which *Matthew* and *Mark* omit, and these mention the name of the man, which *John* omitteth; *John* saith *she anointed his feet, Matthew* and *Mark* say the head: both were anointed; for the ointment being so abundantly poured on his head, some ran down to his feet. See on John 12. 3.

v. 7. *a woman*] *Mary* sister of *Lazarus*, Joh. 12. 3. of divers who anointed Christ, See *St. Cosab. exerc. 4. n. 27. et in p. n. 26.*

an alabaster box] These boxes kept ointment without corruption, as some say. See hereof *Plin. N. hist. lib. 36. 8.* and *lib. 13. 2.*

of very precious ointment] μύρου βαρυτίμου, ointment of an heavy price, that is, πολυτίμου. So the Syriack מלאי רבויא *saggi demin, of great price.* See verse 9.

on his head] As they used to do to welcome their friends, and chief guests, Luke 7. 47. Psal. 23. 5.

v. 8. *his disciples*] One of them, to wit, *Judas* who bare the bag, John 12. 4. 6. See like phrase, chap. 27. 41. with Luke 23. 39 or it may be others might second *Judas* in it.

this waste] Unnecessary spending of precious ointment.

v. 9. *and given to the poor*] Under a pretence of charity to the poor, he clokes his own covetous, and theevish affection, who would have been filching some part thereof for his own private use, had such a sum come into his hands. See John 12. 6. though the other disciples if they seconded him therein might speak simply, and mean well to the poor.

v. 10. *why trouble ye the woman*] We ought not rashly to condemn all, that we think not orderly or reasonably done. c. 7. 1

she hath wrought a good work] Christ, the most absolute pattern of temperance, defendeth this expence, in respect of the circumstances, not to draw it into a common example of waste: doubtlesse *Mary* was moved to this extraordinary work, by a secret instinct of the Spirit of God, making her confident to perform this office: Christs testimony was a sufficient assurance to her, of Gods acceptance of her work, though the perverse condemned it: neither any good wanted some adversary to calumniate it: let the impious world (which liketh nothing, but it own) use their liberty of rash judgement; it shall be happy for us, if God appears for us. See Isaiah 50. 7. 1 Cor. 4. 2. Rom. 8. 33.

v. 11. *For ye have the poor*] Deut. 15. 11. ye shall always have occasion to do good to the poor: but this is the kaist office of love and piety, wherein the can shew her gratitude to me, who shall very shortly be taken from you.

v. 12. *for my burial*] For a preparation to my burial. *Mark*, saith, chap. 14. 8. *She is come aforehand to anoint my body to the burying*: for this respect Christ accepted it, that in this figne, they might, as in the figure learn, that his sepulchre should breath out the sweet savour of life and salvation to the elect. See John 12. 7. also, anointing the dead (then in use. Mark 16. 1. John 19. 40.) was no idle ceremony, but a token of their hope and assurance of the resurrection from the dead.

v. 13. *wheresoever this gospel*] The Syriack hath, *this my gospel*: the gospel in general, not onely this part thereof: thus he confirmed what he had said before: *Mary* was so far from being blame worthy, that the memory of this act of piety, shall live to all ages: true and happy applause, is not from men, who many times mistake, but God who will set a just price on the saints works, however men undervalue them. See Rom. 2. 29. 1 Cor. 4. 5. 2 Cor. 8. 18.

in the whole world] This made much for the consolation, and confirmation of the disciples (that Christ here, not obscurely intimateth their successe in preaching the gospel, not onely in Judea, but all the known world) as also of us, whose calling and salvation, Christ intended before, and in his passion.

there shall also this] He gently taxeth their rash censure of *Marries* fact; and for that they had not his future kingdom in a due esteem: as if he had layed, you think it much which is thus bestowed on me; but my kingdom shall be glorious through the world (Isaiah 11. 10.) you censure her love and beneficence; but the odour thereof shall not onely fill this house of Bethany, but the whole world, in which her memory shall be honoured.

for a memorial of her] The memory of ought done for Christ, or any of his, God will not suffer to perish, Psal 112. 6. *the memory of the just is blessed*, Prov. 10. 7.

v. 14. *Then one of the twelve*] Mark 14. 20. Luke 22. 3. What society of men shall we finde free from traitors, when the holy family of Jesus, hath a *Judas*?

Judas Iscariot] See on chap. 10. 4. and on Luke 22. 3. and John 6. 71.

went to the chief priests] He undertook the betraying of his Master, not solicited by them; but offering himself to this employment. See Luke 22. 4. he knew that they hated Christ, and would gladly destroy him, so that he should be surely welcome to them with this offer: fo easily fall they into mutual complyance, who are led by one, and the same spirit: Satan was entred into *Judas*, John 13. 27. 30. the Pharisees were filled with the devilish spirit of envy and malice, James 3. 14. 15. Matth. 27. 18. to them therefore he goeth, confident of a market: of chief priests, see Mark 14. 1. and chap. 27. 1.

v. 15. *What will ye give me, &c.*?] So mischievous a root of evil, is covetousnesse (1 Tim. 6. 9. 10.) That it will easily fet Christ himself to sale. This unhappy wretch will make up his thievish hope of gain which he promised himself, or would have had for the precious ointment, out of the sale of his holy master: nor doth he set any definite price, but ask an indefinite one; as one willing at any rate to part with his interest, putteth the price to the buyers pleasure.

and I will deliver him] This was Satans matter (here on *Judas*, whom he had as his liege-man: to make the traitor hang himself, was much to perswade a self-loving caitive to; but the just judgement of God on the traitor: on Satans part principally evil, in that he did not sooner put him on to self-execution, which as last must be so: on *Judas* part, in all this action the onely appearance of good (there is nothing good in fin, but the just punishment thereof) but to make himself an holy Jesus (the ineffinable, matchlesse price of our redemption) at so poor a price, fets off to admiration, the malice of Satan, and the impudent presumption of the covetous traitor. The sale of *Joseph* bit the sellers conscience, with fad remorse at last. (See Gen. 42. 21. and 44. 16.) God will certainly finde out all unrepented wickednesse, specially such: they fold a brother, not the Lords anointed: Slaves are fold, not Lords. *Remember Lots wife*, faith our Saviour, Luke 17. 32. remember *Judas*, you that think it lawful gain by any sale: take heed of covetousnesse, it will make thee willing to betray Christ; and so, not much more innocent, then if thou didst.

thirty pieces of silver] See chap. 27. 9. So much as a slave was valued at, Exod. 21. 32. See how mean accompt *Judas* makes of his Master.

v. 16. *from that time*] From the time that he had contracted with the high priests for the treason.

he sought opportunity] Luke 22. 6. Expresseth it; that he was to deliver him ἄτερ ὄχλου, without the multitude, in their absence, or without stirring them, without tumults when the multitude might not know of it, who were wont to follow him. Sometime when he was private, onely with his disciples: which as *Origen* notes, he *did* by finding opportunity of night, and his being with his disciples onely in the garden at Gethsemane, without the city; he greedily longed to perform his wicked undertakings; that he might have his money promised him, verf. 15.

v. 17. *the first day of the feast of unleavened bread*] That is, of the Pascal solemnity, during which no leavened bread might be had, Exod. 12. 19. 20. to wit, on the fourteenth day of Nisan, on which, preparation was made, for the eating the Pascal Lamb the night ensuing, Exod 12. 6. 18.

v. 18. *to such a man*] They are taught how to finde him, Mark 14. 13. 14. Luke 22. 10. 11.

my time is at hand] The time of my death.

v. 20. *When the even was come*] Mark 14. 18 Luke 22. 14. John 13. 21. The Evangelist noteth the time prescribed by the law to eat the Passover, Exod. 12. 6. Levit. 23. 5. Deut. 16. 6. *thou shalt sacrifice the passover* בערב *at bahareb*, τὸ ἑσπέρας, *in the evening*; that is, between the two evenings, or before it was dark. ערב *barab*, properly signifieth, *mixed*; so here it may be spoken of the mixture of light and darknesse; the end of the day, and beginning of night, in a doubtful twilight to shew us, how Christ our Passover fulfilled the law.

he sate down with the twelve] ἀνέκειτο, it signified such a posture, as fitted that solemnity; so *Æmilius Portus*, the interpreter of *Suidas* gives it κεῖμαι, *jaceo*, or, *situs sum*; so *Eunychides* said, the city κεῖται κακῶς, to be well situate; so the compound ἀναβάδης used also; some interpret this ἀνέκειτο here, *he stepped or set to the Passover*, that is, in that posture which was prescribed, Exod. 12. 11. which possibly might be standing; and the Syriack useth a word here סמוך of the same value with the Hebrew סמוך, *semach*, which in the first signification importeth, *innixus fuit, he leaned*, (as here in the first institution on the staff which he was to have in his hand) and so also *incubuit*. But by the general consent of the learned in those rites, that posture mentioned Exod. 12. 11. as the sprinkling of the lintels and door posts with the blood of the Lamb, appertained onely to that one night, in which Israel was to come out of Egypt in haste; and was not to be continued after their setling in Canaan; so that there appeareth not any necessity to conclude, that Christ administred the Passover standing, and afterwards sat down to the second course, or common supper, as if this ἀνέκειτο related only to that, and not the former posture; some learned Divines are here of one opinion, and some of another.

with the twelve] Here appeareth the admirable impudency of this blinde traitor; who after he had sold his Lord, cometh again to present his service; and to fit at table with him; possibly he hoped that Christ knew it not (though he had formerly seen fo many experiments of Christs omniscience) or he might think, that for his admirable meeknesse, he would not reveal it; fo presumptuous are wicked men; so merciful and long suffering Christ, who well knowing *Judas* from the beginning, yet permitted him to communicate with him, and his holy apostles; yea, faith *Augustine ep. 163. Eleasio & Felici*, he suffered his betrayer, (who had already received his price) to remain amongst the innocent; *usq; ad ultimum pacis osculum*; which (had there been any prejudice to the holy, by his society,) he would never have permitted.

v. 21. *one of you shall betray me*] Seeing the impudency of *Judas*, who having conspired with his enemies, and contracted for the price of his blood, yet durst boldly present himself to this holy sacrament, he thought good to forewarne his disciples, by discovering the traitor; that by striking a terrour into his conscience, he might lead him to repentance, or leave him unexcusable to the severitie of Gods justices *one of you* my disciples; this was to render, and declare the treason the more detestable; he could have named him at the first; but thus he revealed

the treason, and concealed the traitor, until his incorrigible impudency enforced a detection of the person also.

v. 22. *they were exceeding sorrowful*] That he must die now, that by treason, that by one of them, none but *Judas* knowing who the traitor was.

every one of them to say] Or, *said each one of them*, verse 74. *is it I?*] Every one fearing, that himself might be within the compasse of others suspicion: and desirous that Christ pronouncing for him, might before the rest of the disciples acquit him of their jealousie.

v. 23. *he that dippeth*] Or hath dipped, Psalm 41. 9. one of them that now eateth with me, as Mark 14. 20. Luke 22. 21.

v. 24. *The Son of man goeth*] Out of this world, or he shall be put to death.

as it is written of him] His death with the remarkable circumstances thereof, and the means, by treason, was all foretold by the former Prophets, Luke 24. 26. 44. Isaiah 53. 4, 5, 7, 9, 12. Psalm 41. 9.

but woe unto that man] He cannot hurt me, but he will make himself eternally unhappy.

good for that man] God will glorifie his justice in punishing him: but it had bin better for himself, that he had never had any being.

v. 25. *which betrayed him*] *Judas* who a while after betrayed him, and was now plotting it, verse 16.

thou hast said] Thou hast said the truth: compare verse 64. with Mark 14. 62.

v. 26. *as they were eating*] Before they removed from the table: for it is not likely, that Christ would mix the *Lords Supper* with the *Passover*: and it is said Luke 22. 20. 1 Cor. 11. 25. of the cup, that he took it after supper, that is, after the Pascal supper.

Jesus took bread] 1 Cor. 11. 23, 24.

blessed it] Many Greek copies have εὐχαριστήσας, *giving thanks*. Christ minding forthwith to fulfill the promises of the Old Testament, instituteth a new covenant, with new ensignes; and consecrates them with prayer to God, confising, partly of praise and thanksgiving to God his Father, verse 27. and partly of petition for a blessing upon the elements, as Luke 9. 16. and yet, the bread and wine are changed, not in nature, but in use: for they become undoubted tokens of Christs body, and blood, by his own institution, that faith may finde what to lay hold on, both in the word, and in the elements.

this is my body] Either by a *trope* called *Metonymia*, one name is put for another; the bread is called Christs body, because it is a signe thereof; or by a figurative *enuntiation*, the bread is said to be his body, because it representeth his body, truly and properly so termed; as the *rock* is said to have been Christ, because it represented Christ, 1 Cor. 10. 4. both in effect come to one; the phrase being Sacramental, and of common use in speech of signes and resemblances, either sacred, or other: Genes. 17. 13. and 40. 18. and 41. 26, 27. Exod. 12. 11. Math. 13. 38. Revel. 17. 9. 12. 15. 18. See on Luke 22. 19.

v. 27. *the cup*] To wit, with the wine in it, verse 29.

gave thanks] As verse 26. the prayer which then he used, consisted, as before, of two parts; it is called sometimes by the name of the one part, a thanksgiving, as here; sometimes by the name of the other part, a blessing, as 1 Cor. 10. 16.

drink ye all of it] They then which take away the Cup from the people, do not according to Christs institution of this sacrament, to be received of all in both kindes, which they then strictly observed.

v. 28. *this is my blood*] The wine in this cup is a seal of the covenant ratified in my blood, which shall be shed shortly, to procure new legacies for many. See Exod. 24. 8. See here verse 26.

of the new testament] Whereby the inheritance of eternal life is given as a legacie to all true believers, or *of the new covenant*.

which is shed] That shall shortly be shed. See the like phrase chap. 3. 10. See on Luke 22. 20.

for many] Not for you alone, but for many others. See John 17. 20.

for the remission of sins] To satisfie Gods justice for their sins, that in mercy, through the merits of Christ he may forgive them, who could make no satisfaction for themselves, Rom. 3. 25. 26. Ephes. 1. 7.

v. 29. *I will not drink henceforth*] This is the last solemn meal, or feast, that I shall make with you on earth: but I shall converse with you after my resurrection for a time, and to all eternity in a new spiritual way, in heaven.

till I drink it new] In a new kinde, after my resurrection: the main thing here intended, is an expression of the heavenly joy.

v. 30. *an hymne*] Or Psalm: when they had made an end of their other solemn singing; which, some think, was of these six Psalms, Psal. 112. and 113. and 114. and 115. and 116. and 117. it may be, some other.

to the mount] Towards it: for Gethsemane lay between the brook Kidron, and mount Olivet.

v. 31. *Then*] About that time; for the words immediately following seem by *Luke* and *John* to be spoken in the house.

all ye] Mark 14. 27. John 16. 32.

shall be offended] See on chap. 11. 6.

for it is written] That shall not fail which is written of me: it was such a speech, as may be proverbially used: when the shepherd is smitten, the sheep are scattered.

I will smite the shepherd] Zech. 13. 7. Christ here (as John 10.) compareth himself to a shepherd, in whose passion the disciples should be scattered for fear.

v. 32. *I will go before you*] This he saith to comfort them; his smiting should be but for a short time: but he should quickly go before them again, like a shepherd before his flock, Mark 14. 28. and 16. 7.

v. 33. *yet will I never be offended*] *Peter* trusted overmuch in his own strength, which is a dangerous confidence.

v. 34. *before the cock crow*] John 13. 38. his morning crow to break of day, Mark 13. 35. or *crow thrice*, as Mark 14. 30. for *Peter* denyed him once before the first cock-crowing, and thrice before the second, Mark 14. 68. 72.

thou shalt deny me] Thou that art now more forward in promising, then the rest, shalt yet not onely be offended at me, but also utterly deny me, that ever thou knewest me.

v. 35. *Though I should die with thee*] *Peter* meant no lesse: but was not yet well acquainted with his own infirmity.

likewise also said all the disciples] Left they should seem inferiour to *Peter* in love and dutie, in affection, or fidelitie; they equal him in words, though not altogether in their failing: they were all warned as well as *Peter*, in the general of their being scattered, yet were thus confident; therefore Christ leaveth them to the experience of their own disability.

v. 36. *then cometh Jesus*] Mark 14. 32. Luke 22. 39.

Gethsemane] The valley of fatnesse, neer mount Olivet; like that, by Lebanon, Isaiah 28. 1. 4. or an oil-presse, as some interpret the name; or the pasture of butter, as others; howsoever the name seems to import a rich and fat soil. See Genes. 27. 28, 29. Christ is not taken in the city, left the people should rescue him: nor in the day time; but in the night, and in a solitary place, to which he was retired.

sit ye here] See the like Genes. 22. 5.

v. 37. *Peter and the two sons of Zebedee*] who had been in private with him, to see his divine power and glory, (to arme them against any scandal to be taken at his sufferings) to wit, at the raising of *Jairus* daughter from the dead, chap. 9. and in his transfiguration on the mount chap. 17.

very heavy] This shews the truth of his humane nature; in that he feared death, and felt so much sorrow at the approach thereof; but the reason chiefly was, because it brought with it a deep sense of his Fathers wrath, against sin, and sinners; for whom he was now to suffer, and become a ransome.

v. 38. *My soul is exceeding sorrowful*] Thus he expressedh the grievousnesse of his approaching passion for sinners, in whose place he stood a surety, that they might afterward referri his admirable love to the elect, and preach the fame to the edifying of others: as also to stirre them up to an holy sympathy.

and watch with me] He saith not, watch and pray for me, as if he had need of their prayers, or meditation; but to expresse a common danger (whereof he had warned them verse 31.) left themselves fhould enter into temptation, which he saw now imminent over them.

v. 39. *fell on his face*] *Mark* saith, he prostrated himself, in effect it is the same. *Luke* saith, he kneeled on the earth, it may be so first, and after prostrated; all is to expresse a vehement and ardent humility in prayer; for which the most humble posture is best, as to acknowledge God, the Lord of body and soul; so is it the more apt to stirre up our selves and others to fervency of spirit, which is the life of prayer: Look on Jesus in this posture, you unreverend professours of faith in him; how wretched an impudeneie do you expresse, while with unbended knees, and zealesse hearts, you petition him, now sitting at the right hand and glory of God the Father, carelesly sitting? The Lord Jesus in the dayes of his flesh kneeled, and prostrated himself on the earth, and are you too good to bend the knee to him in prayer, who descended so low to save you?

let this cup passe from me] A kinde of expression which the Hebrews used, to signifie Gods wrath, and mans afflictions in the execution thereof, under the similitude of a cup. See chap. 20. 22. See on Luke 22. 42. he faith, *if it be possible*; that is, as *Augustin lib. 3. de Consens. Evang. c. 4.* interpreteth; if it be thy holy will: the same *epist. 121. Probæ.* noteth; that God giveth to some in anger, and denieth others in mercy: he gave the Israelites quails. Num. 11. he gave the devil that which he desired and begged, leave to enter into the swine (Luke 8. 32.) These things are written, left any fhould think highly of himself, that he is heard, in that which it had been good for him not to have obtained: and left any fhould deject himself, or despair of Gods mercy, if he be not heard in fomething which he petitioneth for; *quo accipiendo affligatur atrocius vel à prosperitate corruptus, penitus evertatur. ib. c. 14.* in receiving wherefore of fhould be more heavily afflicted, or (corrupted by prosperity) quite overthrown: we know not what to pray as we ought. Rom. 8. 26. the safest way is to learn of our Saviour, *not as I will, but as thou wilt*: not what I would in my humane infirmity, but what thou wilt, and knowest best in thy divine will, and wisedom.

v. 40. *findeth them asleep*] Here is an example of mans infirmity, in dueties most important; specially in sorrow, or any other vehement perturbation of minde. See on Luke 22. 45.

and said unto Peter] Who had promised and protested fo much before; with him he reproves the rest: to shew the most confident, how unable they are, of themselves, to resist temptation; and consequently, what need they have to watch and pray.

one hour] If ye cannot watch with me one hour, how much lesse would you be able (as you professed) to suffer death for, or with me?

v. 41. *Watch and pray*] See chap. 24. 42. This watchfulnesse is not so much from sleep, as carnal security, but now he bids them take heed of both these; neither is it enough to watch to discover the dangerous approaches of the enemy, but we must also implore the merciefull affistance of the Lord, that we may be able to withstand.

that ye enter not into temptation] That ye be not tempted: because they were drouzie in his great conflict, he awakeneth them to a sense of their own hazard: as if he had said, except you watch and pray (how ever confident you are of your own strength) a fearfull storm of temptations will endanger your faith: this is that he said to *Peter*, Satan hath desired to winnow you. Luke 22. 31. therefore *Peter* afterwards, thus endeavoured to strengthen his brethren: *be sober and watch, &c.* 1 Pet. 5. 8. he faith not ye shall be overcome; but fheweth the means by them to be used, that they may not be overcome, which is not in their own strength, but Gods affistance.

the spirit indeed is willing] You have through Gods grace, a good will; but the corruption of flesh and blood much hindreth: by spirit, he meaneth that affection which was guided by the holy Ghost, the regenerate part: by flesh, he meaneth the remainder of corrupted nature: he remembreth them of the one, left they fhould despair; and of the other, left they fhould presume on their own ability, and so be overcome in their security; these two *Paul* expresseth. Rom. 7. 18. 23.

v. 42. *If this cup*] Since this cup may not be avoided. See on verse 29.

thy will be done] This is the voice of one resting on Gods will. See chap 6. 10. Acts 21. 14. Thus Christ taught us, both by precept and example, to submit our wills and desires, to Gods good pleasure: this he faith, not that his will differed, or was contrary to the will of his Father; for as *Gregor. Nazianzen* saith, *orat. 36. οὐς μία θεότης, οὕτω καὶ βούλησις*, as the God-head is one, so also is the will of God: but for that the will of the assumed nature was subject to humane infirmity, without sin; which therefore (even in that it would not have suffered, as man) yet submitted it self to the will of God, by that abundance of the spirit which dwelt in him bodily. Colos. 2. 9. whereby he also obeyed to the death. Phil. 2. 8. willingly: for, as *Prosper* noteth (*sententiæ ex Augustino*) *nemo invitus benè facit, etiam si bonum ipsum quod facit*: no man unwillingly doth well, though that be good which he doth.

v. 43. *and found them asleep again*] Being oppressed with sorrow, as *Luke* expresseth it: this fheweth the necessity we have to watch and pray, seeing our very dangers make us dull and unmindfull to call on God: so both in joy and sorrow, Satan layeth his snares: so frail are we after many warnings, in the midst of greatest hazards we are apt to forget our selves.

v. 44. *prayed the third time*] As 2 Cor. 12. 8. Leaving us an ensample of perseverance in prayer.

saying the same words] Which yet, nothing detracted either from the substance, or efficacy of his prayer: this was no vain repetition (which he forbade. chap. 6. 7.) but an invincible, and unwearied fervency of spirit. See Luke 22. 44.

v. 45. *Sleep on now*] Infirm flesh and blood is still like it self, hardly amended by any admonitions: therefore he telleth them, *ye may sleep now*; or ye will have little list to sleep anon, whether I awake you or no, your enemies will awake you, though my admonitions have not yet: this is Gods usuall method, where words prevail not, afflictions must.

into the hands of sinners] To the power of the Roman souldiers. See Acts 2. 23. Gal. 2. 15. So God still afflicteth and correcteth his children by the wicked; yea, and by Satan himself. Rev. 2. 10.

v. 46. *Rise, let us be gone*] Let us go meet them: Christ offered himself willingly to be taken; that in suffering willingly, he might make satisfaction for the wilfull fall of man: this fheweth the effect of his prayers, and a new supply of strength, and his victory over that fear and infirmity of flesh and blood, with which he had wrestled; he now willingly meeting with his enemies, and his passion, and offering up himself a voluntary oblation (as was prefigured. Exod. 35. 5. 21. 29.) so faith he, not let us flie, but let us go hence. John 14. 31. that is to meet with the armed band, which he knew were then coming to take him.

v. 47. *While he yet spake*] Mark 14. 43. Luke 22. 47. John 18. 3.

Judas one of the twelve came] For he was their leader and captain. Luke 22. 47. he was awake to betray Christ, when the rest were asleep: it is the misery of secure flesh and blood; the righteous (too securely measuring others by their own shadows, and confident in the goodnesse of their cause) are not so vigilant for good, as the wicked are for evil: so good men sleep while theeves and murderers watch to pillage and destroy them: the willing spirit is infirm, while fleeshlesse malice is patient of any labour or hardship to accomplish its designe.

with him a great multitude] He had the place of an Apostle, to lead men to the faith of Christ, but he leadeth them to destroy Christ; what is, or ever was worse, then the best things corrupted? you see whose disciples they are, who lead multitudes, against Christ and his truth.

with swords and staves] To take him by force, as they used to apprehend malefactours. verse 55. and to keep him from rescue.

v. 48. *gave them a signe*] Because many of them knew him not, and others might be mistaken in the night.

whomsoever I shall kisse] In effect he faith, whomsoever I shall familiarly salute: for in such salutes, they were wont to kisse. 1 Sam. 10. 1. & 20. 41. 2 Sam. 14. 33 & 15. 5. & 19. 39. Exod. 18. 7. Acts 20. 37. 2 Sam. 20. 9. Luke 7. 45. Rom. 16. 1 Cor. 16. 20. 1 Thes. 5. 26. 1 Pet. 5. 14. So that *Judas* is not said to have named him, but to give a signe of friendship, that he might under that semblance play the traytour; how vainly impudent are sinners, hoping to impose on God? Jesus foreaw all this and discovered it.

v. 49. *hail Master*] χαῖρε ῥαββί. It was an usuall form of salutation which the Hebrews expressed by שָׁלוֹם לְךָ *shalom lecha*, or שָׁלוֹם לָכֶם *shalom lach.* Jud. 6. 23. & 19. 20. 1 Sam. 25. 6. 1 Chron. 12. 18. Exod. 18. 7. *they asked each other.* לְשָׁלוֹם *le shalom*, *to peace*, or *of peace*, and each others welfare; the 70. give it ἠσπάσαντο ἀλλήλους; *they saluted each other*: the Greek, here translated to the letter, signifieth *rejoyce*: which the Latines interpret, *salve*, as we say, *God save you*: so this traytour, in words witheth Christ prosperity, joy, and safety, as in generall, so possibly he would be understood concerning the present danger of his enemies; as if he had been none of their company: so impudent is he, that he blushesth not to lie against so evident a truth; of him may be said that is written, Psal. 55, 21. *The words of his mouth were smoother then butter, but war was in his heart*---and he calleth him Master, whose Magistrie he not onely acknowledgeth not, but openly contemneth, by leading up an armed company to apprehend him as a malefactour.

v. 50. *Friend wherefore art thou come?*] He upbraideth not his perfidiousnesse, but with all mildenesse inviteth him to repentance: thus stilling him, he faith not what he was; but what he fhould have been; or what he seemed, but was not: nor asketh he the cause of his coming, as not knowing it, for he had before detected him; but as openly reproving him; as if he had said, thou hast confederated with mine enemies to destroy me; thou hast forsaken my service, and the fellowship of these my Disciples; wherefore comest thou to us again? what hast thou to do here? by these like questions, he would recall the traytour to confer with his own conscience: I know thee well, and thy intention; consider, and be ashamed of thy treason, by so much

much more detestable, by how much more vailed with semblance of love:

laid hands on Jesus] God so permitting, that thereby the work of our redemption might be accomplished in his death and passion: he is taken, that we may be delivered.

v. 51. *One of them*] Namely *Peter*; and the servants name was *Malchus*, whose right ear was cut off. John 18. 10.

drew his sword] Misunderstanding Christs words. Luke 22. 36. 38.

v. 52. *Put up again thy sword*] Thou art no Magistrate to right me, nor am I to be defended by the sword.

for all they] Gen. 9. 6. Rev. 13. 10. He meaneth all they who kill, being not called thereto by the ordinance of God, either by a generall warrant, as the Magistrate; or some speciall command from God, as 2 Kings 9. 7. all shall perish who finite for private revenge: he speaketh not of the publike Magistrate, who beareth not the sword in vain; nor doth he so limit the punishment of murderers to the sword, as if none perished otherwise: the main is to shew, that God, who hath determined to maintain humane societies, will commonly make them exemplary in this life, who are destructive to others: rarely doth murder go unpunished here. See Psal. 55. 23.

v. 53. *Thinkest thou*] This is the second reason whereby Christ represseth *Peters* endeavour so to defend him: he had no need of mans defence, who was now to die for mans redemption: cannot I destroy my enemies by my word which gave them life? have I not innumerable companies of Angels ready to defend me, if I would give them commission so to do? See *Augustin. Honorat. epist.* 120. c. 11.

twelve legions] The Roman army consisted ordinarily of twelve legions: such an army of Angels could Christ have had: or it is a definite number for an indefinite; more then twelve, importeth an infinite number. See Dan. 7. 10 2 Kings 19. 35. Ha. 37. 36. he here opposeth Angels, to men; many to few; heavenly to earthly; the invincible to the infirm; where these charge, an host is not able to infest one of them. See on Luke 8. 30.

v. 54. *But how then*] The reason why I do not now pray to God for Angels to defend me, is because the scripture hath foretold my death for mans salvation; not that I doubt of speedings, were it necessary, and according to my Fathers will.

that thus it must be] Isaiah 53. 10. As some say, *necessitate consequentia, non consequentis*, in necessitie of consequence (in reason; because God is true) not of the consequent (in fact, because God is just, and his prescience according to which he revealed this in scripture, *nihil ponit in esse*: his foreseeing of sin, is no cause thereof) for the Jews who thus apprehend, and crucifie Christ, are nor hereby excused; which they must have been, had that they did been of simple, inevitable necessity, not voluntary: there is no necessitie to sin, nor sin where there is an absolute necessity: for God cannot be the author of any sin: as there is no sin in him, so neither is there any of him, *Fulgent.* See Luke 24. 26. 44.

v. 55. *Are ye come out*] He expostulateth with them, who came with so much warlike provision against him; what need you arm so many against one unarmed man? wickednesse is ever cowardly and diffident.

as against a theefe] See on verse 47.

v. 56. *That the scriptures*] Lam. 4. 20. And all the rest which foretold of Christs sufferings.

Then all his disciples forsook him] As he had foretold, verse 31.

v. 57. *And they that*] See on John 18. 2. Mark 14. 54.

to Caiphas] After that he had been brought to *Annas*. See on John 18. 13 and on Luke 22. 60.

v. 58. *But Peter followed him*] This is set down to make way to the story of *Peters* denying him. verse 69. &c.

a far off] As one not belonging to him.

v. 59. *Sought false witnesse*] They were all resolved to destroy Christ, and therefore regard neither equity nor truth; but lay hold of the most impious means to compasse their designe: what greater injustice, then for judges to suborne false witnesses? malice is ever diligent, but commonly unjust.

v. 60. *Yet found they none*] That could accuse him of any evil; or whose witnesse agreed. Mark 14. 56. and therefore could they not legally condemn him. See Deut. 17. 6. Thus God did every way shew forth his Sons innocency; that it might appear, that he dyed not for himself, but us.

two false witnesses] For one would not serve. Deut 19. 15. they are called false witnesses, for depraving, and misreporting Christs words and meaning.

v. 61. *This fellow*] οὗτος; *This man*. See on ch. 12. 24.

I am able to destroy] Though that had been true if he had said it, it was false that he did say so; justly might he say, *every day they wrest my words; all their thoughts are against me for evil.* Psal. 56. 5. he spake concerning the temple of his body, which when they should destroy, he would raise it up in three dayes. John 2. 16. they to render him odious to the people, (overmuch addicted to, and trusting in the dignity of their Temple) testifie that he said, that he would raise up their materiall Temple in three dayes: we need not wonder that so many false, and injurious constructions are made of our words; thus they used Christ who could not erre.

v. 62. *Answerest thou nothing*] Seeing their depositions insufficient, he endeavoureth to draw something from Christ himself.

v. 63. *But Jesus held his peace*] Seeing it was to no end to speak, the sentence being given, before any witnesse was examined.

I adjure thee] So 1 Kings 22. 16. ἐξορκίζω; the meaning is, upon thy oath, and by the authority of a judge; in the name of God, I command thee: In the primitive Church, they were called *Exorcists*, who having the gift of miracles, cast out devils, by calling on the name of Christ. See on Acts 19. 13.

that thou tell us whether thou be the Christ] This he asketh, not intending to beleeve the truth, but to destroy Christ; thinking hereby to ensnare him; if he confessed it, as a blasphemer; if he denyed it, as an impostour, and deceiver of the people.

v. 64. *Thou hast said*] See on chap. 27. 11. It is an ingenuous confession of truth; which *Mark* more expresly historifieth; *he said I am.*

nevertheless] Or *furthermore.*

I say unto you] I tell you, though ye will not beleeve what I now say; but hereafter shall, when ye see it come to passe.

hereafter ye shall see] Chap. 16. 27. At my second coming; left they should conclude, that Christ could not be the Son of God, whom they had converted before them, and bound as a malefactour; he who could have convinced them by more evident arguments (the time of his birth; the sceptre departed from Judah; the place Bethleem; the linage, of the seed of *David*, the manner, of a Virgin; by his doctrine, which he preached to the poor; by his miracles, &c. would propole (for prefent) two more obcure arguments: one from his fitting at Gods right hand, which they should once see: the other from his coming in the clouds of heaven, to judgement: as if he said, you cannot deny him to be the Messias, and Son of the living, God whom you shall see coming to judge you, whom ye shal see fitting at Gods right hand: I tell you this now, to leave you unexcusable then, if ye will not now beleeve.

at the right hand of power] In the highest honour with God. Luke 22. 69. *of the power of God*; that is, of the divine Majestie, Hebr. 1. 3. & 8. 1. or of God Almighty. Mark 16. 19. Acts 7. 55. Rom. 8. 34. Ephes. 1. 20. Colos. 3. 1.

in the clouds of heaven] See on chap. 24. 30.

v. 65. *The high priest rent his clothes*] As if his heare were ready to break, for zeal to God's honour: so the Jews used to do at blasphemie. 2 Kings 18. 37. & 19. 1. So the ancient heathens also did in their mourning.

what further need have we of witnesses] To prove that this man ought to die.

v. 66. *What think ye?*] What punishment do you think him worthy of? he would have Jesus condemned by a common consent, and sentence of all: and asketh that which he full well knew; for they had already condemned him before his tryall, and resolved to destroy him, whatsoever he should or could alleadge in his own just defence.

v. 67. *Then did they spit in his face*] A token of contempt, and abhorring. Numb. 12. 14. Isaiah 50. 6.

and buffeted him] Isaiah 50. 6.

palms of their hands] See chap. 5. 39. Mark 14. 65. John 18. 22. & 19. 3.

v. 68. *Prophesie unto us*] This they required after they had covered his face. Mark 14. 65. as if they had said, by this we will try thee; if thou art so much as a Prophet, tell us now, who smote thee?

v. 69. *Now Peter*] Mark Mark 14. 66. Luke 22. 55. John 18. 25.

sate without in the palace] Remote from the consistory of the high priest; but some think in the same room, because he went out after. verse 71. but so might he do from the common hall, where the servants and multitude were.

Jesus of Galilee] Either for distinction sake, because there were many of that name. Acts 13. 6. Col. 4. 10. or in way of contempt. See John 7. 52.

v. 70. *I know not what thou sayest*] I neither know him, nor well understand what you meeln hereby.

v. 71. *This fellow*] οὗτος, this *man*. See on chapter 12. 14.

v. 72. *I do not know the man*] Now he more plainly denied Christ then verse 69. sins have speedy growths.

v. 73. *Thy speech bewrayeth thee*] Coming nearer to the *Syriac* and *Samaritan* dialect, then that of Jerusalem. See Judg. 12. 6.

v. 74. *Then began he to curse*] Mark by what degrees sin springs up, if once admitted to root: first he denies his Master, then forswears him; thirdly curses himself, if he knew him; or imprecateth some fearfull mischief to come upon himself, if he knew him: *lo here the wretched fruit of confidence in our selves*: it is a fad document hence to be learned; let him that thinks he stands, take heed left he fall.

v. 75. *And Peter remembred*] Put in minde of Christs words, by the crowing of the cock; and Christs looking back upon him. Luke 22. 61.

before the cock crow] See on verse 34.

he went out] Either left he should be endangered by discoverie, or tempted again, or that he might weep privately. See Gen. 43. 29. passionate grief loves solitude.

and wept bitterly] The falls of Gods servants humble them, and cause in them a godly sorrow to repentance, never to be repented of, and self loathing for their doing that which displeaseth God. See Ezek. 6. 9. See on Luke 22. 62.

CHAP. XXVII.

Verse 1. WHen the morning was come] Assoon as it was day. Luke 22. 66. they so much desired Christs death, that they could not sleep that night. chap. 26. 47. See Prov. 4. 16. malice is vigilant as the devil, and industrious to do mischief.

all the chief priests] Mark 15. 1. Luke 22. 66. John 18. 28. By all the chief priests, understand the high priest, his surrogate, and those of the *Sanhedrim*: where the high priest and his *Sagan*, or *second high priest* late chief, See 2 Kings 23. 4. for though the high priest did not always sit in that court in person, yet in matters relating to the civill and ecclesiasticall interest (as they would have this cause of Christ to do) wherein both *Consistories* assembled (as here, *all the chief priests and the elders of the people took counsell against Jesus*) there it is most likely that the high priest and his counsell, would meet with the civill consistory of 70. judges: it is Satans mischievous policy to unite conspirators against Christ, for, as that none of them will be missing to an impious convention and enterprize, whereas the latter sindeth his chief advantage against truth by dividing the professours thereof, or by making them cold, and secure on the goodnesse of their cause.

took counsell] Assembled themselves to advise.

to put him to death] They blasphemously accused him of blasphemy: (it is usuall for the wicked to cast their own faults upon the guiltlesse) but fearing that *Pilate* would not put him to death for that, and themselves had no power. (John 18. 31.) they now resolve to endite him of treason, and sedition, as appears in the charge. John 19. 12.

v. 2. *When they had bound him*] They put on him all appearances of a malefactour: so they lead the holy Jesus bound to *Pilate*, the Lord of life to be tryed as a delinquent, for his life.

delivered him to Pilate] That they might destroy him by the abused hand of justice: for to have done it privily, would have been infamous and dangerous to the actours, as murder useth to be; and in a tumultuous way, would have been apparently dangerous to the liberties of the city, and priviledges of state. See Luke 24. 20. But God in his incomprehensible wisedom, and love to mankinde, had appointed, that for the work of our redemption, he should die that death, which was then most infamous; that thereby he might descend as low by humility, and dishonour, shame and infamy for mans repair, as mans ambition had aimed high, to his own ruine, and destruction: there man affected to be as God; here Christ God and man, suffereth as the worst of men.

v. 3. *When he saw that he was condemned*] By the consistory of the priests, whose sentence he now thought would take effect; which it may be, fell out besides his expectation, who possibly might dream that his Master would now have escaped their hands by miracle, as at other times he had done. Luke 4. 29. 30. John 10. 39. & 8. 59.

repented himself] Was sorry that he had done it; this was not any effect of faith, or love to God, such as is a condition of pardon. Acts 2. 38. Matth. 9. 13. Mark 1. 4. Luke 24. 47. Acts 11. 18. 2 Cor. 7. 9. 2 Pet. 3. 9. but of desperate and impatient sorrow, proceeding of self love, and fear of that which his conscience told him, he must suffer; not that he had offended God, or could hope and truely beleeve in his mercy: I beleeve (faith *Ambros. l. 2. de pen. c. 5.* if that book be his) that even *Judas* might not have been excluded from pardon, by so great mercy of God, *si pœnitentiam non apud Judam, sed apud Christum egisset*: true repentance is in hope of pardon by Christ, to turne unto God in newnesse of life.

and brought again the thirty peeces] To restore that which is unjustly taken away, is such a necessary practise, as that there can be no true repentance without it: but this restitution to the priests, nothing advantaged *Judas*, who neither beleeved, nor turned into the Lord: the thirty pieces were thirty *shekels*, of which, See on Nehem. 5. 15.

v. 4. *I have sinned*] Here was contrition, confession to the priests, and as much satisfaction as *Judas* could make them; yet no remission: he had sinned against Christ, and the priests could not forgive him.

innocent blood] Thus he that betrayed him, acknowledged his innocency; which serveth to acquit Jesus, and to condemn *Judas*: he confessed, *quasi exitiosæ sit pœnam præveniße sententiam. Cypr. lib. 2. ep. 8.* as if to prevent the sentence, were to avoid the punishment; he saith innocent blood, that is an innocent man: thus God would wound the consciences, both of *Judas* and the impious high priests.

what is that to us?] Such is their hardnesse of heart; they could not say he was guilty of any thing, wherewith they could charge him, (though they who gave money to betray him, would have the world beleeve, that they were guiltlesse) they lay all on *Judas*; yet they still proceed to kill the Lord of life.

see thou to that] Thus audaciously do they transmit their sin to others, and in their hardnesse of heart and impenitency desist not from acting what they knew they had wickedly designed; but against their own consciences precipitately go on.

v. 5. *He cast down the pieces*] To shew his utter dislike of his own fact; perhaps to persuade them to desist, and not to presene him to *Pilate* to be condemned.

in the temple] In the place where the elders used to sit.

and departed] Acts 1. 18. Finding no comfort among these betrayers of souls.

and hanged himself] He that betrayed our Saviour, now condemns himself to hell, Acts 1. 24. not enduring to see his Master suffer, in whom he could not believe to salvation: it is a miserable sanctuary against sorrow, which the desperate self-murderers finde sitting in death.

v. 6. *It is not lawfull, &c.*] To put them into the treasury of the temple: the hire of a whore might not be brought into it.

the price of blood] They were not afraid to give money to shed blood, but to put it into the treasury afterward: they feared to defile their treasury, but not their souls. Hypocrites strain at grats, and swallow camels, chap 23. 24.

v. 7. *the potters field*] The best whereof was taken off for the potters use: thus even the wicked, unwittingly, and sometimes unwillingly fulfill that truth of God, which the Prophets have foretold.

to bury strangers in] Men of another religion, with whom the Jews would not be joyned, no not in the grave; or possibly, to bury those of their own religion and tribes, who coming out of other nations to Jerusalem, died there: the price of Christs blood purchased a place of rest for us Gentiles, who were strangers, and aliants to the common wealth of Israel. Ephes. 2. 12. See *Augustine To. 4. de consens. evang. l. 3. cap. 7. fine.*

v. 8. *The field of blood*] Acts 1. 19. See note *ib.*

unto this day] It had a name from this occasion, so it kept it, till this Gospel was written: hereby God would have the death of his Son, and their ingrateful wickednesse remembred.

v. 9. *Then was fulfilled*] When the Priests bought the potters field, with the thirty pieces of silver, which *Judas* had received for betraying Christ, and restored unto them again.

by Jeremiah the Prophet] Seeing this prophesie is read in *Zacchariah*, it may be it was delivered at first by *Jeremiah*, and after written by *Zacchariah*, who in many things imitates him, hence the Hebrews say, the spirit of *Jeremiah* was in *Zacchariah*; or it might be partly out of *Jeremiah*, and partly out of *Zacchariah*; for *Jeremiah* also bought a field. chap. 32. or *Zacchariah* might (as many other) have two names.

and they took] Zech. 11. 13. The Evangelist doth not follow the very words of the Prophet; but the meaning, that shewes how this prophesie was fulfilled.

the price of him that was valued] He was sold, and that

at a small price, but ὠξαμβαίου κόμμου he redeemed the world, with the great price of his sacred blood. See *Gr. Nazianz. orat* 35.

whom they of the children of Israel did valew] Or *whom they bought of the children of Israel.*

v. 10. *As the Lord appointed me*] These words run, as if they were spoken by the Prophet, to shew that in *Zacharias*, was a type of that in *Matthew*.

v. 11. *Art thou the king of the Jews?*] Because the Jewish *rulers* had, with that accusation, given him up to *Pilate*, as one that affected or challenged the crown of Israel.

Thou sayest it] As the thing is, though not in thy sense. chap. 26. 64. *or, doest thou say it*, John 18. 34.

v. 12. *He answered nothing*] To this their second accusation: he answered to the former. verse 11. now he did not answer, either out of a deliberate purpose that he might die, or because he knew their resolution, and what should be. See chap. 26. 63. Isaiah 53. 7.

v. 13. *How many things*] Many things indeed were objected, but either of no probability (as that of his affecting the kingdom) or no proof for them, as forbidding payment of tribute to *Cæsar*; or far from the matter of their present charge; as his filling Jewry with his teaching: all which calumnies needed no refutation.

v. 14. *to never a word*] Or *not so much as to one thing*. as chap. 18. 16. *or, not so much as one word*. Isaiah 53. 7.

v. 15. *Now at the feast*] Luke 23. 17. The feast of *Passeover*. John 18. 39. which by way of eminency, is stiled, *the feast*. chap 26. 23. John 4. 45.

to release a prisoner] *One prisoner*: it may be they, at the beginning of that custome, desired it, as a memorial of their deliverance out of Egypt.

v. 16. *A notable prisoner*] A robber: John 18. 40. a raiser of sedition, and a murderer. Mark 15. 7. Acts 3. 14.

v. 17. *When they were gathered together*] To wit, when before the multitude there was mention made of this customs. Mark 15. 8.

Barabbas or Jesus] It appears that *Pilate* was very willing to save Jesus, in that he set so vile a man against him: very likely it is, that he could have named some other prisoner, who had been committed for some lighter offence; but he names *Barabbas*, in hope the people would not have chosen him, but Christ.

called Christ] By many so accounted.

v. 18. *He knew that of envy*] As well as by what he had heard of him, so by their frivolous charges.

they had delivered] That is Jesus into the civill Magistrates hand: so true is that of *Synesius, de provident.* βασκανία δὲ οὐ μόνον ἀφετῶν ἐστι πάθος, ἀλλὰ δεδιότων, envy is not so much suppressed by vertue, as inflamed; or not so much appeased, as enraged.

v. 19. *with that just man*] Guiltlesse, good, and innocent. See verse 4. 24. Luke 23. 47. Acts 3. 14. & 22. 14. & 7. 52.

I have suffered many things, &c.] I have been much troubled about him in my sleep this night: which might come to passe by special providence, the more to attest Christs innocency, and to render *Pilate* more unexcusable.

v. 20. *But the chief priests*] John 18. 40. Acts 3. 14. Here appeareth the devillish malice of the priests, perswading the people (whom they ought to have led to Christ and salvation) to destroy Jesus with their outcries: *duces esse principes erroris maximè prophanum*; *Theodoret*, in *Jerem.* it is most profane for princes to be leaders into error: or, for the chief among the people to be ringleaders of errour.

and destroy Jesus] By not asking his life: or that they should not onely ask pardon for *Barabbas*, but also clamour to have Jesus put to death: as they did, verse 22.

v. 21. *Said unto them*] To the multitude of the Jews.

whether of the twain will ye that I release] He had once before asked this question, verse 17. but it seemeth, the answer was retarded, by his wives sodain message to him; therefore (as *Euthymius* thinks) now he repeateth the question.

they said Barabbas] Being before instructed by their priests and elders, as *Salome* was by *Herodias*, to ask *John Baptists* head. See on John 18. 40.

v. 22. *let him be crucified*] Too much pitty in sparing *Barabbas*, and as much impious ingratitude toward Jesus. Here is an example of an inconstant and precipitate vulgar.

v. 23. *What evil hath he done?*] The Judge did reasonably enquire of a crime to be alledged, and proved by them, who were so audaciously forward to anticipate his sentence, and to prescribe so severe a punishment: and this very question summoned the people to be witnesses of Christs innocency, and their own fury.

they cryed out the more] When they would do nothing legally or justly against him; they fall to begging his blood; that the evil which they could not archieve by law or reason, *vociferando perficiant*, *Beda*, they might do by outcries.

v. 24. *A tumult was made*] He doubted left they would take him by force, and raise some sedition.

washed his hands] Thereby intending to signifie that he was free from the guilt of Christs death. See Deut. 21. 6. Psal. 26. 6. but the deep stains of blood cannot be walhed off with fear of water.

of the blood] Of the murder.

of this just man] Christ being pronounced innocent now thrice, verse 4. 19. and here, it appeareth, that he dyed onely for our sinnes. 1 Pet. 3. 18.

see ye to it] Take heed left ye be plagued for importuning me to condemn him.

v. 25. *His blood be on us, and on our children*] That is, the guilt and punishment thereof. See John 2. 19. if there be any offence committed in slaying him, let us and our posterity smart for it, and bear the burden thereof, which they do to this day; and how heavily it fell on them, and their children, in the destruction of Jerusalem; the ecclesiastical histories abundantly shew; the fruit of this rash and wicked imprecation, came speedily and heavily upon them then. See on chap. 24. 22. See 2 Sam. 3. 28, 29.

v. 26. *When he had scourged Jesus*] He satisfied their desire, in releasing *Barabbas*; and herein endeavoured to pacifie them by scourging Christ. Luke 23. 16. John 19. 1.4.

delivered him to be crucified] When he saw nothing but Christs death would pacifie them, he condemned him, to please the Jews.

v. 27. *Then the souldiers*] John 19. 1.

common hall] πραιτώριον, *the pretorie*, or *governours house*. Acts 23. 35. Phil. 1. 13. See on Acts 23. 35.

v. 28. *A scarlet robe*] *John* and *Mark* make mention of a purple robe, which in effect is the same, the usuall habit of kings; they put it on him in scorn, and out of zeal to *Cæsar*. See on John 19. 2.

v. 29. *A crown of thorns*] Not a golden one to honour him, but of thorns, to disgrace and vex him; this, saith *Prosper, de promis. & praedict. part* 3. 20. that sheep prefigured, *qui in spinis cornibus detentus immolatus est pro Isaac*, which being held by the head, was sacrificed instead of *Isaac*.

a reed in his right hand] Some cane, such as they usually carried, either for stay and support, or to smite with: See chap. 10. 10. this was instead of a sceptre.

they bowed the knee] As the manner was, before great ones, Gen. 41. 43. chap. 17. 14. Mark 1. 40. & 10. 17.

v. 30. *They spit upon him*] In signe of defiance and reproach. See on chap. 26. 67.

v. 31. *They took the robe off*] They would hereby seem to degrade and unking him again.

v. 32. *And as they came out*] Mark. 15. 21. Luke 23. 26. As they went out of the city. See Numb. 15. 35. 1 Kings 21. 13.

a man of Cyrene] See on Luke 23. 26.

Simon by name] See on Luke 23. 26.

him they compelled] Christ had carried his crosse so far, all along the city. John 19. 17. as the custom was for condemned men to do, (Matth. 16. 24. John 19. 17.) but because Christ had been so rudely handled by them, that he could carry it no longer, therefore they compelled *Simon* to carry it out of the city: some conceive that he only helped Christ to bear it, carrying up the hinder part thereof, and cite to that end; Luke 23. 26. John 19. 17. others think, that onely the *transom* or upper end thereof was born from the ground, the neither part might easily be drawn along the same.

v. 33. *And when they were come*] John 19. 17.

place of a skull] Because many skulls of dead men there executed, lay there scattered. See on John 19. 17. and Luke 23. 33.

v. 34. *They gave him vinegar*] See verse 48. and on Luke 23. 36. and on John 19. 29.

he would not drink] Which afterward he refused not, when he had suffered all but death, and was a thirst. See verse 48. John 19. 30.

v. 35. *They crucified him*] Nailed him to the crosse. See Psal. 22 16. John 19. 18.

parted his garments] They divided the rest, but cast lots for the upper coat. John 19. 23. 24. See note thereon.

v. 36. *They watched him there*] The souldiers appointed for the guard attended, by the crosse, left any should take him down before he was dead: herein, by Gods providence, his enemies also became witnesses of his death, left unbeleevers should have objected against his resurrection, that he was not dead. See John 19. 34. 35. &c.

v. 37. *The king of the Jews*] So was he indeed, though this were done in mockery. See John 1. 49. and on Luk. 23. 38. John 19. 19. 22.

v. 38. *Two theeves crucified with him*] This was to dishonour him, and to make the world believe that he also was a malefactor, therefore they placed him in the midst, as a principall ringleader of such men: See Isai. 53. 12. he was crucified with theeves, *sed quos passio jungebat, causa separabat.* *Augustin Bonifac. ep.* 50. But thole whom the like passion united, the cause separated. See Luke 23. 41. This preceded in the head, Christ, which followed in many martyrs.

v. 39. *They that passed by*] Who use to pity such as suffer (though justly) See Lam. 1. 12. Yet now they deride Christ, who was innocent; we read not that they were so inhumane and pittyless to the theeves who were truely guilty. Luke 23. 41. See on Luke 23. 35.

wagging their heads] A signe of derision and insultation. Psal. 22. 7. 2 King. 19. 21. Isaiah 37. 22. Lam. 2. 15.

v. 40. *Thou that destroyest the Temple*] See on chap. 26. 61.

if thou be the Son of God] See on chap. 4. 3. See on Luke 23. 35.

come down from the Cross] But therefore he would not come down, untill he had perfected the worke of our redemption there to be performed; because he was the Son of God and the Messias; who therefore came into the world, that he might fulfill this his fathers will, by becoming obedient to the death of the crosse. Phil. 2. 8.

v. 41. *The chief priests*] Their malice to Christ was shewed in life and in death: it might seem much below their dignity, to be present at an execution, and it was unworthy of their high calling to insult over a dying man.

v. 42. *He saved others, himself he cannot save*] He would not save himself, that he might save others: this is a scoff like that (Luke 4. 23.) which the proverb expressed, by *Physician cure thy self.*

let him now come down from the crosse] Foolish persecuters, he will rise from the dead, who will not yeeld to your insulting opportunities, by descending from the cross; *plus stat mortem resurgendo destruere, quàm vitâ descendendo servare. Gregor. hom.* 21. It was more, to destroy death by rising again from the dead, then to preserve life by coming down from the crosse: could Pilate say, what I have written, I have written; and shall not Christ perfect our salvation which he hath begun; but they say, let him come down and we will believe him: vain tempters, he will not so purchase credence with you, for *si descenderit neminem salvum faciet. Bernard. de 7. sig.*

we will believe him] This they said in scorn, and confidence that he could not have come down, if he would: for when he did more then this, by raising himself from the dead, (for it is more to restore, then to preserve life) yet they beleived not.

v. 43. *He trusted in God*] Psalm. 22.8.

if he will have him] or, *if he delight in him*, as Psal. 22. 8. whence this seems to be taken.

v. 44. *The theeves also*] or, *even the theeves*, that is one of the theeves. See Luk. 23. 39. 40. and the like manner of speaking. c. 26. 8.

v. 45. *From the sixth hour*] About noon; for they began their day at six in the morning. See on Luke 23. 44. So was that literally performed which was spoken of. Amos 8. 9. 10.

there was darknesse] To shew Gods dislike of their cruelty, he would not have the sun give light to so horrid an act, and as it were to see the sun of righteousness so unworthily handled, a naturall eclipse it could not be, some think, it being so totall, so general, and the moon being now in the full (it being the midst of the lunar moneth when the passover was killed) and so of necessity, the body of the moon (which useth to eclipse the sun, by it interposition and being between us and the sun) must be opposite to, and distant from the sun, the *diametrical* breadth of the *hemisphere*, the full moon ever rising at the suns setting. *Apollophanes*, who is reported to have been at this time in *Heliopolis* a city of Egypt with *Dionysius Areopagita*; when he saw this admirable eclipse, said, θεῖον ἀμαυρῶ πρᾶγμ' ἡλίου, changes of the divine works, or administrations: but *Dionysius* said, ἢ τὸ θεῖον πάσχει, ἢ τὸ πάσχοντα συμπάσχει, either the diety suffereth, or hath sympathy with that which suffereth.

over all the land] Of Judea, and the countries and regions near; or over all the earth as some suppose.

v. 46. *My God*] Psal. 22. 1.

why hast thou forsaken me] In my present apprehension: suffering my humane nature to feel so much misery in sense of thy absence, and thine anger against sinners for whom I stand a surety: this is not the voice of despair, but of so sad a conflict with an heavy passion: why hast thou left me in the hands of mine enemies, and consortest me not in these bitter sorrows?

v. 47. *Calleth for Elias*] He called God his God, and they mock him, as if he called for Elias, because the words are sounding alike in the Hebrew, but more in the *Chalde*. Psal. 22. 1. Whence it seemeth he took these words, accommodate to his present condition, אלי אלי *eli eli*, my God, my God. See Mark 15. 34. אלהי אלהי *elohi, elohi* or אלהי שבקתני *lema Shebachthani. Targ.* These last words which the Greek retaineth, some *Chalde* or *Syriac* the Hebrew being לכמה עזבתני *lama hazabtani*, the Syr. שבקתני *shebachthani*; that which the Hebrew hath עזב *deseruit, reliquit*, the Syriac giveth by שבק *shebac, reliquit, &c.*

v. 48. *Strait way*] After he had said I thirst. John 19. 28.

a sponge] To stick it, for he could not otherwise drink of it, his hands being nailed to the crosse.

filled it] See Psal. 69. 21.

with vinegar] Or broken wine, such as the Roman Souldiers had their allowance of, and did usually drink, mixed with water; to which purpose they might have a vessel then at hand by them. See John 19. 29. It may seem they mixed it with some other ingredients. verse 34. See Mark 15. 23.

put it on a reed] Or cane. See on John 19. 29.

v. 49. *The rest said*] Others besides them that mocked him, as before.

v. 50. *When he had cryed*] And uttered those forementioned words. John 19. 30. Luke 23 46.

again] For he had cryed aloud once before.

yeelded up] ἀφῆκε, let go.

v. 51. *The veil of the Temple was rent*] Some think, that which divided the holiest of all, from the holy place, as Exod. 26. 31. 2 Chron. 3. 14. whereby was figured that the ceremoniall law was abolished, and the way to heaven more plainly laid open. Hebr. 9. 8. & 10. 19. 20. 22. and the wall of separation broken down. Ephes. 2. 14. Others say that there were two veils, & which of the two was now rent, the inward or the outward, it is very uncertain. *Jerom* and some other of the ancients understand it of the outward, *Cyril* and others of the inward. See *Ij. Casaub. exercit.* 16. *N.* 127. See on Luk. 23. 45.

the earth did quake] These were signes of Gods anger against the Jews, and of Christs Divine Majesty. See Psal. 114. 7.

v. 52. *The graves were opened*] The grave-stones it seemeth were moved, though the dead bodies there interred came not out till after Christs resurrection, as appears in the next verse, hereby was shewed then, that our Saviour had overcome death, as in his own person, so for others.

many bodies of the Saints] Probably they were such as were lately dead, who appearing, verse 53. were known to many in the City (See on chap. 17. 3.) who well remembred them, and if others, then were they known, as Moses, and Elias on the mount, were known of the three Apostles there present with Christ: this is to give us assurance of our resurrection from the dead.

which slept] This word is often used in Scripture to express the state of the dead: and to intimate that as we have often awaked from sleep, so shall we once from death, sleep is but death elder brother. See John 11. 11.

arose] Either to appear as witnesses of Christs resurrection, or to attend Christ into heaven (who was the first fruits of them that slept. 1 Cor. 15. 20.) or both thefe.

v. 53. *Into the holy City*] Into Jerusalem See on chap. 4. 5. for the places of burialll were in the suburbs, out of the city.

appeared unto many] Of the faithfull, not unto all the people: so also Christ appeared, but not to all. Acts 10. 41. For they who would not believe *Moses* and the Prophets, neither would they, if one should come to them from the dead. Luk. 16.

v. 54. *watching Jesus*] See on verse 36. A guard of Souldiers used to watch those who were crucified. *Jo. Drus. praetertor. l.* 1.

they feared greatly] They were much afraid of Gods wrath, having been instruments of cruelty exercised on Christ in his suffering; and having seen such dreadfull signes of Gods anger, as the extraordinary eclipse, the earthquake, renting of the rocks, and possibly the graves opening.

this was the Son of God] A man beloved of God; or not guiltless onely, but more then a man; for they being heathen men esteemed their great and excellent men, Gods of their

their Gods: See Luke 23. 47. It is not certain that they acknowledged the deity of Christ; See Dan. 3. 25.

v. 55. *A far off*] Either in modesty they would not be among the throng of Souldiers: or it may be they permitted none to come neer the cross; or they were afraid to be questioned as his followers, as Peter was, chap. 26. 58.

which followed Jesus] They had followed him out of Galilee, and would not leave him, so great was their zeal to the gospel, and love to him, yet were they not all Galileans. Luk. 8. 2. & 23. 27. 28.

v. 56. *Mary Magdalen*] So called of the place of her abode. See chap. 15. 39.

the mother of James and Joses] See Mark 6. 3.

the mother of Zebedees children] See chap. 20. 20. Whose name may seem to have been Salome. Mark 15. 40.

v. 57. *When the even was come*] Mark 15. 42. Luk. 23. 50. John 19. 38. After the ninth hour, at three of the clock in the after noon.

a rich man] The more likely to obtain the body of Pilate, and the more in danger of the malice of the Priests for his care of Christ.

of Arimathea] Or *Rama*, or *Remathaim*. See on Luk. 23. 50. *Jerom. de loc. Hebraic.* calleth it *Armatha Sophim*, the city of *Elkana* and *Samuel*, neer *Diospolis*.

named Joseph] Christ was not buried obscurely, but by the Governours consent, by an honourable man, in a place not far distant, in a new sepulchre; So that there cannot reasonably be any doubt of his death, See Isai. 53. 9.

v. 58. *Begged the body of Jesus*] For the bodies of condemned person were in the power of the Magistrates.

Pilate commanded the body to be delivered] See on v. 54.

v. 59. *In a clean linnen cloath*] to bury it decently.

v. 60. *In his own new tomb*] Prepared for himself, but none yet had layd in it; that none might suspect the rising of some other body: See on Luke 23. 53.

rolled a great stone] As the Jews used to do on the sepulchres of their friends. See John 11. 38. 39. which he did to secure the body from abuse by his implacable enemies; Gods providence disposing all that was done about this, to remove suspicion of his disciples taking it away, as is objected. chap. 28. 13. also to set off the power, and glory of Christs resurrection, whom neither that weight nor the bands of death could hold from rising again: this was laid by man, but removed by an Angel.

v. 61. *The other Mary*] Mentioned. verse 56. See Mark 15. 47.

sitting over against the sepulchre] To see where Christ was layd, that they might embalm his body. Luke 23. 55. 56.

v. 62. *The day of the preparation*] So was any day called, that was next before any solemn feast. See Mark 15. 47. Luk. 23. 54. John 19. 14. 31. 42.

v. 63. *That deceiver*] See John 7. 12. Thus would their restless malice anull the power of his doctrine and miracles: thus they hoped to wash from themselves blood-guiltiness, by asserting the equity of his condemnation.

said] Chap. 12. 40. Mark 8. 31. John 2. 19.

after three dayes] Mark 8. 31. for he was layd in the grave on friday, lay there all Saturday which was their Sabbath, and rose on the Lords day morning, which is ours. chap. 28. 1.

v. 64. *Untill the third day*] According to the time set by Christ for his resurrection; for to they might keep his body safe till that time were part, and then probably they meant to have shewed it to the people, hoping thereby to convince him of untruth in this particular, which would weaken the credit of all the rest of his doctrine.

the last errour shall be worse then the first] A proverbiall form of speech: the people will believe in him more then before. John 11. 48. & 12. 32. which they counted errour.

v. 65. *Ye have a watch*] He means the garrison Souldiers, appointed for the guard of the temple. Acts 4. 1. & 5. 56. especially at the Passeover, for fear of tumults, in that confluence of people, it may be they were the same who went with Judas to take Christ. John 18. 3.

as ye can] ὡς οἴδατε. As ye know, as ye can devise, or ye know well enough how to do it.

v. 66. *They went*] The custody of the sepulchre was committed to them that murdered Christ, that there might be no doubt of the trueth of his resurrection.

sealing the stone] with some publike seal of office, which might prohibit any to remove, or meddle with it, See Dan. 6. 17.

and setting a watch] Wickednes can never be secure: all this but confirmed the truth of his resurrection, See on verse 60. all that the adversaries of the truth of Christ shall at last effect, is to render it more certain and undoubted: had not all this been done by the malitious Jews, the ground of our faith concerning the resurrection of Christ, had not been so evident: the enemies of Christ, against their wills, and intentions, are made competent witnesses of his power and truth.

CHAP. XXVIII.

Verse 1. *In the end of the Sabbath*] Mark 16. 1. After it was ended.

as it began to dawn] See on Luke 24. 1 John 20. 1.

the first day of the week] On the Lords day morning Reve. 1. 10.

the other Mary] See on chap. 27. 61.

to see the sepulchre] To see whether it were safe, and shut up as they saw it. chap. 27. 61. out of their love and fear: so solicitous were they for the body of Jesus, that they might embalm him. Mark 16. 1. Luke 24. 1. Not knowing that he was risen from the dead.

v. 2. *There was*] Or there had been.

a great earthquake] Which seems to have been when the women were in their way, there was one at his passion. chap. 27. 51. and another at his resurrection. By many signes did the Lord manifest this glorious work of Christs rising again a triumphant conquerer over death and hell; as to confirm our faith concerning the resurrection of the dead, so also to form the hearts of these witnesses thereof, to a reverend elevation of minde to the truth of Christs deity; by the power whereof, he not only raised up his own humane body, but also manifested himself to be the Lord of life, who will also raise up ours from the dust of the earth, which now trembled at the surrendry of her Lord to life again.

for the angel of the Lord] Or an angel, two are mentioned. Luke 24. 4. John 20. 12. Either one was neerest at hand to speak for both, or one appeared at first, and two when they came back: this, *for* importeth not a cause, but a consequence of the earthquake: Christ rising from the dead, gave this triumphant signall of his victory over death, hell, and the devil, as to the watch at Jerusalem, so to the inhabitants of the earth, whose foundations he thus shook at his pleasure; for it is most likely that he rose in this earthquake.

rolled back the stone from the door] Performing the office of a door-keeper; not but that Christ could have done it without his ministry, but out of duty to Christ, also he removed it that the women might go into the sepulchre, and see that Christ was gone thence, and that the souldiers might, to their astonishment, see what he came for; not to raise up Christ, who could command the creatures to give way to him; but for their sakes who were to behold the same, and testifie it to others. See *Justin. Martyr. quæst.* 117.

and sat upon it] Expecting the coming of those women, to whom he was to declare and testifie the resurrection of Christ; for they were but in the way when the earth shook as Christ rose from the dead: they were solicitous by the way as they came, whom they should get to roll away the stone, that they might go into the sepulchre to embalm Christ. Mark. 16. 3. Here God (whose aid is never wanting in due time and manner, to holy desires) provideth so as that they found it readily opened by the Angel.

v. 3. *His countenance was like lightning*] As Dan. 10. 6. See here chap. 17. 2. Mark 16. 5. faith, they saw a young man; that is, the Angel who had assumed that shape, which intimated him, of entire strength and agility: this Majesty in his countenance, shewed that he was no man of the vulgar, but an heavenly messenger.

white as snow] Act. 1. 10. See this phrase Psal. 51. 7. Lam. 4. 7. Dan. 7. 9. Reve. 3. 4. 5. 18. & 44. & 6. 11. & 7. 9. 13.

v. 4. *The keepers did shake*] At the sight of his glory, and in conscience of their own guilt: seeing the earth tremble the grave open, the heavy stone rolling away from the sepulchre, the dead body which they had in charge to watch, gone; a person of such a dreadful prefence, & heavenly glory, as spake him more then man; they could not but know, that they had not now to deal with infirm man, but God: therefore all astonished they tremble, and become like dead men: here were two main causes of fear. 1. Their own horrour of conscience who were actors in the death of Jesus. 2. Fear of their Governour, whose anger they might well expect, if he should not credit their reports, but construe all, as incredible excuses of their own default, and negligence in watching. This God shewed them how vain it was to take up arms against him; and also made them witnesses against themselves and the malicious priests.

v. 5. *The angel answered*] To the womens fear. verse 8.

or he spake, as chap. 22. 1. it is possible that the watch coming to themselves again, fled into the city, as verse 11. as the women came some other way, so that they missed them; for the women, without any let by the watch, entred into the monument (which probably they would not have suffered, had they been present) they saw the angel, and were afraid, but not as these armed keepers: a good conscience is the best armour, and surest fortification.

fear not ye] Though the souldiers be fled for fear of me, yet be ye not dismaied: they watched Christ for evil, ye seek him for good: the keepers had cause to fear Gods revenging hand, who helped to murder his beloved only Son; but you have cause of hope and joy, not fear and sorrow: the resurrection of Christ is a due cause of terrour to the enemy, and of joy to us who believe.

I know ye seek Jesus] This is one cause, why he would not have them fear, for he is on their side, who came not with the impious watch, as enemies; but as faithful servants of their Lord, to do him honour; for he saw the provision which they brought to embalme Christ.

was crucified] He nameth that which is a scandal to the world, as the Christians ground of rejoycing, Galat. 6. 14.

v. 6. *he is not here, he is risen*] This is another argument of consolation; he is not now in the sepulchre: that was not enough; for *Magdalen* thought they had conveyed him thence, Joh. 20. 13. therfore he addeth, *he is risen* to life again; the conquerour of death, and Lord of life.

where the Lord lay] Believe your own eyes (See Mark 16. 14.) let them help to enform you: see the place where the sacred body of Christ was layed in the sepulchre, he is not now there, but risen from the dead.

v. 7. *Go quickly and tell his disciples*] To put them out of their heavinesse the Lord will quickly comfort the afflicted, except the cause of his delay be in our selves.

he goeth before you into Galilee] So had Christ foretold them, Mark 16. 7. chap. 26. 32. (See Micah 2. 13.) therefore he said, Luke 24. 6. *remember how he spake unto you.* See note thereon.

lo, I have told you] Assure your selves of it: fail not to deliver your message, I have delivered mine.

v. 8. *with fear and great joy*] Being affrighted at the sight and presence of the Angel, but conforted at the joyfull tidings of Christs resurrection.

to bring his disciples word] They are made the first witnesses of his resurrection, *quæ ardentius dilexerunt, Cyprian de resur.* who more fervently loved, and more devoutly sought Christ. Death began from that sex, and of the same, God appointed the first witnesse of life restored, in the resurrection of Christ.

v. 9. *Jesus met them*] Christ not onely sent an Angel to publish his resurrection, but appeared in his own person to the women, and sends them to tell his Disciples: heres both a remedie against fear, and reward of obedience.

all hail] See chap. 26. 49. χαίρετε, *rejoyce ye*: it is a form of salutation, which the Syriack expresseth by שלם לכן, *shelom lechen, peace be unto you*: as the Hebrews said, שלום לכם, *shalom lachem, peace be unto you*, fear not, Genel. 43. 23. the 70 ἔλεος ὑμῖν, *Chald.* שלם לבון, *shelam lechon.* So *Moses* is dismissed by Jethro, Exod. 4. 18. לך לשלום *lech leshalom.* 70 βάδιζε εἰς εἰρήνην, *go in, or to peace, or health*: Christ here not only said this, but wrought the effect in their hearts, in a spiritual illumination and joy.

held him by the feet] Worshipping him: Either they endeavoured so to do, and were prohibited by Christ, as John 20. 17. or Christ first appearing to *Magdalen*, forbade her onely to touch him then; but permitteth these now: (See John 20. 17.) for now they were comforted, and their wavering mindes better assured then at first: most likely Christ hastened *Magdalen* to contribute her information to the rest; intimating that her holding him by the feet now, though holy, was unseasonable, he having assigned her a greater work, which ought first to be dispatched; that his disciples faith might run no longer an hazard, by her delay. See on John 20. 17.

and worshipped him] Though the humanity of Christ be a creature, and so, not of, & by it self to be adored with divine adoration, but to adore the Deity, to whom alone all divine worship is due (Matth. 4. 10.) yet because, from his conception, the Deity is personally and indivisibly united to his humanity, and so Christ is truly God, as truly man, from whom the Deity cannot be divided, neither in true faith, nor faithful invocation; therefore whole Christ is to be adored; that is, God the eternal word become flesh, in and with the humanity of Christ.

v. 10. *Tell my brethren*] His disciples: this high title Christ gave them before, chap. 12. 50. so now also after his resurrection, to shew the continuance of his affection to them. See Psal. 22. 22. John 20. 17. Heb. 2. 11. Rom. 8. 29.

v. 11. *some of the watch came into the city*] Now appear another sort of witnesses, above all exception, because of the adversaries partie; which this Evangelist exactly relateth, shewing particularly when, who, to whom and with what successe these testified concerning those things they had seen. 1. the time was, before the women could come to the sepulchre, the watch themselves ran into the city, to enform. 2. the parties were some of the watch: the more understanding part thereof, the rest for fear scattering and dispersing themselves in the city. 3. The high Priests, who see them on work, are enformed not without a singular hand of divine providence, to convince and shame the malitious enemies of Christ, and authors of that counsel to guard the sepulchre. 4. The successe was not as in reason might have been expected, the high Priests repentance, and happy acknowledgement of their errour to undeceive the people whom they had misled: but a *Pharaoh* like hardnesse of heart: for they further endeavour to suppresse the truth, by bribing the souldiers to lie, and the President to connive at their wickednesse.

v. 12. *large money*] ἀργύρια ἱκανὰ, *sufficient moneys: money not a little*, Syr.

v. 13. *his disciples stole him away*] *Pilate* might the rather believe this, because the Priests had given him an hint hereof beforehand, chap. 26. 64. more easily do wicked men believe improbable lies, then probable truth.

while we slept] Very credible witnesses, that could certainly tell what was done, while they were asleep: if you were then asleep, how knew you that his disciples stole him away? *Lactantius* rule is commonly true, *hæc enim est mendaciorum natura ut coherere non possint, l. 5. c. 3.* this is the nature of lies, they can seldom hold together. This lye wanted all colour of truth: they would have made Christs vertue his disciples crime, who recovered their Master (not as was pretended, by theft, but) by faith, alive, not dead.

v. 14. *come to the governours ears*] Be heard by the Governour, as they might well fear it would, though they would do what they could to keep it from him: and might well fear the issue: for if they appeared to be the authours of a lie, they might expect his displeasure: if they said true, they might expect some severe punishment for sleeping in their appointed watch.

secure you] We will make you ἀμέριμνους, without care: we will provide for your indemnity, by preventing the danger, that might come to you thereby; for it was punishable to fail in the due performance of such like trusts. See Acts 12. 19.

v. 15. *this saying is commonly reported*] Though the President could not but know it was false, as contradicting it self: so probably he could not but question them, why they came off their watch, before the end of the third day: yet for fear of tumult (as it is too common now adays) he had rather bear with the dishonour of God, then his own personal danger or detriment.

unto this day] So easily do untruths finde entertainment among the vulgar, too incredulous of truth? this was the just judgment of God, to send them strong delusions, that they should believe lies, who would not receive the love of the truth, that they might be saved, 2 Thes. 2. 10. yet for all this, the elect every where believed See 2 Cor. 4. 3, 4.

v. 16. *the eleven disciples*] This Evangelist is brief in repeating Christs appearations to his disciples after his resurrection, which the other supply. These eleven are mentioned, chap. 10. 1. 26. 44. Judas the twelfth was gone, chap. 27. 5. the chief are mentioned; but it is likely that more, or all the reft went into Galilee to meet him; for they also were brethren. See verse 10. the Apostle faith he was seen of more then 500 brethen at once, 1 Cor. 15. 6. Some make this ὄρος, to relate to the place, not to the number: as if the sense were, he was seen above; when he ascended: so this 500 seeing him at once may be understood of their coming together to the mount of Olivet, Acts 1. 6. 12. ἵνα αὐτοῖς ᾖ ἀνάλογον ἀόρατος ὄντος, *Oecumenius*; that he might shew them also his assumption.

into a mountain] What mountain of Galilee this was, is not mentioned; probably he went thence to mount Olivet neer Jerusalem; for thence he ascended, Acts 1. 12. and this was neer Jerusalem.

v. 17. *when they saw him*] When the multitude of disciples saw him alive from the dead, in his own former figure, lineaments & appearance, not yet in the Majesty of his glorified body, left they should have conceived that it had been some other body risen, not that Jesus which was crucified, dead, and buried: this glory after his resurrection was veiled, rather for their sakes, then missing on his: in that they could not have known him, and it was necessary for his disciples so to attend him, *ut possit cognosci, Augustin. de C. D. lib. 22. cap.* 19. that he might be known of them.

they worshipped him] Acknowledging his resurrection and divine power, by adoring him. See on verse 9.

being now more confident then ever that he was indeed their Messias, the Son of the living God: for so he was declared by his resurrection from the dead. Rom. 1. 4.

but some doubted] Till he came neer to them, shewed them the prints of the nails (John 20. 25.) and spake to them: so the Syriack interpreter giveth it, *dubitaverant, had doubted*: one sense for another. See Mark 16. 11. 13. Luke 24. 11. 37. their unbelief makes for the confirmation of our faith: for their doubts being cleared, and the truth manifested, they left posterity nothing rationally to doubt of.

v. 18. *All power*] Absolute power without restraint and limitation, all dominion and authority to rule and govern.

is given unto me] God the Father hath given it to me; and I have now received it as man, who as God had the same power with the Father from eternity, (Philip. 2. 7.) and now give the same in the fulnesse of time: now I have put off the forme of a servant, wherein I was to suffer death for mans redemption; therein I was obedient, but now God hath highly exalted me, and given me a name above every name, &c. Phil. 2. 8. &c.

in heaven] Which comprehendeth power of sending the holy Ghost, Acts 2. 33. power over Angels, Phil. 2. 10. Heb. 1. 4. Colos. 1. 16. power to give heaven to all his, chap. 25. 34.

in earth] Power to gather a Church out of all nations. Psal. 2. 8. Mark 16. 15, 16. and to rule over all. See Acts 20. 36. 42. Ephes. 1. 20, 21, 22. Revel. 17. 14. Dan. 7. 14.

v. 19. *go ye therefore*] Be not therefore afraid to execute your charge, which by a supream authority I commit to you; fear not the face of man, doubt not the successe: be ye my ambassadours to this purpose, administring this power among them.

teach all nations] Not onely Jews, but Gentiles also. See Acts 10. 34. 35. 47.

baptizing them] Administring to them the Sacrament of baptisme, to all nations, wherein were ever many children, not here excepted in the Apostles charge to baptize.

in the name, &c. εἰς τὸ ὄνομα, *into the name*, by that right initiating them, and receiving them into the profession of the service of one God in three persons, and of depending on Christ alone for salvation. See 1 Cor. 1. 13. 15. and 10. 2. with Exod. 14. 31. Rom. 6. 3.

v. 20. *to observe*] Obedience is requited of Believers. See Rom. 2. 13. faith without works is dead; it faith as once barren *Rachel*, Gen. 30. 1. *Give me children, or else I die.*

all things] Not some only, See Psal. 119. he that maketh choice of Gods commandments, which he will obey, and wch not, is his own servant not Gods: almost to be perswaded to be a Christian, is but as good as nothing: it is not enough to be baptized, but we must adorn the profession there made, by doing that which God commandeth: Christs speech comprehendeth (as *Theophylact* well noteth) διακονίαν καὶ πραγματικὴν ἐντολὴ, that is, contemplative and practical vertue; knowledge and obedience.

I have commanded] Not what mans traditions command: will worship is a stranger to his Sanctuary, none such may come neer, Numb. 16. 40. it is as strange fire which came not from Heaven, God will not be served therewith.

I am with you always] Though your work be hard, I will assist you, and your successors in the ministery at all times, to the worlds end: *Or Christi evangelium est, in cœlo sedet, sed in terra hospi non cessat, non firmus sarcit, nam illi clamat, Aug. de temp. serm.* 205. the gospel is Christs mouth; he sitteth in Heaven, but ceaseth not to speak on earth; let us not be deafe for he crieth out. Lastly, here is comfort to all believers; for this sheweth, as *Jerom* saith, *se numquam à credentibus recessurum*, that he will never depart from believers: as more particularly for all the successors of the Apostles, the faithful Ministers: Christ thus speaks, lest our Ministery should seem to be executed, *humanis tantum operâ*, onely by the work of man, *Prosper de vocat. Gent.* l. 2. c. 2. To the Ministers may be applyed that which *Jehoshaphat* said to his Judges, 2 Chron. 19. 6, 7. when he had told them the Lord would be with them: *wherefore now let the fear of the Lord be upon you, take heed and do it; for there is no iniquity with the Lord our God, nor respect of persons*: it was Gods promise to him, who bare the figure and name of Jesus, Josh. 1. 5. *I will be with thee, I will not fail thee, nor forsake thee*: it is the promise of our Jesus, who leadeth us into our promised rest: Behold I am with you always unto the end of the world: be strong therefore and of a good courage, fear not the malice of persecutors; *ipse certamine agonis nostri, & coronat pariter & coronatur, Cyprian lib. 2. ep. 6.* Christ in our conflict both crowneth, and is crowned. Fear not the successe; it is Christ who giveth the increase, 1 Cor. 3. 7. God could have done this work without our Ministery, or by his angels; but he will give man the honour of this Ministration, where his own holy Spirit will work to make it effectual to the edification, and salvation of his elect: so fitted and prepared here, as were the materials of *Solomons* temple, that no noise of the builder shall be heard in rearing up the same there, where prophecies shall cease, love be perfected, and faith end in enjoying the promises of God in Christ.

Amen] This word is current in all languages, and is originally Hebrew: so *Jeremie* the Prophet said, אמן יהוה, *amen Jehovah*, Jer. 11. 5. The Hebrews used it after their prayers or blessings, therein wishing the success, truth, confirmation and confirmation of those things they prayed for: it is as much as *faxit Deus, certò fiat*. See Deut. 27. 15. which the 70 give γένοιτο, *so be it*. It is sometimes doubled for the greater confirmation. See Numb. 5. 22. so afterward in the primitive Church, the people used to answer, when their prayers ended, *Amen*. See 1 Cor. 14. 16. 2 Cor. 1. 20. Rev. 1. 7. Jer. 2. 8. 6. It is put here for confirmation of a certain, and infallible truth. (See on John 3. 11.) Faithful is he that hath promised to be with us unto the end. Lord Jesus so be it. *Amen.*

ANNOT.

ANNOTATIONS

On the Gospell according to

S. *MARK*.

The ARGUMENT.

MARK *is remarkable for his brevity, and in many things doth as it were abbreviate* Matthew: *Yet not without some useful differences, which may serve for explanations of the former Gospel written by* S. Matthew *the Apostle. This Evangelist is thought to have been a Follower of* Peter, *and called his Son,* 1 Pet. 5. 13. *yet whether it was* John Mark *or no, who is mentioned as* Barnabas *his Kinsman,* Colos. 4. 10. *is uncertain; for he was a Follower of* Paul *and* Barnabas, *and not of* Peter. *Whose Follower soever he was, out of doubt the credit of the History dependeth not upon any mans Approbation, but upon Divine Inspiration; else could it not be Canonicall Scripture,* 2 Pet. 1. 21 *In Ecclesiasticall Histories, he is said to be the Founder of the Church of* Alexandria *in* Egypt, *and there to die, and be buried: Yet his Book remaineth for the good of Gods Church: To whom the Lord give grace to make good use of it.* Amen.

CHAP. I.

He beginning of the Gospel] That is, the beginning of the Evangelical story, of the first propagation of the Gospel, which was by the ministery of *John*; at whose preaching *Mark* begins his relations. See the argument on *Matthew*, and on Chap. 1. 1. there. *Epiphanius To.* 1. *lib.* 2. *hæres.* 51. *n.* 6. noteth well, that God gave every one his part: so that every one of the Evangelists had his peculiar task allotted him, and that somethings they recorded with one consent, so that they may all appear to have drawn, ἐξ ἑνὸς ἢ πηγῆς, from one and the same fountain, and other things omitted of the rest, some one of them mentioneth, as the Spirit of God gave him.

the Son of God] *Matthew* calleth him *the Son of David*, to shew the truth of his humanity, and of Gods promises. *Mark* stiles him *the Son of God*, to set out his divine power and ability to save us. See on Luke 3. 38.

v. 2. *as it is written*] *John* went before Christ, as it was foresponken by the Prophets.

in the prophets] In the books of the Prophets *Isaiah* and *Malachi*, Matth. 3. 3. and Luke 3. 4. as also in the Syriack here, *Isaiah* is cited; the meaning is, in their prophecies. See Isaiah 40. 3. Mal. 3 1.

I send my messenger] The Prophet useth the present tense, though he spake of a thing to come, being as sure of it, as if it were present. So Hosea 10. 7.

before my face] A metaphor taken from the Princes Harbingers sent before them, to prepare for them.

prepare thy way &c.] By fitting the way and removing the lets to a fairer passage (so did *John*, by preaching repentance, prepare the way for the gospel of Christ.

v. 3. *the voice*] See on Matth. 3. 3.

in the wilderness] See on Matth. 3. 1.

prepare ye] See on Matth. 3. 3.

v. 4. *John did baptize*] See on Matth. 3. 1.

the baptisme of repentance] *John* did teach those whom he baptized, that this baptisme did wash away their sins, who truly believed and repented. See chap. 16. 16. *Jonas regni pœnitentia est cum fide, Jerom*; faith and repentance are the gate of the kingdom: repentance was a part of *Johns* doctrine, and by baptism they professed and testified their repentance.

for remission of sins] εἰς ἄφεσιν, *&c. unto*, or that they might obtain remission of their sins: not by the external washing with water onely, which is the Ministers part, but by the inward Baptisme of Christ, by the Spirit of regeneration: nor is repentance the cause, but the inseparable condition of sins remission; which God also giveth (2 Tim. 2. 25.) who freely forgiveth the penitent. See verse 8. only the blood of Jesus cleanseth us from all our sins. 1 John 1. 7. John 1. 29. See on Matth. 3. 11.

v. 5. *and there went out*] Matth. 3. 5.

all the land] χώρα, the region is here put for the people thereof: and all, for many, or the greater part; or of all parts, and towns, some. See Luke 3. 10. &c. Jer. 9. 26.

confessing their sins] See on Matth. 3. 6.

v. 6. *clothed with camels hair*] Matth. 3. 4.

v. 7. *one mightier then I*] *John* doth, as a faithful Minister should do, lessen himself, to advance Gods honour, referring the whole power of his ministration unto him, who alone can make it effectual. See 1 Cor. 3. 7.

I am not worthy to &c.] His meaning was to express the condition of the meanest servant, who stoops to pull off his masters shoes; as if he said, I am unworthy of the meanest servants office in his family.

v. 8. *but he shall baptise you*] He sheweth that the whole efficacy of baptisme proceedeth from Christ, inwardly baptizing. See Matth. 3. 11.

v. 9. *and it came to passe*] Matth. 3. 13.

v. 10. *coming up out of the water*] John coming up, saw it. John 1. 33. 34. it is likely that he went into the water with Christ, as *Philip* did with the Eunuch, Acts 8. 38.

the heavens open] Or *cloven*, or *rent*, See on John 1. 32.

the spirit like a dove] See Matth. 3. 16. See on John 1. 32.

descending upon him] On Christ. See on Matth. 3. 16.

v. 11. *a voice from heaven*] See Matth. 3. 17.

v. 12. *Immediately*] Or shortly after.

the spirit driveth] Or sends away, as v. 43. or *putteth forth*, as John 10. 4. or leadeth him thither, Matth. 4. 1.